

**Vernacular City *Kota Tua*:**  
**Cultural Identity in Everyday Urban Heritage**



**Final Report**

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# Vernacular City *Kota Tua*:

## Cultural Identity in Everyday Urban Heritage

### Objectives

This is a mapping project with the vision to re-integrate the analysis of geographies, histories, and heritages with the social and cultural life in the former colonial town. This project utilizes mapping as a visual information tool to represent the networked relationships of community livelihoods and the urban economy, with the intention of utilizing both the map and the mapping exercise as community empowerment platforms as they continue to find ways to synergize daily activities with histories and heritages in the midst urban development pressures.

### Methodology

This project relies on community mapping approach, through which social, economic and cultural experiences are spatially projected on the map. Although the map will represent standard information such as population, general demography, problems and challenges, potentials, and existing facilities, the map is also expected to spatially represent memories, narratives, and any other information that communities find meaningful to their shared identity.

To compose the map, the research will rely on the following four approaches:

1. Examination of the area by mappers. Two mappers will be recruited and mobilized per neighbourhood to walk into *Kota Tua* settlement areas and collect information through the following strategies:
  - a. Observation on the designated settlement to produce a more detailed map of problems, potentials, existing facilities, culturally meaningful sites, institutions, centers of their economy, and nodes of social activities. Information will be documented in field notes and photographs.
  - b. Interviews with representatives of the community in the form of documenting their **oral history** and **aspirations** to the future.
  - c. Attention will be given to document existing relations and potential socio-economic linkages with *Kota Tua* town centre.
  - d. There will still be one team to conduct cultural mapping of the town centre, with the focus on the socio-cultural-economic relationship between the town centre and the city of Jakarta as well as surrounding settlements.
2. A simple survey will be designed to capture community socio-economic profile quantitatively. The survey will be distributed through local community leaders, who will be approached individually by the mappers. The survey will result in detailed community profiles, which will complement the census data.
3. Kelurahan data for *Kota Tua* areas
4. Using newspaper archives to explore of the history of the places in the selected neighbourhoods (particularly Kompas newspaper).

5. Facilitate focus group discussion with community members of the same RT (local district representative) to identify problems and potentials together.
6. Identification of *Kota Tua* stakeholders and mapping of their social, cultural, economic, and political relationships
7. Engage local non-governmental organizations to tap on their expertise and access to communities and at the same time support their activities that are consistent with the objectives of this project.

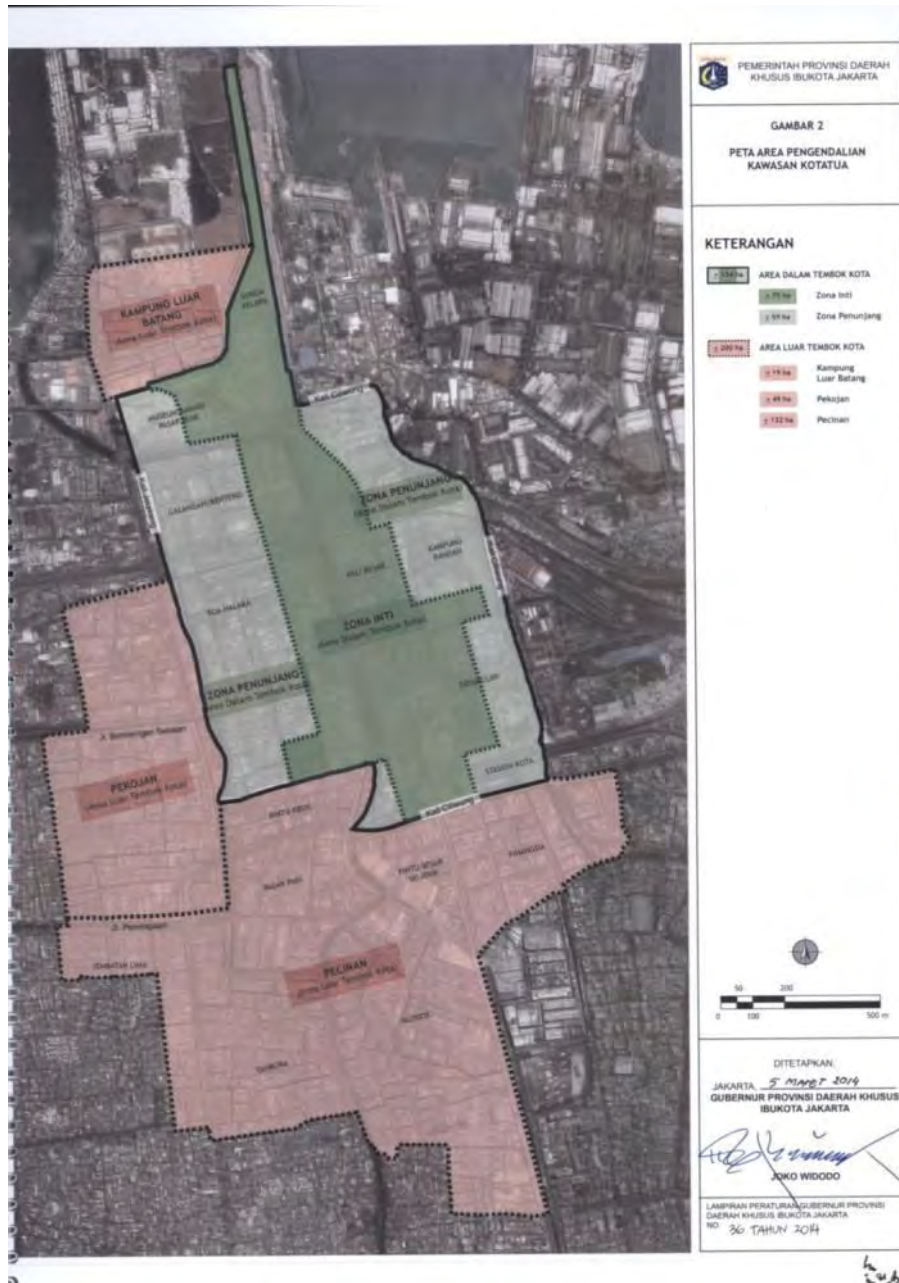


Figure 1. General Zoning of *Kota Tua* District into Inner and Outer Zones (Pergub 36/2014)

## Selected Communities

From a wide range of diverse communities in *Kota Tua*, this project focuses on three distinctive communities that feature a combination of livelihoods, local economy, playfulness, gentrification and green movement issues. This project also takes into account existing studies as well as the Governor's Decree (36/2014) on *Kota Tua* District Plan (*Rencana Induk Kawasan Kota Tua*), in which *Kota Tua* is zoned into "inner" and "outer" zones. This mapping proposal consciously focus on the outer zone that has not received comparable planning attention compared to the inner zone in spite of the outer zone's reality as an inseparable entity from inner *Kota Tua*. Cultural mapping, therefore, is an important methodology to redefine *Kota Tua* as a multi-ethnic living quareter rather than merely a tourist destination with colonial flavour. The mapping team will focus on selected communities to focus on how the present social, economic, and cultural relationships define the existence of the neighborhoods within *Kota Tua*, their relationships with the inner zone, and within Jakarta as a whole.

There are three distinctive communities:

### 1. *Petak Sembilan*<sup>1</sup>

*Petak Sembilan* is located in *Kelurahan* Glodok. *Petak Sembilan* is famous for typical residential Chinatown in Jakarta in the past, namely in the form of nine plots. *Petak Sembilan* market is one element of the city and synergizing with the residential function. *Petak Sembilan* areas scattered Chinese historic buildings that merged into the diversity of the community. Another interesting element of the town for tourists are the Vihara Dharma Bhakti which has more than a century old, Vihara Toasebio which is the oldest pagoda in the area, the Catholic church Santa Maria De Fatima with the Chinese architecture, and shops that sell a range of goods as well as the Chinese tradition "shinshe" (traditional Chinese physician).

### 2. Pekojan

Pekojan is located Kecamatan Tambora. Pekojan area in the Dutch colonial era defined as Arab village in the 18th century, which at that time many migrants came from South Yemen. Previously this area was inhabited by Indian Muslims. There are historical relics such as the Masjid Al Anshor, Masjid An Nawier and Masjid Langgar Tinggi. But now, the majority of the inhabitants of Pekojan are of Chinese descent. The tolerance lives of ethnic and religious are at Pekojan. The inhabitants respect each other and rejoice in the celebration of the feast of a certain religions or ethnics.

### 3. Kampung Luar Batang

*Kampung Luar Batang* is located in *Kelurahan* Penjaringan, the North Jakarta. This kampong is the oldest settlement in Jakarta. This settlement has been known since hundreds of years ago, it was built in the 1630s. There is an old mosque in *Kampung Luar Batang*, which is visited by many visitors not only from various regions in Indonesia, but also from Malaysia, Singapore and Brunei Darussalam.

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<sup>1</sup> Special thanks to Diana Simon for her master's thesis on *Petak Sembilan*, which has been very helpful in this cultural mapping exercise.

In addition to the three communities, the team will also conduct cultural mapping of the *core zone*, particularly the Fatahillah area, with the focus on how this area connects with the surrounding neighborhoods. Cultural mapping will also be conducted at Tongkol Dalam-Krapu-Lodan at the area where the old city wall and warehouses are located<sup>2</sup>. Exact delineation of each mapped community will be based on the result of cultural mapping, as the boundaries of social and cultural activities may not be exactly similar to the formally defined zones.

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<sup>2</sup> Cultural mapping of Tongkol Dalam-Krapu-Lodan is conducted in collaboration with JRMK and Universitas Indonesia

# Final Report

## Demographic Context of *Kota Tua* Jakarta

Jakarta's *Kota Tua* is situated in several *kelurahan* that belong to at least three different *kecamatan* in two different administrative cities.

Administrative City	Kecamatan	Kelurahan	Kampung
West Jakarta	Tamansari	Glodok	<i>Petak Sembilan</i> Kali Besar Taman Fatahillah
		Pinangsia	
	Tambora	Pekojan	Galangan/Benteng
		Roa Malaka	Roa Malaka
		Tambora	Pekojan
	North Jakarta	Penjaringan	Penjaringan

Table 1. Administrative Cities, *Kecamatan* and *Kelurahan* of *Kota Tua* districts

The distribution of Jakarta *Kota Tua* into several different administrative areas, while reflects the diversity of communities and cultures, is also a challenge for coordination to implement coherent improvement interventions, if any.

## Survey Participants

Besides collecting data from relevant *kelurahan*, this cultural mapping process also administered surveys to each locality. The survey is meant to get more detailed and current information as the contexts of the localities and the people that this study captures in the maps and narratives.



## Gender

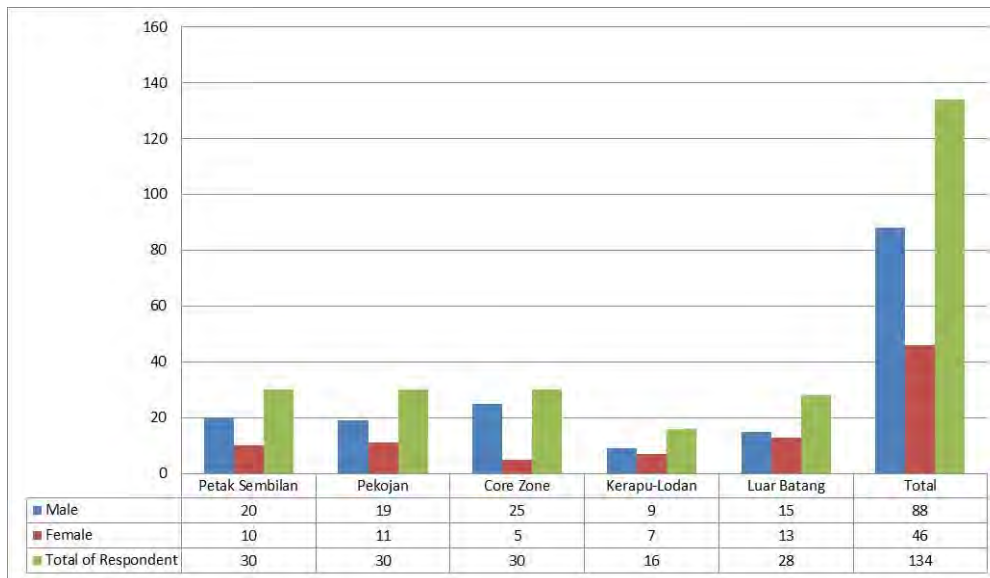


Figure 2. Gender of respondents

The graph above shows that there are 134 total respondents with the following breakdown:

- Petak Sembilan* with total respondents of 30 persons, consisting of 20 male and 10 female.
- Pekojan with total respondents of 30 persons, consisting of 19 male and 11 female.
- Core Zone with total respondents of 30 persons, consisting of 25 male and 5 female.
- Tongkol-Krapu-Lodan with total respondents of 16 persons, consisting of 9 male and 7 female.
- Kampung Luar Batang with total respondents of 28 persons, consisting of 15 male and 13 female.

From the data, the number of male respondents is significantly higher than female (66% and 34% respectively). The male domination primarily take place in the Core Zone, which may indicate the representatives of communities in Fatahillah Square that are mostly men. Although the gender skew may not be ideal for the survey, this also indicates the reality on the ground that women's participation in public spaces still need more encouragement. Comparably, in *Petak Sembilan* and Pekojan there are significantly more men than women who filled out the survey. In these cases, the response reflects the situation in which men were more comfortable in responding to survey solicitation than women.

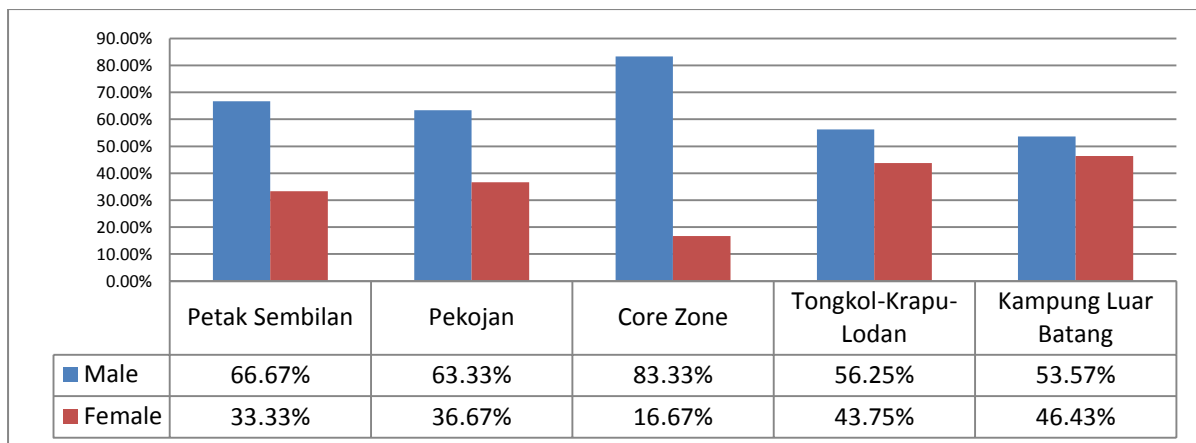


Figure 3. Gender of respondents – Percentage

### Age Group

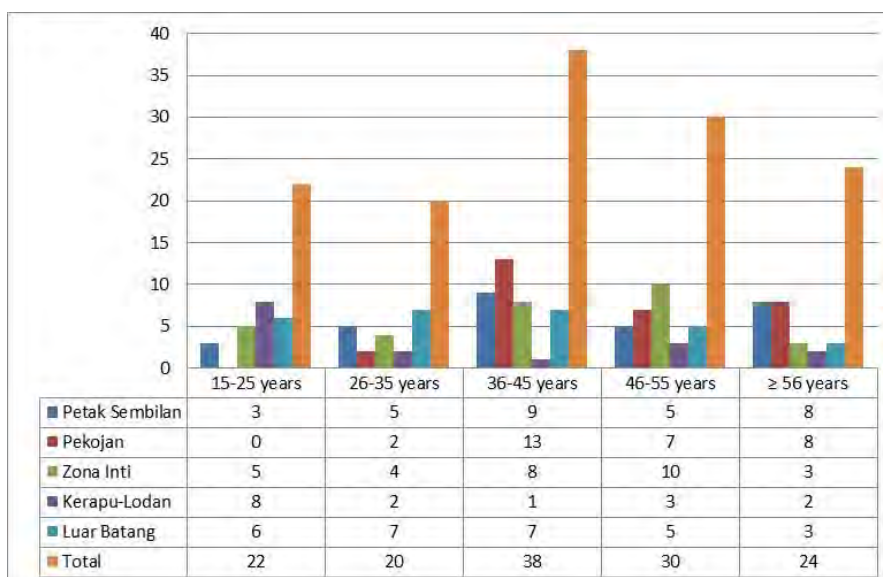


Figure 4. Age of respondents

The graph above shows that there are more respondents above 35 years, with the most coming from 36-45 years of age (28.3%), 46-55 years (22.3%) and  $\geq$  56 years (18%).

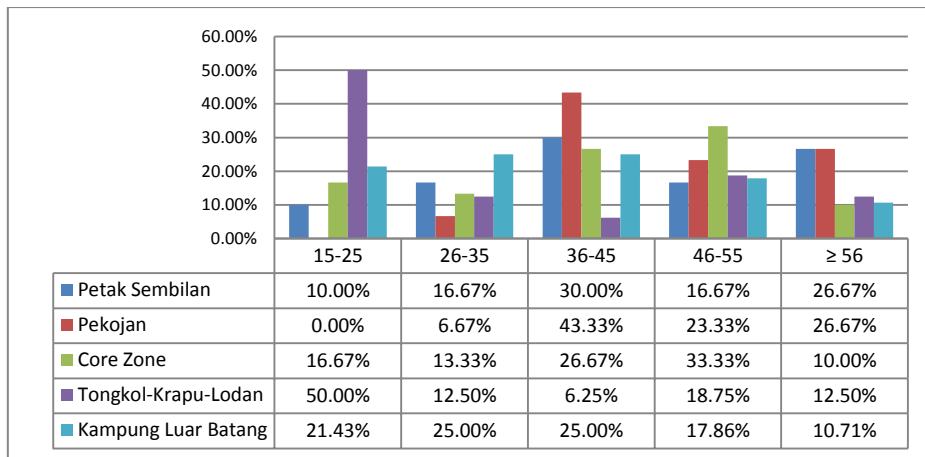


Figure 5. Age of respondents – Percentage

### Education Level

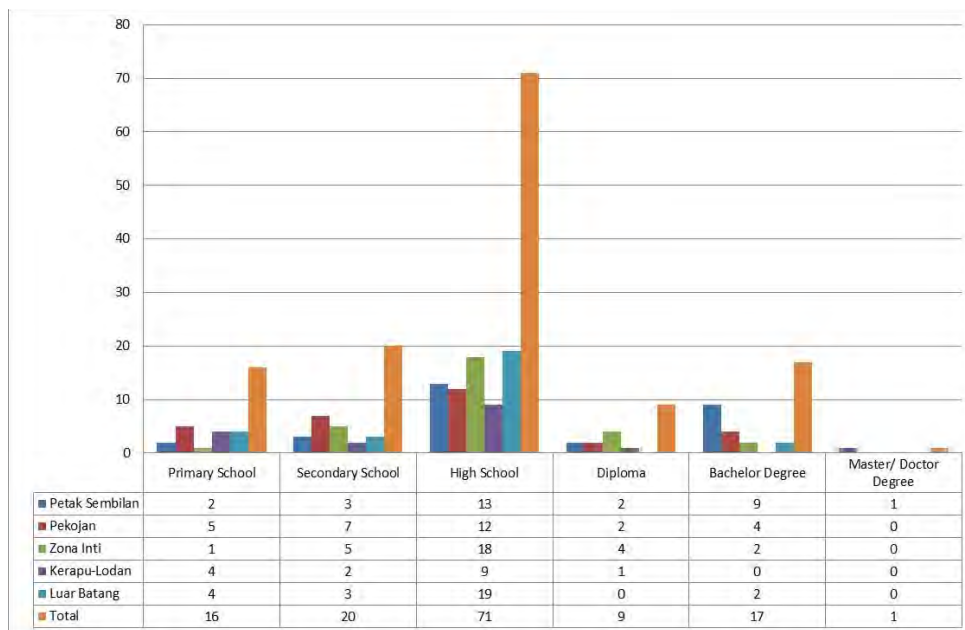


Figure 6. Education of respondents

Most respondents (51%) have graduated from high school or its equivalent. The next is secondary school (15%). The number of respondents with bachelor's degree accounts for 13% of the total number. This shows that in general the education level of respondents is good and conducive to engage in communication and discussion.

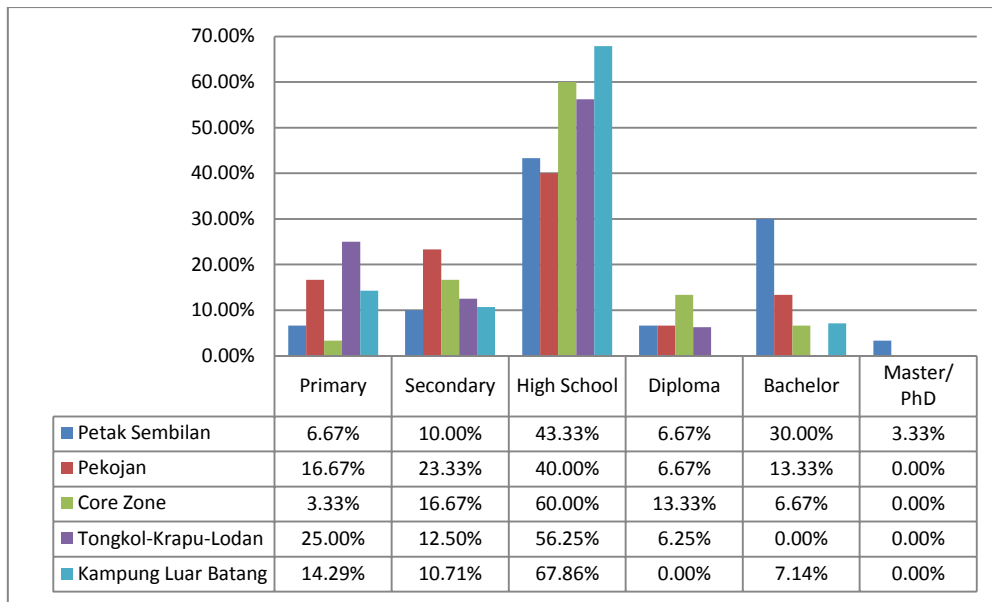


Figure 7. Education of respondents – Percentage

### Professions

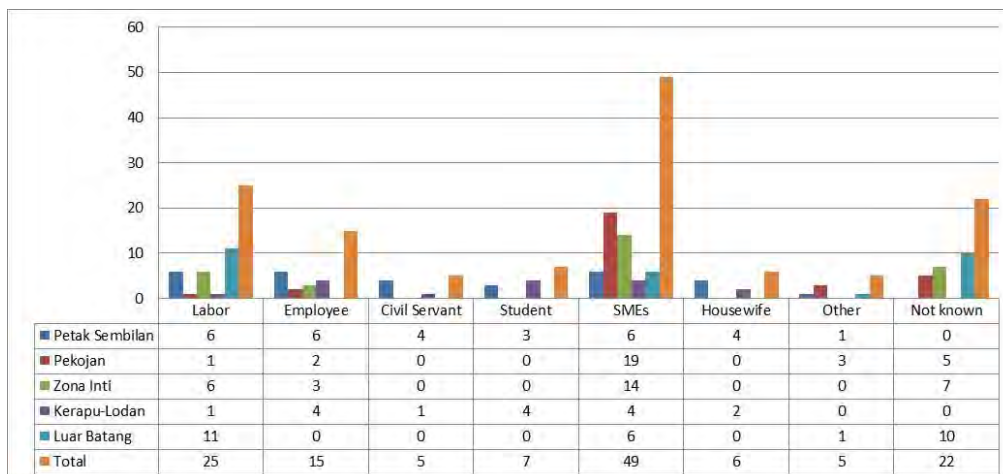


Figure 8. Profession of respondents

Most respondents (37%) work in their own small and medium enterprises (SMEs) or laborers (19%). Most likely the education backgrounds contribute to their employment opportunities, as civil service and white collar jobs usually require at least a bachelor’s degree. About 16% did not answer the question, which may indicate that they are unemployed. The unemployment situation was confirmed when the surveyor did in-depth interview with the respondent to ask about their daily activities.

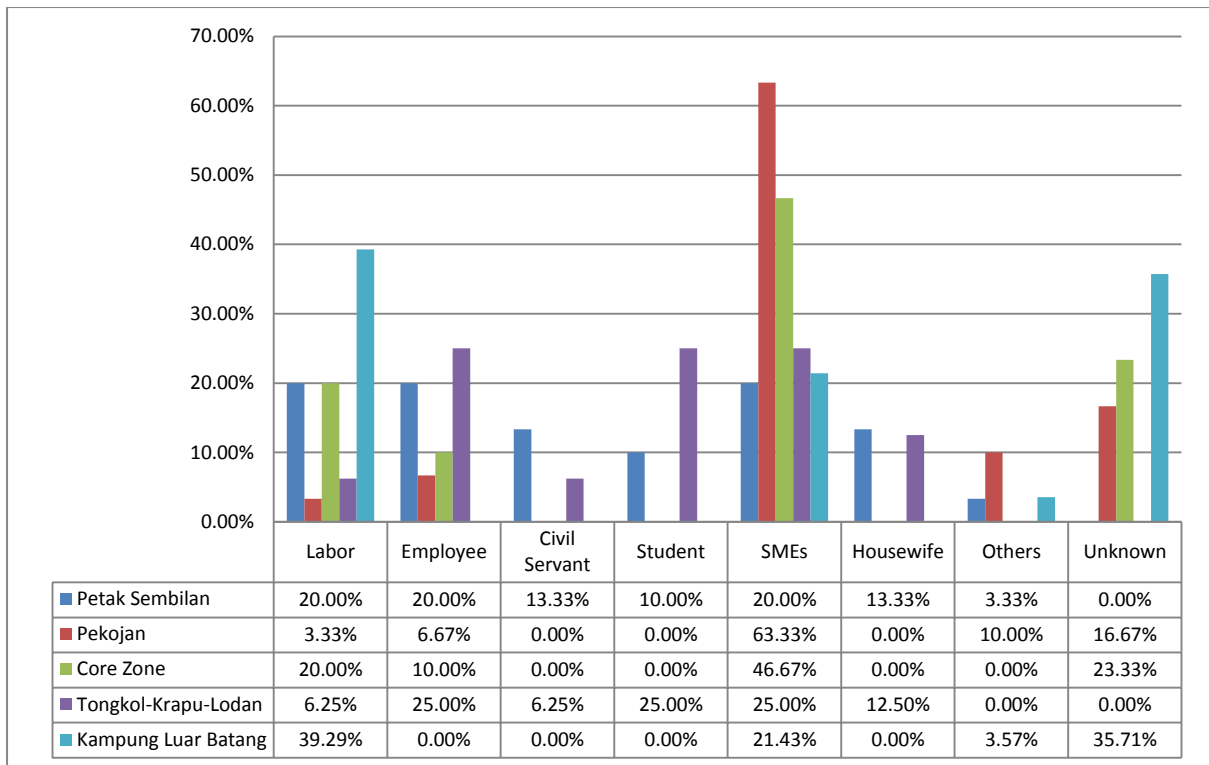


Figure 9. Profession of respondents – Percentage

### Length of Stay

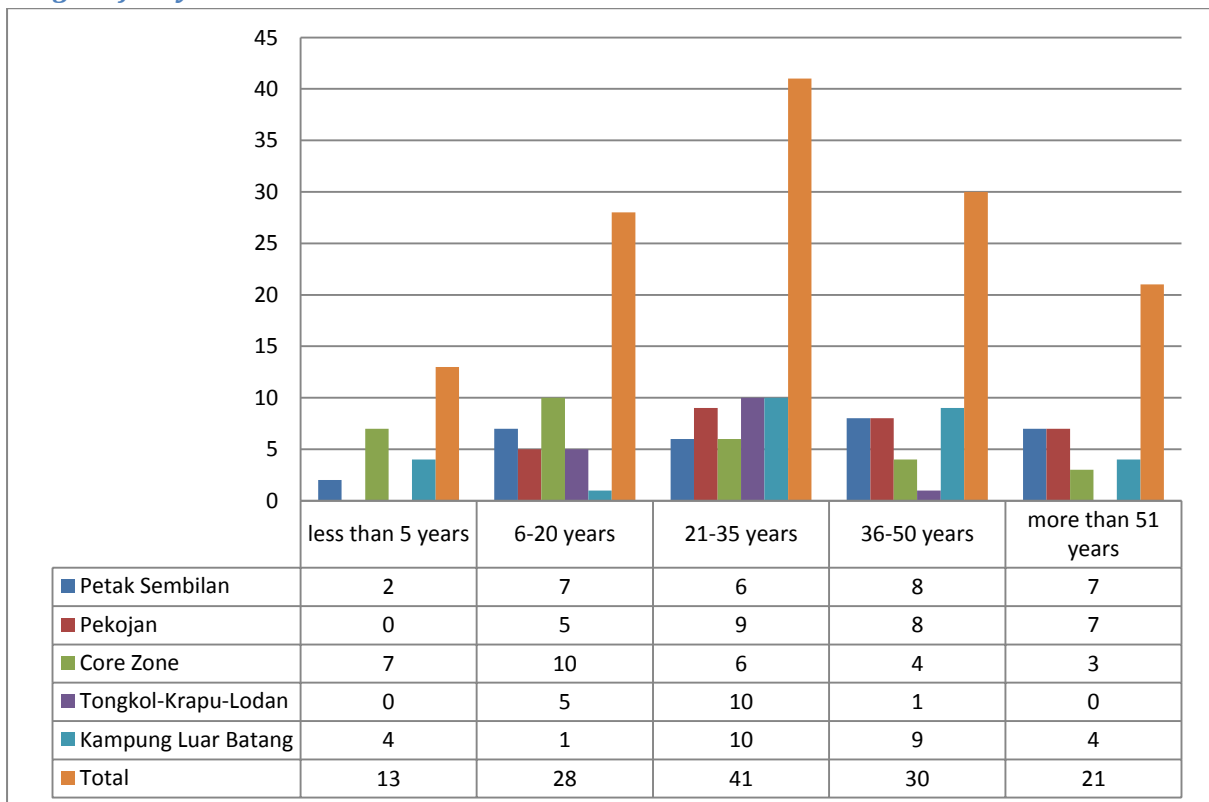


Figure 9. Length of stay

Most respondents (53%) claimed to have stayed in the area between 21 to 35 years. About 17% claimed to have stayed more than 51 years, and most of them were in *Petak Sembilan* and Pekojan. These numbers reflect that the survey has also managed to capture residents who have resided for a relatively long time; at least there are those who have been there during early independence years. At Tongkol-Krapu-Lodan there was no respondent from more than 51 years, which is appropriate since the kampung was only densified after independence, particularly during Jakarta’s development boom in the 1970s, which reflect the majority of respondents from this area to have lived there between 21-35 years.

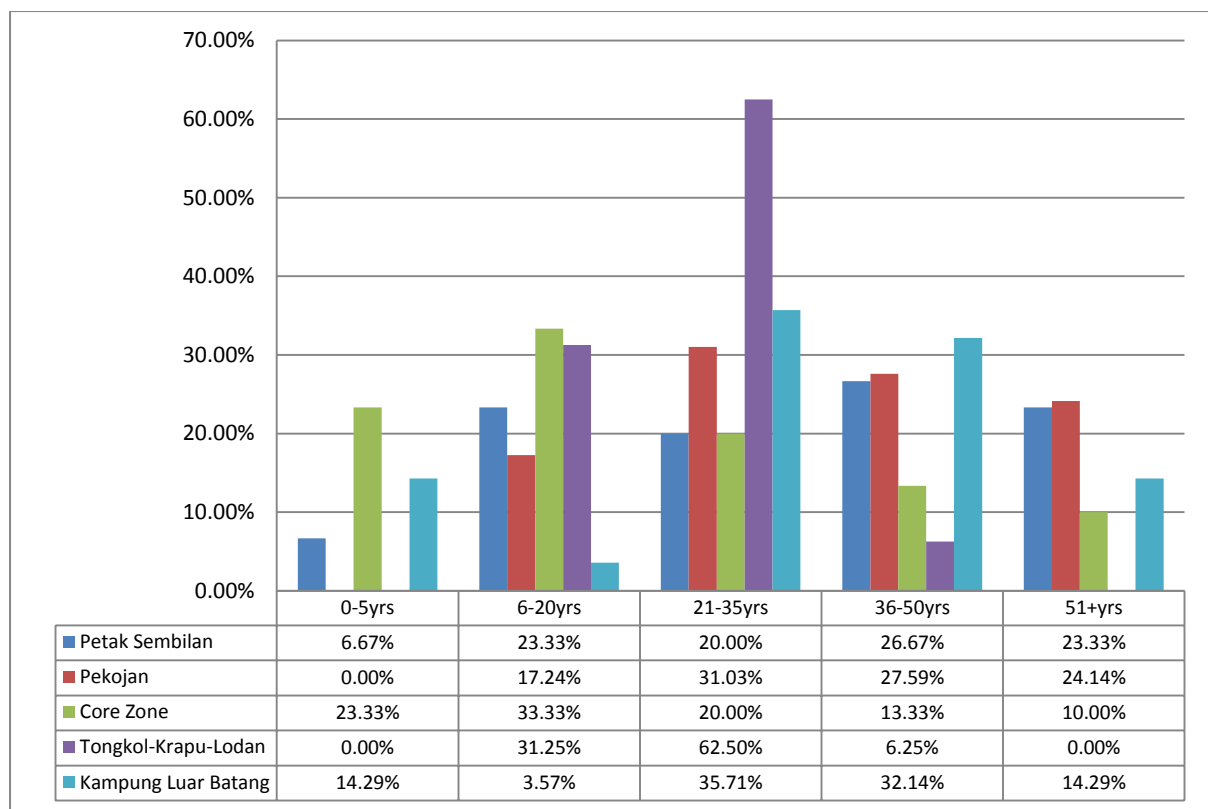


Figure 10. Length of stay – Percentage

## Participation in Events at Jakarta Kota Tua

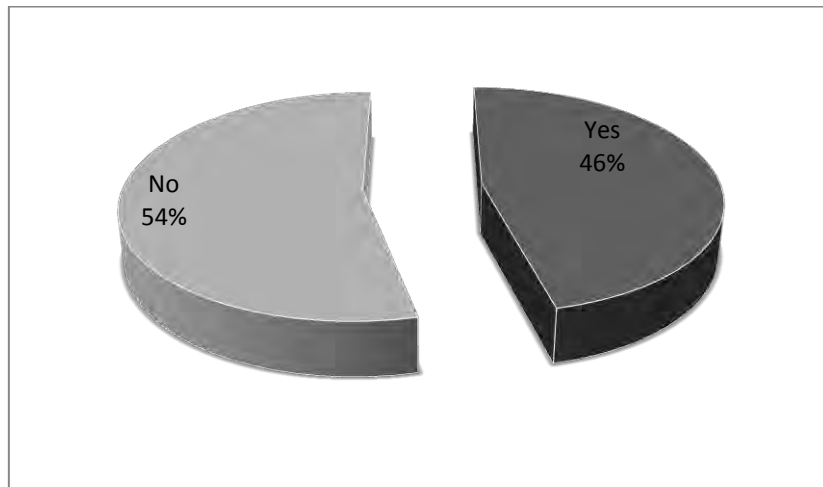


Figure 11. Participation in *Kota Tua* cultural events

There are more respondents who do not participate in *Kota Tua* cultural events (54%) than those who do. However, the responses from each area vary. Kampung Luar Batang has the most share of those who do not participate. Those who do not participate has various reasons, from “too far” to “no time”, but from the responses there is an indication that profession matters. Those who work in their own small to medium enterprises (SMEs) or as laborers tend to not participate, and this may be caused by their long working hours or non-negotiable shift-based work hours. Those who are most likely to participate are those who have flexible weekends, including employees, civil servants and students.

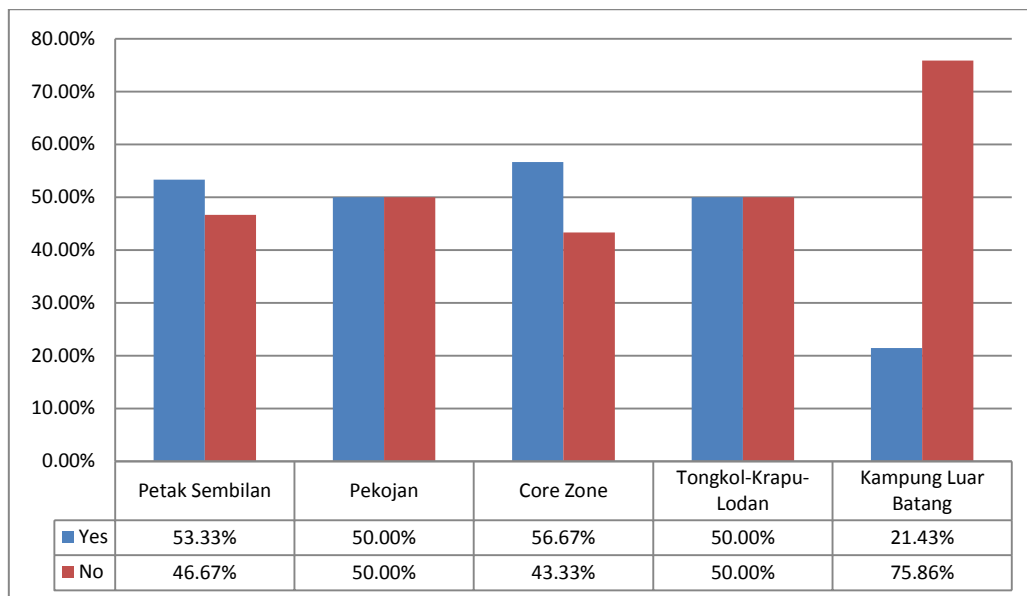
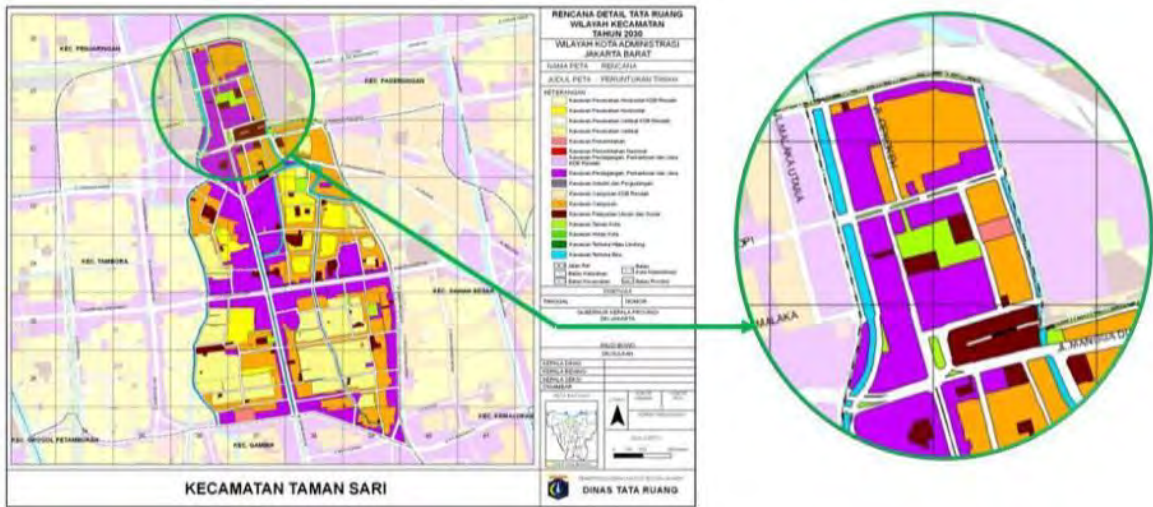


Figure 12. Participation in *Kota Tua* cultural events – Percentage

## Land Use (Based on Spatial Plan 2030)





## I. Core Zone

Based on Gubernatorial Regulation of the Special Capital Region of Jakarta Number 36 Year 2014 on the Base Plan of *Kota Tua* Area, Jakarta's *Kota Tua* is divided into two control zones, namely within and beyond the old city wall. The division is based on the historical significance of the urban morphology and the colonial city boundary. The aim is to provide clarity of the limits of the area for the development and control of *Kota Tua* Heritage Zone.

The area within the old wall is subjected to a zone control system that consists of the core zone and the supporting zone, which includes Fatahillah, Kali Besar, Roa Malaka, Galangan/Tembok, Fish Market Maritime Museum, and Sunda Kelapa.

Cultural mapping of the Core Zone focuses on Fatahillah Square and its surroundings. The activities in the Core Zone are dominated by recreational visits by Jakarta residents and tourists – both domestic and foreign ones. The result of observation by the mapping team shows that the presence of Jakarta residents, especially those of lower middle class and below, is the most significant in the public spaces such as Fatahillah Square and the streets. This is supported by relatively easy and affordable public transportation access, which is by Transjakarta Bus or the commuter train.

### I. 1. History

Jakarta started from the area that is now known as Sunda Kelapa. In the 16<sup>th</sup> century, the location was a small harbor under the rule of Pajajaran Kingdom. This harbor would later be developed as a city that was named Jayakarta when it fell into the hands of Fatahillah's army, which was the combination of Demak and Cirebon sultanates. Jayakarta City, like other Islamic kingdoms' cities in Java, is a center that is marked by a square (*alun-alun*) with the palace (*kraton*) at its south, a mosque at its west, market at its north and royal facilities at its east (Dewi, 2009).

Dutch VOC attacked and destroyed Jayakarta City in 1619, which resulted in total eradication of the settlement pattern that was built in 1527. VOC built a new city structure that was named Batavia, following the urban pattern of Amsterdam with row houses and small windows like those in the cold climate. VOC built a wall to surround the city. The unsuitable pattern and building typology with Batavia's tropical climate resulted in many deaths caused by epidemics. For that reason, the Dutch moved Batavia City to Weltevreden (Lapangan Banteng and Monas area) in 1808, by disassembling almost all buildings in Batavia to reuse the building materials to build Weltevreden. Batavia was rebuilt in 1905, after being abandoned for approximately 100 years. In 1942, the Japanese managed to seize power over Batavia from the Dutch and changed the name to Jakarta. The name of the harbour was also changed from Batavia Harbour to Jakarta Harbour.

In recent developments, the area where the city was rebuilt in the colonial period is known as *Kota Tua*, with the area within the VOC walls known as the Core Zone of *Kota Tua*. (*Zona Inti Kota Tua*).

### I.2. Physical Characteristics

In the Fatahillah Area or Core Zone of *Kota Tua*, the location that becomes the primary attraction is the space around Fatahillah Square and along Kali Besar.

Physical characteristics of this area are as follows:

- Formal grid pattern and block design
- Block and building orientation towards main circulation route
- Big masses of buildings with arcades
- Zero setback from the street for streetwall buildings (GSB=0)
- The formal style of public open space design
- Colonial building style



Picture I.1. Old buildings with colonial style in Kota Tua Jakarta  
Source: Field Observation, 2015

### I.3. Social Characteristics and Groups

The Core Zone of *Kota Tua* of Jakarta is a space of street artists and communities that generate income from their activities. The presence of these street artists for at least the past 5 years has played a role in the place-making of Fatahillah Square. According to John Friedmann's article "Place and Place-Making in Cities: A Global Perspective" (2010), the definition of a place encompasses "both a physical/built environment at the neighbourhood scale and the subjective feelings its inhabitants harbour towards each other as an emplaced community." Place-making by the population of the zone, art-culture communities, vendors and visitors have constructed the social and cultural characteristics of the Core Zone as a place.

## Population

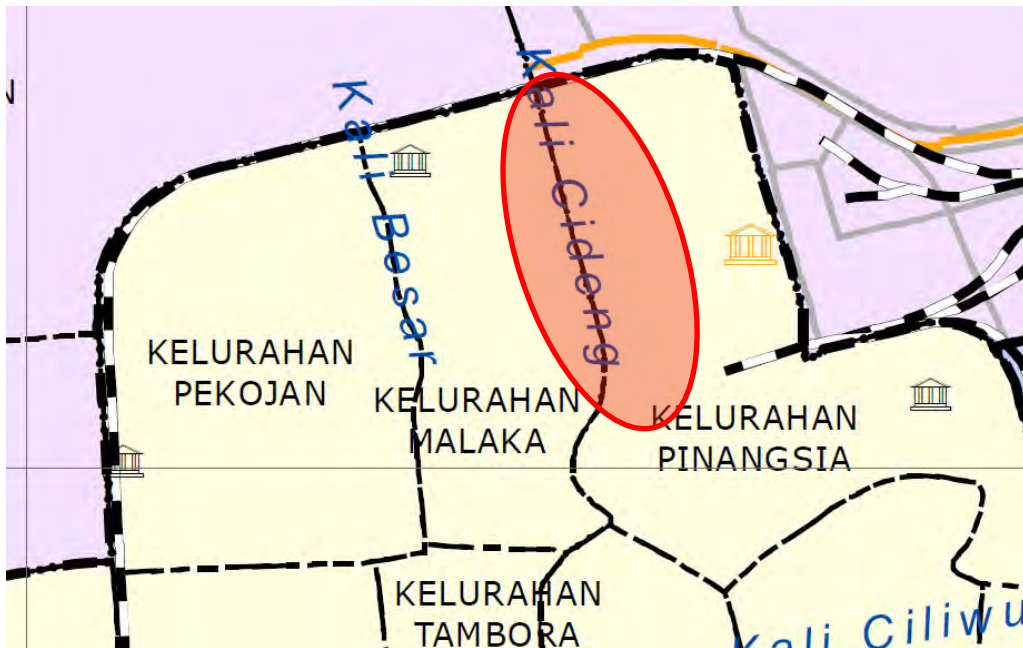


Figure I.2. Map of Core Zone Administration Area, Kota Tua Jakarta  
Source: Gubernurial Regulation of Jakarta No. 1/2014 on spatial planning and zonation

Most of Kota Tua Core Zone area, especially Fatahillah Square and its surroundings, are parts of Kecamatan (district) Tamansari, Kelurahan (administrative area) Pinangsia with two RW (community) areas: RW 6 and RW 7.

The number of population of Kelurahan Pinangsia is 4,547, which can be seen in Table I.1 on Population based on Gender – Kelurahan Pinangsia. There are more men than women, although the difference is not significant, based on the data from the Kelurahan office of Pinangsia.

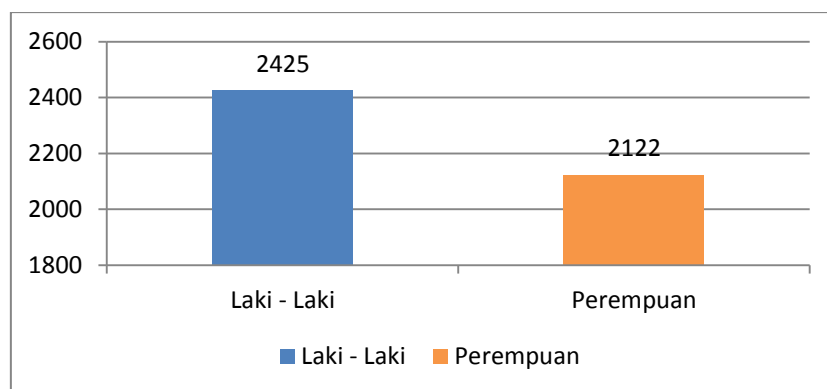


Table I.1: Population based on gender: Kelurahan Pinangsia  
Source : Kelurahan Pinangsia, 2015

Based on Table I.2 on Population based on Age in Kelurahan Pinangsia, the majority of population are children (0-14 years) and those in their productive age (25-39 years), with the highest count around 500 persons between 30 and 34 years of age. This age composition is comparable to

Kelurahan Roa Malaka and Kelurahan Tambora, which also has some parts of the Core Zone. The population majority of children and those in productive age shows dynamic economic growth.

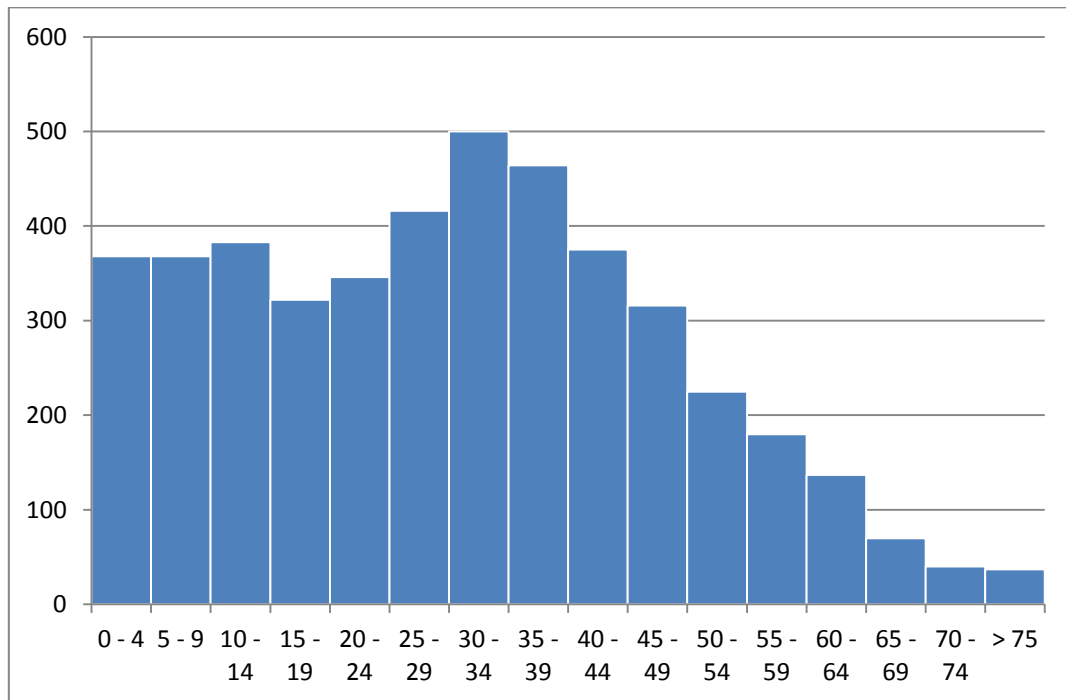


Table I.2: Population based on age: Kelurahan Pinangsia  
Source: Kelurahan Pinangsia, 2015

Table I.3 shows the professions of residents in Kelurahan Pinangsia, which is the context of the Core Zone. The majority of population work as employees of private establishments (1,386 persons), which accounts for 33% of the population of Kelurahan Pinangsia. This composition is also comparable with Roa Malaka and Tambora, the other two Kelurahan that share parts of the Core Zone.

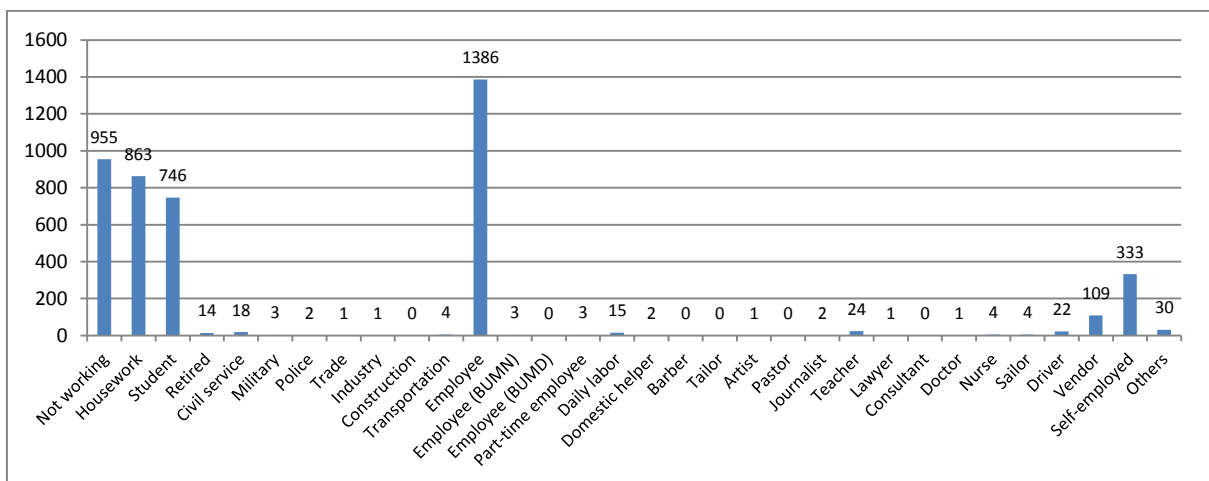


Table I.3. Population based on professions: Kelurahan Pinangsia  
Source: Kelurahan Pinangsia, 2015

## Survey Results

The survey is administered to 30 respondents who live in the Core Zone.

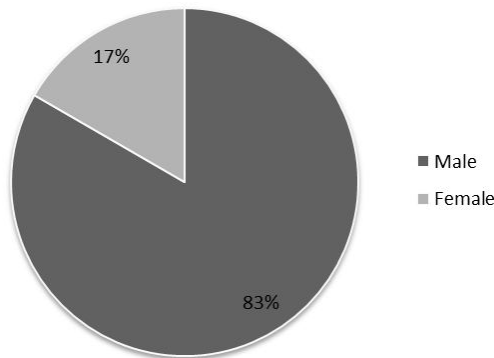


Figure I.4. Gender of Respondents

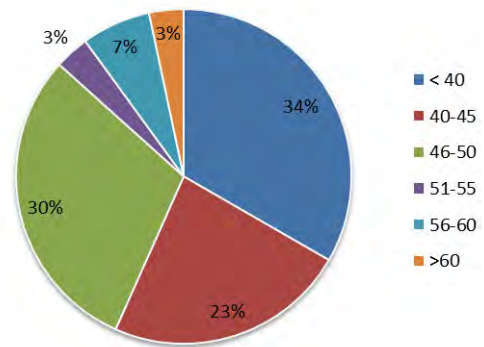


Figure I.5. Age of Respondents

There are significantly more male respondents than women, and most of the respondents aged between 40-50 years. This is consistent with the profession of the respondents, who are mostly entrepreneurs/SMEs. This includes the artists in Core Zone communities as well as local establishments. The low proportion of women as respondents also reflects that women's participation in public spaces and core zone activities need to be supported.

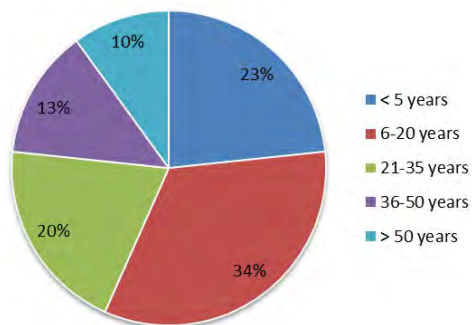


Figure I.6. Length of Stay

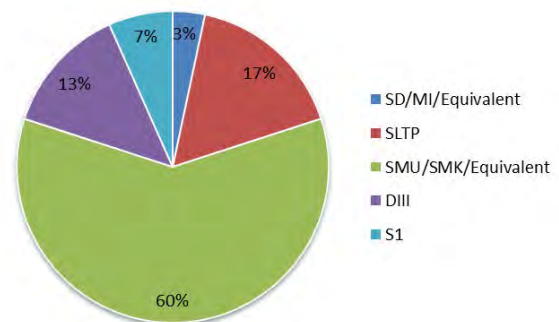


Figure I.7. Education Level

The charts above show that 34% of respondents have been staying for 6-20 years, 20% of respondents have lived for 21-35 years and 23% of respondents have lived for less than five years. The chart on education level reflects that most respondents (60%) hold high school degrees and 13% hold diplomas, while bachelor's degree holders only constitute 7% of respondents.

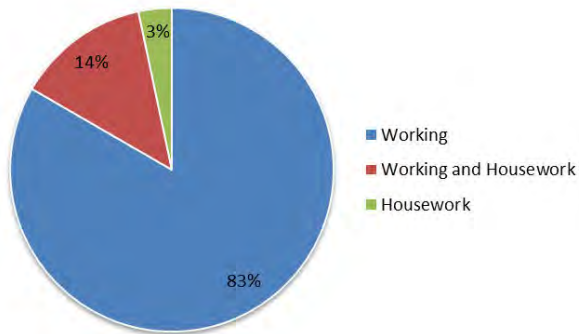


Figure I.8. Activities that consume the most time

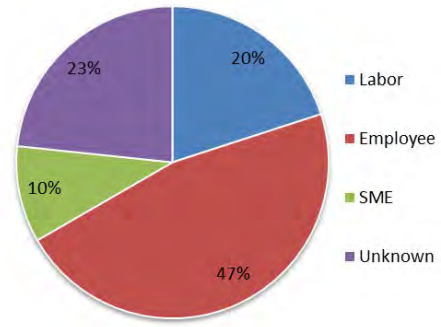


Figure I.9. Professions

Most respondents are working, which is clearly shown in the graph that 83% of them are working, while 14% are both working and taking care of the household. Respondents who work and take care of the household are generally women. The respondent profession in general is SMEs, followed by labor and employee. Twenty percent of respondents did not answer questions about the profession. This is different from the *kelurahan* data that shows most of residents in the Core Zone are working as employees (in private companies). The reason for the difference is the timing when the survey was administered, which was mostly during working hours and weekends. For those who have businesses at home, they will be more likely to stay home.

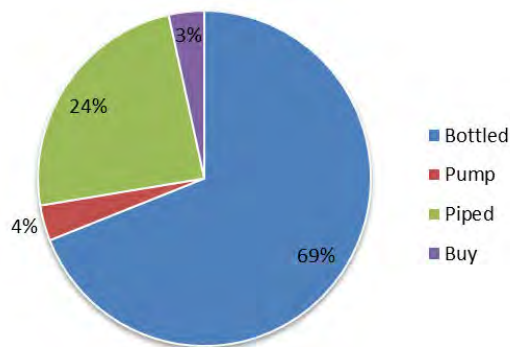


Figure I.10. Drinking Water Source

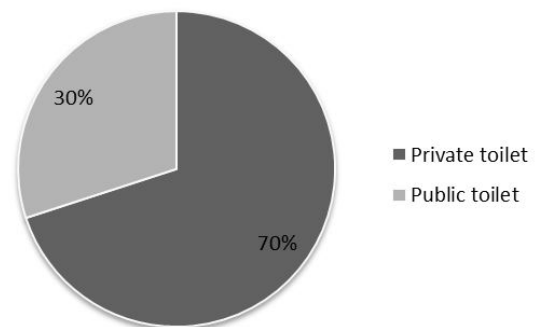


Figure I.11. Toilet Use

Only a small proportion of the respondents rely on piped water (PDAM) for their drinking water source. The majority (67%) buy bottled water, which indicates substantial price of water that they need to fork out.

From the graph above it is known that the majority of respondents (67%) buy bottled water as a source of drinking water. This shows that their expenditure has been for the purchase of bottled water. The survey also shows that 30% of the respondents are still using shared toilets, while 70% of respondents have had their own toilet.

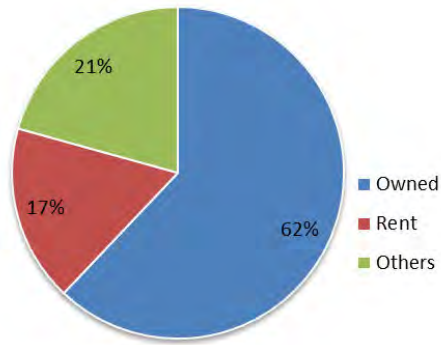


Figure I.12. Building Ownership

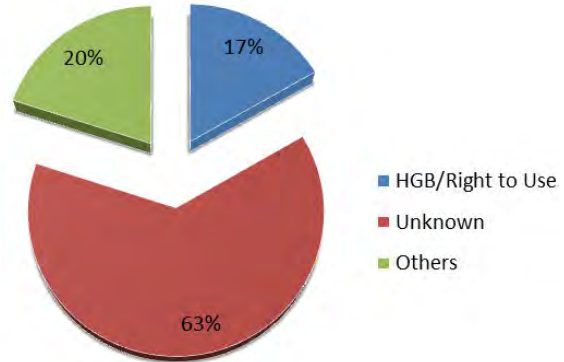


Figure I.13. Land Ownership

The majority of respondents (63%) have their own building (house), but 63% of the respondents did not explain the status of their land ownership. Only 17% of the respondents answered that their land ownership status is HGB (Hak Guna Bangunan/Building Use Permit) and 20% of the respondents answered other status.

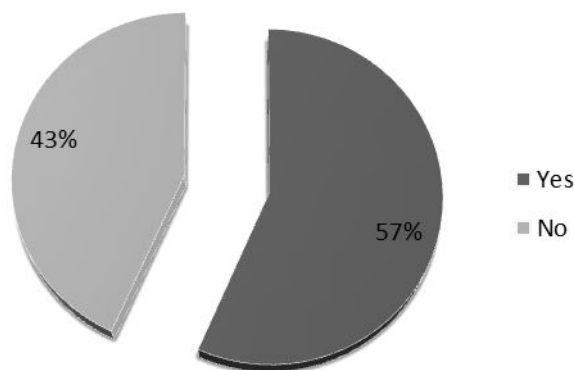


Figure I.14. Participation in Cultural Activities

Most respondents (57%) participate in cultural activities in *Kota Tua*. The reasonably high participation may be because of their proximity to Fatahillah Square, compared to other areas studied for this cultural mapping.

### Communities

In *Kota Tua's* Core Zone, there are at least 21 communities or groups that are connected in POKJA (*Kelompok Kerja / Working Group*), with both day and evening activities. The criteria for communities to be able to join the POKJA is the minimum operational activities in *Kota Tua* for the past three years. Some communities in the POKJA are *onthel* bicycles, Stone Man, Pencak Silat, Pramuka, Marawis, Tanjidor, Marching Band, Mules.

## 1. Stone Man / Manusia Batu

Stone Man or *manusia batu* is the art of mimicking statue-like postures, which attracts attention especially of visitors who are interested to take pictures together. *Manusia Batu* in *Kota Tua* Jakarta first came about in 2011, pioneered by Bapak Idris. In April 2013, *manusia batu* community was formed with 10 members with the understanding that there would not be new members. The members of this community is dominated by persons from outside Jakarta. They usually reside in Jakarta by renting a boarding room near *Kota Tua*. There is no tariff that is designated to take pictures with *manusia batu*. Visitors contribute voluntarily. The Stone Man community features two large themes, the first being the colonial theme such as European ladies and colonial soldiers, and the second is the theme of national heroes such as General Soedirman and other fighters.

## 2. Onthel Bicycles / Sepeda Onthel

Members of Onthel Community have generally been around in *Kota Tua* longer than other communities. Onthel bicycle community in *Kota Tua* was established since 2002 with the name “Paguyuban Wisata Sepeda Onthel *Kota Tua* Jakarta” (The Association of Onthel Bicycles of *Kota Tua* Jakarta). In the beginning, it was a community to provide a platform for bicycle service providers who operated around the Jakarta Kota train station. This community has a tourism program named “Wisata Sepeda *Onthel Kota Tua* Jakarta” (Onthel Bicycle Tourism of *Kota Tua* Jakarta). In 2008 onthel bicycle rental started and are centered around Fatahillah Square. The rental rate for onthel bicycles is relatively affordable, which currently ranges between Rp 15,000 and Rp 20,000 for 30 minutes or Rp 30,000 per hour.

This community is using Jasa Raharja insurance service for the users or tourists. There are currently several tourist packages offered by onthel bicycles:

### *Onthel Tourist Packages:*

1. Fatahillah - Sunda Kelapa – Maritime Museum –Syah Bandar Tower – Diamond City Bridge / Jembatan Kota Intan – Red Shop / Toko Merah – Fatahillah
2. Fatahillah – Vihara Dharma Bakti –Fatimah Church – Vihara Falcukong – Pancoran
3. Fatahillah –Langgar Tinggi Mosque –An Nawir Mosque – Goat Bridge / Jembatan Kambing –Arab Kampung –Bandungan Selatan Mosque
4. Fatahillah – Kampung Bandan and Sunda Kelapa Mosque – Floating Kampung / Kampung Apung –Luar Batang Mosque – VOC Warehouses
5. Photo packages for pre-wedding, graduation, and others

The onthel community can become a transportation mode to visit other tourist destinations in *Kota Tua* of Jakarta, through the packages they offer. Through this initiative, Fatahillah Square has the potential to become more than just the main tourist destination, but also as a transit hub to visit other tourist destination in *Kota Tua*, such as Pekojan, Chinatown (Glodok), Luar Batang, and Old Wall / Tongkol-Krapu-Lodan kampung. Connection between Fatahillah Square and these other areas is a potential to support economic activities there.





Figure I.15. Onthel bicycles in *Kota Tua* Jakarta  
Source: Field Observation (2015)

### 3. Magic Tricks / Sulap

This community is formed in 2014. One of the main attractions is the Flying Man, who uses a stick on his left hand and lifts both feet off the ground. The attributes they use also vary. *Kota Tua* visitors can take selfie photos with the Flying Man. There is no specific tariff for this attraction. Visitors can contribute voluntarily amount-wise. During workdays, the Flying Man starts at 13.00 until maghrib time. On weekends, they start their performances as early as 08.00.

### 4. Fatahillah Square Library

This library was established in 2014 by citizen initiatives together with several existing communities in *Kota Tua*, because the local government library only opens on workdays, while visitors of the Core Zone of *Kota Tua* are more on the weekends and public holidays. This library's collection is more than 300 books. Some of the books were bought using the management funding, but the majority of books were donations from citizens, communities, or grants. The librarians are mostly volunteers from communities or individual citizens. The library becomes an alternative source of knowledge besides the museums that are available in this area.



Figure I.16. Open Library of Fatahillah Square  
Source: Field Observation, 2015

## 5. Cakra Buana

Cakra Buana is a pencak silat association, which is a form of martial art that originated in Bogor in 1990. To date, this association has opened branches in various places. Cakra Buana association of Cengkareng area was the one that initiated pencak silat attractions in Fatahillah Square. Their performance is usually in front of the Wayang Museum (Puppet Museum) and featuring martial art students. Most of them are children and youth, and they perform pencak silat in public to demonstrate their skills, such as silat techniques and metaphysical energy. Pencak silat performances by Cakra Buana are conducted once a month.



Figure I.17. Pencak Silat attraction in Fatahillah Square

## 6. Micro entrepreneurs / Registered Street Vendors

Pena Waskata Cooperative (Koperasi Pedagang Binaan Kawasan *Kota Tua*) was formed in November 2014, after a long process since the issue of street vendor management started in 2012. This cooperative is a shared platform to form business management that synergizes with all interests in *Kota Tua* of Jakarta. This cooperative also helps street vendors so that they could grow as micro entrepreneurs, who abide by the rules and safeguard order and comfort of *Kota Tua* Jakarta visitors that was going to be pitched for a World Heritage status. The number of micro entrepreneurs / street vendors under this cooperative is 415, while the unregistered vendors at *Kota Tua* reached at least 800.

In the beginning, the 415 micro entrepreneurs who are now members of the cooperative were marginalized by being called street vendors of *Kota Tua* area. They were criminalized under the accusation of damaging public land, and thus were evicted and subjected to violence in the eviction process. In December 2012, one of the members of national parliament, 8<sup>th</sup> Commission (**Purn H.R.Adang Ruchiatna Puradiredja**) pleaded to the then governor of Jakarta, Joko Widodo, to pay special attention to the fate of street vendors in *Kota Tua* Jakarta.

After conducting interviews, feasibility study and study of readiness and completion of administrative criteria, 415 street vendors joined a cooperative formally as those who are entitled to capacity building as micro entrepreneurs who could operate in *Kota Tua* of Jakarta and are legal. Besides legalization, they are also provided training and monitoring on hygiene, service standards, and attitudes in encountering visitors of *Kota Tua*.

In recent years, the fame of *Kota Tua*, especially Fatahillah Square as tourist destination results in more diverse use of space, not only for visiting and sightseeing but also to look for economic opportunities. This results in new communities that are different from the established ones, and they may not initiate connections with the communities that are members of the POKJA. The performances of these street artists usually do not feature specific characteristics of *Kota Tua*. Some of these more recent performances are the ghost man (manusia hantu), cartoon clowns and exotic animals such as python show. Although they do not embroil in physical conflicts with the older communities, focus group discussions and interviews with various communities in the Fatahillah Square reflects the unhappiness of the older communities. As observed every weekend, Fatahillah Square is usually packed with visitors that are mostly middle class and below who are enjoying affordable entertainment and food and drink services from street artists and vendors. However, the high density of visitors in the square and the unhappiness of registered communities and street vendors reflect the necessity to establish a community-based management of street performers, vendors and activities in *Kota Tua*. This is not only about one-time registration of these actors, but also about the procedures of joining, leaving and membership requirements, to reduce possibilities of friction.



Figure I.18. New performer communities in *Kota Tua*  
Source: Field Observation, 2015

#### I. 4. Relationship between physical spaces and activities

##### *Activities*

Activities at the Core Zone of *Kota Tua* of Jakarta are affected by the variation of land functions of the surroundings. Some of the activities of this area can be categorized as residential, commercial and services that include for-profit office establishments, government, trade and business, and recreational. At the Core Zone of *Kota Tua* Jakarta, there are several factors of land use that affect the activities.



LEGENDA :

<span style="display: inline-block; width: 15px; height: 15px; background-color: yellow; border: 1px solid black;"></span> Hunian	<span style="display: inline-block; width: 15px; height: 15px; background-color: red; border: 1px solid black;"></span> Pemerintahan	<span style="display: inline-block; width: 15px; height: 15px; background-color: brown; border: 1px solid black;"></span> Fasilitas Umum (Stasiun, Halte, Terminal)
<span style="display: inline-block; width: 15px; height: 15px; background-color: orange; border: 1px solid black;"></span> Campuran	<span style="display: inline-block; width: 15px; height: 15px; background-color: darkred; border: 1px solid black;"></span> Fasilitas Wisata	<span style="display: inline-block; width: 15px; height: 15px; background-color: cyan; border: 1px solid black;"></span> Bangunan Rusak
<span style="display: inline-block; width: 15px; height: 15px; background-color: magenta; border: 1px solid black;"></span> Perdagangan dan Jasa	<span style="display: inline-block; width: 15px; height: 15px; background-color: tan; border: 1px solid black;"></span> Fasilitas Ekonomi	<span style="display: inline-block; width: 15px; height: 15px; background-color: lightblue; border: 1px solid black;"></span> Ruang Terbuka Biru
<span style="display: inline-block; width: 15px; height: 15px; background-color: black; border: 1px solid black;"></span> Industri	<span style="display: inline-block; width: 15px; height: 15px; background-color: darkorange; border: 1px solid black;"></span> Fasilitas Peribadatan	<span style="display: inline-block; width: 15px; height: 15px; background-color: green; border: 1px solid black;"></span> Ruang Terbuka Hijau
<span style="display: inline-block; width: 15px; height: 15px; background-color: gray; border: 1px solid black;"></span> Gudang	<span style="display: inline-block; width: 15px; height: 15px; background-color: darkorange; border: 1px solid black;"></span> Fasilitas Pendidikan	

Figure I.19. Land Use in Jakarta's *Kota Tua*  
Source: Field Observation, 2015

Commercial factor becomes the dominant one that affect the trade and businesses in the Core Zone around Fatahillah Square, Jalan Pintu Kecil, Jalan Pasar Pagi, and Jalan Petak Baru. This is influenced by the existence of shophouses and commercial establishments. Other commercial factors that affect recreational activities are situated around Fatahillah Square and along Kali Besar. This is because of the existence of several cafés, restaurants, and activities at the Square.

Commercial activities and offices are influenced by the existence of buildings that are converted into offices and service sector, both for-profit or non-profit (government sector). Activities Aktivitas perkantoran dipengaruhi adanya bangunan yang difungsikan sebagai perkantoran dan pelayanan jasa baik bersifat profit maupun non profit (pemerintahan). These commercial offices are mostly along Kali Besar, both East and West sides.

Based on field observation, activities that are making the area lively are situated at Fatahillah Square, Kali Besar, around Transjakarta bus stop and Kota train station. When examined based on time, activities in the Core of *Kota Tua* are temporally categorized into two : morning-afternoon activities and evening ones.

TIME	TYPE OF ACTIVITIES	LOCATION
Morning until afternoon	1. Offices	Jalan Kali Besar Timur dan Barat Jalan Pintu Besar Utara (in front of Museum Bank Mandiri)
	2. Commercial (trades and services)	Jalan Kunir Jalan Kali Besar Timur dan Barat
	3. Recreational	Jalan Kali Besar Timur dan Barat Fatahillah Square
	4. Street vending	Jalan Pintu Besar Utara (in front of Museum Bank Mandiri) Fatahillah Square
Afternoon until evening	1. Commercial (trades and services)	Jalan Kali Besar Timur dan Barat Jalan Kunir
	2. Recreational	Jalan Kali Besar Timur dan Barat Fatahillah Square
	3. Street vending	Jalan Pintu Besar Utara (in front of Museum Bank Mandiri) Jalan Kali Besar Timur dan Barat Fatahillah Square

Table I.4. Activities in the Core Zone of *Kota Tua* Jakarta  
Source: Field Observation, 2015

### 1. Museum Visits in *Kota Tua* Jakarta

There are at least 8 museums and galleries that are open to the public in *Kota Tua* Jakarta, with affordable ticket prices. Near the Transjakarta Kota bus stop there are two museums, namely Bank Indonesia Museum and Bank Mandiri Museum. Around Fatahillah Square there are three museums: Jakarta History Museum, Ceramic and Art Museum, and Wayang (Traditional Puppet) Museum. On Roa Malaka street there is Melaka Gallery that was inaugurated in February 2013. Towards Sunda Kelapa Harbour, there are Syah Bandar Tower and Maritime Museum (Museum Bahari). Among all these museums, the most popular for visitors is Jakarta History Museum. Every museum at *Kota Tua* features activities, such as Jakarta-style art performances, screening of old movies, seminars, talkshows as well as jazz festivals that are organized by Jakarta History Museum. Meanwhile, Ceramic and Art Museum features pottery-making trainings for students and the public, seminars, and exhibitions. Wayang Museum also offers regular activities, namely shadow puppet show (wayang kulit), wayang dance (wayang orang) and wayang golek.

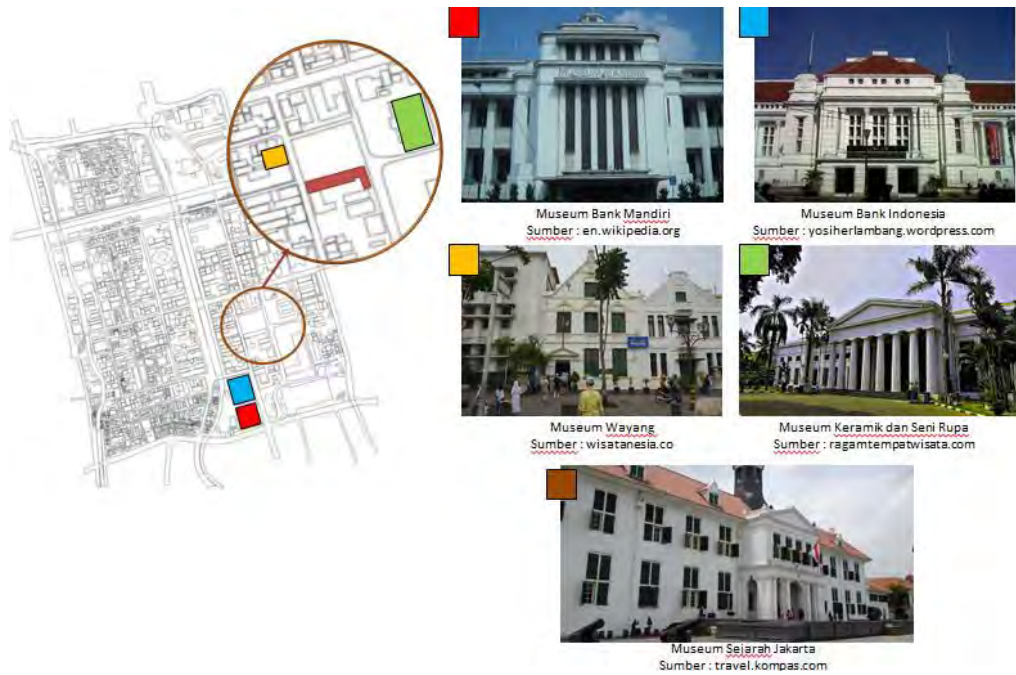


Figure I.20. Museums in *Kota Tua* Jakarta  
 Source: Field Observation, 2015

## 2. Informal Picnics

Saturdays and Sundays: Informal picnics of families and friends are highly observable in Fatahillah Square. Fatahillah Square is one of the favourite places for family recreation. Its strategic location, relatively easy and affordable access on public transportation, and the range of available activities from entertainment to educational become the attraction of this place.



Figure I.21. Left, A family visiting *Kota Tua*  
 Right: Puppet music show in *Kota Tua*  
 Source: Field Observation, 2015

## 3. *Kota Tua* Onthel Cycling

Onthel bicycles and *Kota Tua* Jakarta are inseparable. Going around *Kota Tua* on onthel bicycle, equipped with Dutch colonial era headgear, brings back nostalgic colonial past. There are several activities offered by onthel bicycle rental organizers in *Kota Tua*:

- First, 'historical tourism'. Visitors are brought on onthel bicycles around *Kota Tua* Jakarta. Pertama, 'wisata sejarah', pengunjung dibawa bersepeda onthel keliling

*Kota Tua* Jakarta. The route in this historical tourism features locations of Kali Timur and Kali Barat, especially Toko Merah (The Red Shop), Kota Intan Bridge, Syah Bandar Tower, Maritime Museum, and can reach Sunda Kelapa Harbour by request.

- Second, 'Around Jakarta History Museum'. Visitors are brought on onthel bicycles in Fatahillah Square or in front of Jakarta History Museum with colonial accessories and costumes provided.
- Third, 'Photo Session', is offered for pre-wedding photo packages, annual book or memory book with colonial buildings in the background.



Figure I.22. Onthel bicycle tourism at *Kota Tua* Jakarta  
Source: Field Observation, 2015

#### 4. Photo-taking with stone man / *manusia batu* and magic trick / *sulap* communities

The *manusia batu* dan street magicians contribute to the variety of activities in *Kota Tua*. Sharing space for activities become more intense. *Manusia Batu* is usually in front of the Jakarta History Museum, while the street magicians are in front of Wayang Museum.



Figure I.23. *Manusia Batu* dan Flying Man in *Kota Tua* Jakarta  
Source: Field Observation, 2015

## 5. Nostalgia and Culinary Tourism

A tourist district is inseparable from its culinary tradition, and so is *Kota Tua* Jakarta. In the core zone, there are various kinds and places of culinary tourism, starting from street vendors to restaurants.

Street food vendors are now located on the alleyway between Wayang Museum and Bangi Kopitiam Restaurant. This zone is the official street vendor zone that offers food and drinks. It is official because these vendors are organized by a cooperative and are acknowledged by Jakarta city government.

The vendors in this zone are those who have been street vendors in and around *Kota Tua* for several years and have obtained Jakarta identity card. Every month they pay retribution directly to Jakarta city government through Bank DKI. On a weekday usually they open from 11am to 11pm, and on the weekend they open from 9am to 3am because there are more visitors. They offer food such as grilled chicken, *soto*, meatballs, sausage, porridge, satay, chicken noodles. Two vendors offer *kerak telor*, a special Betawi culinary tradition.



Figure 1.24. Betawi culinary vendors in *Kota Tua*  
Source: Survey, 2015

There is a range of restaurants in *Kota Tua* Jakarta with a variety of food choices: Café Batavia, Kedai Seni, Historia Food and Bar, and Bangi Kopitiam. Each restaurant offer different culinary menu. Visitors can enjoy the food while being nostalgic in the area. The prices of food in the restaurants are significantly higher, which can reach 4-5 times of the food offered by the street vendors. The types of food are different, so it is difficult to pull direct comparison. But food pricing indicates the segregation of patrons between the street vendors and restaurants based on economic class.





Figure I.25. Culinary tourism locations in *Kota Tua* Jakarta  
Source: Field Observation, 2015

#### 6. Various interest group activities

Strategic location and affordable public transportation that is also easy to access made *Kota Tua* Jakarta a place of gathering of many interest groups, such as *Kota Tua* Historical Community, photographers, sketch drawing community, and yoga/gymnastics community, among others. Many gatherings are only for meeting and chatting with friends.



Figure I.26. Yoga/gymnastics community conducting activities in front of Jakarta History Museum  
Source: Field Observation, 2015



Figure I.27. Breakdance Community in *Kota Tua* Jakarta  
<http://poskotanews.com>



Figure I.28. Gathering of friends in Fatahillah Square  
 Source: Field Observation, 2015

#### 7. Fatahillah Square Public Library

Located next to Wayang Museum, this free library provides a unique activity for visitors to *Kota Tua*. The physical appearance of the library is in the form of two white tents, measuring 2.5-3m each. Inside the tent, books are organized in wooden racks and tables although not completely categorized. There are eight chairs for visitors who wish to read. The library opens on Saturdays, Sundays, and public holidays from 9am to 5pm. Visitors can read books surrounded by *Kota Tua*'s classic and nostalgic atmosphere. However, the library is facing the challenge of securing sufficient manpower. So far, the organization of this library is completely by volunteers. They have not managed to conduct inventory and categorization of books.



Figure I.29. Public Library at Fatahillah Square  
 Source: Field Observation, 2015

### 8. Seasonal Festivals

As an iconic historical tourism destination, *Kota Tua* Jakarta has an annual *Kota Tua* Festival (Festival *Kota Tua*) each year at Fatahillah Square. The festival usually features Betawi arts and culture, such as *gambang kromong*, *ondel-ondel*, *marawis*, *qosidah*, serta ditampilkan hiburan dangdut, band and traditional dances. There is also *Kota Tua* Jazz Festival (Festival Jazz *Kota Tua*) that has taken place twice at Fatahillah Square.



Figure I.30. Festival Seni Budaya Nusantara (Nusantara Arts and Culture Festival), 23 August 2015  
 Source: Field Observation, 2015



Figure I.31. Festival Tempo Doeloe (Old Time Festival), 2014  
Source: <http://nasional.sindonews.com/>

#### 9. Nighttime Appeal: Street Vendor Tourism at Kali Besar Timur

The majority of street vendors along Kali Besar Timur are selling manufactured commodities, although there are still some food vendors. Street vending in this area starts at 5pm, after office hours, to avoid traffic clash with the offices along Kali Besar Timur. On weekdays, they operate until 11pm, but on weekends and public holidays they could go on until 2am. The goods they sell include clothing, shoes, accessories, handphone covers, watches, souvenirs, and stuffed toys.



Figure I.32. Street vendors at Kali Besar Timur  
Source: Field Observation, 2015

#### 10. Souvenir

As a tourist destination, *Kota Tua* is a place that provides souvenirs for its visitors. Several museums already have their own souvenir shops. Wayang Museum has a shop that sells wayang (traditional puppet) collection, wayang miniatures and keychains. Fatahillah Museum or Jakarta History Museum also has a souvenir shop that sells commodities such as shirts, tote bags, snacks, chocolates, miniature of Jakarta, and others.

Besides these established souvenir shops, there are street vendors who sells souvenirs that can also function as children's toys, such as *bajaj* miniatures (see picture).



Figure I.33. Bajaj miniature seller in front of Wayang Museum  
Source: Field Observation, 2015

### I.5. Problems and Challenges

- There is not yet a seamless continuity among institutions in buildings and community activities in the outdoors.

In general, all museums in *Kota Tua* Jakarta offer interesting activities. However, there is no synergy between one museum and another. A synergy of activities could potentially be more powerful to increase the tourism appeal of *Kota Tua*.

Furthermore, **commercial establishments that occupy colonial buildings are generally tailored for upper-middle class, while most of the visitors in the open square are from lower-middle class and below.** Unregistered street vendors are often cited as problems in the area, but the presence of the unregistered vendors who roam around Fatahillah Square is also induced by the **lack of accessible affordable amenities at the Square when the registered vendors are all localized at one corner.**



Figure I.34. Wayang Festival at Wayang Museum  
Source: Field Observation, 2015

- There is a variety of government-sponsored festivals, but there is lack of residents' involvement in those festivals. The residents and communities have been treated only as

spectators in the organization of these events. The themes of the festivals by the government or consortium were conducted without consultations with communities and heritage activists of *Kota Tua* that possibly have different perspectives.

- There is lack of local potential empowerment in and around the Core Zone for the events in Fatahillah Square, as performers are usually artists from outside *Kota Tua*.
- The existing street food vendors complain that their income decrease compared to before. Some possible causes are competition and **the lack of categorization** in this zone, which can be confusing for new visitors who are not used to the place. Those who used to operate at Fatahillah Square, upon the formation of Pena Waskata cooperative, are relocated to this zone without categorization that are more specific than simple dichotomy between food and non-food vendors. Another challenge is the **limited space** for eating on-site.
- There is a variety of festivals that are funded by the government, but the role of residents in *Kota Tua* is limited to only be spectators rather than engaging them for active involvement.
- The growth of unregistered street vendors in *Kota Tua*, although serving the visitors at Fatahillah Square, is a potential friction with registered vendors who have to operate in the designated zone. The unregistered vendors usually operate from 5pm until the evening on weekdays, while on weekends and public holidays they operations start as early as 8am.



Figure I.36. The spread of illegal / unregistered street vendors in *Kota Tua*  
Source: Field Observation, 2015

- There is no special lane for bicycles in *Kota Tua*; a situation that exposes cyclists and onthel service users to higher risk of accident. A bicycle lane will increase safety and eventually the number of onthel users to go around the area, even beyond *Kota Tua* walls.
- Based on the survey, older residents in surrounding areas lamented the density of cars and motorcycles in the Core Zone and the decreasing comfort in walking from their residences.
- There is no management system for new communities of performers in the Fatahillah Square, for example the ghost man (manusia hantu) and cartoon clowns. This causes discomfort for the older communities because of the perceived lack of common vision about the character of place. The older communities, particularly those who have joined the POKJA

consider the new performers as potential erosion of *Kota Tua* character that is supposed to be in line with the culture of Jakarta or its colonial history.

## I.6. Recommendations

- There should be an annual activities calendar that includes its location information that is integrated between indoor and outdoor activities. Besides being available in the Fatahillah Square and museums, this calendar also needs to be accessible online, to enable *Kota Tua* visitors to find clear information about the activities and to find out the available choices.
- Communities and residents of *Kota Tua* need to be involved in events that are organized by the government, museum operators or the consortium.
- Reclassification of street vendor area based on their commodities and to provide sufficient space for buyers to consume food and drink on the spot. Based on observation, the majority of visitors to Fatahillah Square and Kali Besar are from lower-middle income economic class. This is consistent with the accessibility of Fatahillah Square by affordable means of transportation, such as train, Transjakarta and others. Therefore, visitors need the affordable services such as food, drinks and souvenirs offered by the street vendors.
- Construct a special bicycle lane for onthel bicycle users to support tour around *Kota Tua* by increasing the safety of bicycle tour in and around *Kota Tua*. Increasing sense of safety is an important contributor to the increase of interest in onthel cycling in *Kota Tua*.
- Management of activity communities in *Kota Tua*, particularly in Fatahillah Square. The government can play a role in facilitating a community-based management system and to support them in the monitoring of new communities and in establishing criteria to join *Kota Tua* art and culture scene. It is important that the new communities obtain trainings to sustain the character of *Kota Tua*, such as incorporating Betawi cultural performances and/or colonial history, and to integrate them in the existing POKJA. These processes are necessary to maintain the characteristics of *Kota Tua* attractions and activities. It is important that these processes be institutionalized in a recognized community-based management group.
- Produce a tourism map of *Kota Tua* Jakarta, for example, culinary map, map of historical buildings, map of souvenir sellers. This map should be integrated for the whole *Kota Tua* area, not just the Core Zone, and needs to be regularly updated. Onthel bicycle community can be the main transportation mode to reach the tourist destination through their tour packages.



Figure I.37. Sample thematic map on buildings for tourism  
 Source: Field Observation, 2015



## II. The Chinese Communities of *Petak Sembilan*<sup>3</sup>

*Petak Sembilan* area is administratively located in Kelurahan Glodok. Kecamatan Tamansari, Jakarta Barat. Kelurahan Glodok consists of 5 RW and 61 RT, with total area of ±37,60 hectares. Based on statistical data of Kelurahan Glodok in January 2014, the total population is 9,431 (consists of 3.219 households) with approximate density of 248 persons per hectare. In the past three decades, there had been a dynamic fluctuation of population density in Kelurahan Glodok: in 1990 the density was 251 persons per hectare, but declined in 2000. The density increased again in 2010 and tends to stabilize in the past 5 years. As much as 75-80% from the total population is of ethnic Chinese.<sup>4</sup> *Petak Sembilan* area is one of the biggest Chinatown areas in Indonesia<sup>5</sup>.



Figure II.1. Study area (within red boundaries) and location of *Petak Sembilan* in Jakarta

### II.1. History

Sequentially, historical events in *Petak Sembilan* can be divided into three era: pre-colonial, Dutch colonial period 1619-1945 and post-independence Indonesia.

The existence of ethnic Chinese in Jakarta has started long before the establishment of Batavia City by the Dutch East Indies. Traders and sailors from China has crossed the South China Sea to the Indonesian archipelago since before 1000 years ago, even before the peak of Sriwijaya kingdom between the 6<sup>th</sup> and 10<sup>th</sup> centuries.<sup>6</sup> The Chinese traders had settled on the north coast of Java before the Dutch arrived.<sup>7</sup> After the arrival of the Dutch and before 1740, migration of ethnic

<sup>3</sup> Developed from and updated on Diana Simon's master's thesis, MTP Untar, 2014.

<sup>4</sup> *Statistik Kelurahan Glodok 2014* (Jakarta : Kelurahan Glodok, 2014)

<sup>5</sup> "Glodok: Jakarta's Historic Chinatown" (online), tersedia di indonesia travel/en/destination/937/-glodok (20 November 2015)

<sup>6</sup> J.A.C. Mackie, *The Chinese in Indonesia* (Kuala Lumpur: Heinemann Educational Books (Asia), Ltd., 1976), p. 4

<sup>7</sup> Claudine Salmon & Denys Lombard, *Les Chinois de Jakarta : Temples et Vie Collective*(Gueret: SECMI, 1977), p. 11

Chinese to Java Island was generally from Fujian Province, South China. Jan Pieterszoon Coen, the Dutch founder of Batavia, recruited the Chinese to work in Batavia to support its trade industry as a Dutch colony. Chinese ships were easily welcomed to dock in Batavia harbour.<sup>8</sup>

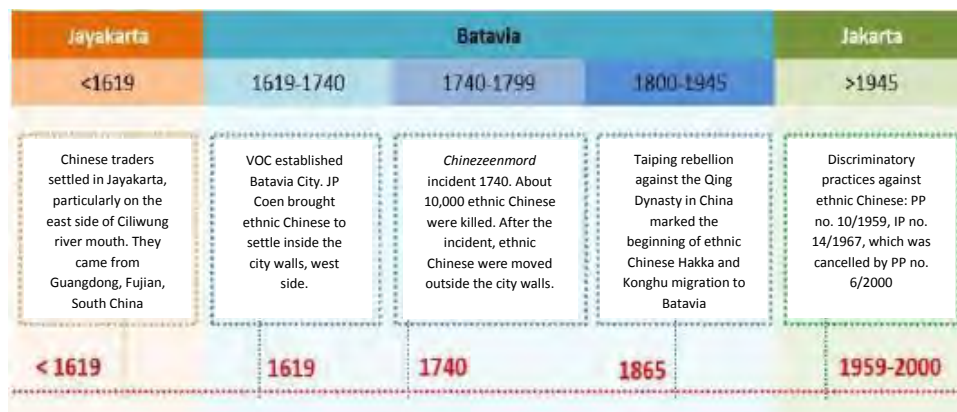


Figure II.2. Several incidents that affected the presence of ethnic Chinese in *Petak Sembilan*  
Source: Simon, 2014

After the killing of ethnic Chinese, the *Chineezenmoord* in 1740, ethnic Chinese population were placed outside the city walls, particularly in what is known as *Petak Sembilan* today. The Taiping rebellion in China in 1850-1865 triggered waves of migrants from China who came and settled in *Petak Sembilan*. The Dutch East Indies census data in 1920 identified the population of ethnic Chinese in Batavia are 40% Hokkian, 40% Hakka, and 11% Konghu, and the rest are other Chinese sub-ethnicities. Although all of them are identified as ethnic Chinese, each of sub-ethnic groups is different. They speak in their own dialects that cannot be understood by other sub-ethnic groups, except for those who understood Mandarin.

Hokkian Chinese sub-ethnicity has settled in Batavia since the pre-colonial period, while Hakka and Konghu were migrants post-Taiping rebellion. The number of Hakka and Konghu Chinese kept increasing so that the composition of ethnic Chinese in Batavia, which used to be dominated by Hokkian Chinese, have experienced significant change. In the early period of Chinatown establishment in Dutch East Indies, the colonial government let the residents build their own area according to their settlement culture.<sup>9</sup> That means the structure of urban spaces and residential architectures did not have to follow regulations and codifications that are implemented generally in the city. As a result, the ethnic Chinese built the area under the influence of Chinese identity over a period of several hundred years.

After Indonesia's independence, the national government issued several regulations, such as Government Regulation (Peraturan Pemerintah/PP) No.10/1959 and Presidential Instruction (Instruksi Presiden) No.14/1967, many groups who came to *Petak Sembilan* that may be small but have contributed to the change of sub-ethnic composition that became dominated by Hakka and Konghu.

<sup>8</sup> W. Dharmowijono, "Van koelies, klontongs en kapiteins: het beeld van de Chinezen in Indisch- Nederlands literair proza 1880–1950" (Disertasi Doktor, Universiteit van Amsterdam), 292, (online) tersedia di dare.uva.nl/document/147345 (1 November 2015)

<sup>9</sup> Jo Santoso, *The Fifth Layer of Jakarta* (Jakarta : Graduate Program of Urban Planning - Centropolis, 2011), p.16



Figure II.3. Location of Street Market *Petak Sembilan* ( Jalan Kemenangan Raya) and Gang Kalimati (Kalimati Alley) in *Petak Sembilan* Area  
Source : Observation & Google Earth, 2015

## II.2. Physical Characteristics

*Petak Sembilan* area consists of 3 RW with a size of  $\pm 22,83$  ha. Located in Kelurahan Glodok, Kecamatan Tamansari, West Jakarta, *Petak Sembilan* has the following boundaries of the area:

- North: Jalan Pancoran (Kelurahan Pinangisia)
- West : Kali Krukut
- East: Jalan Gajah Mada
- South: Jalan Kemurnian 4 (RW-4 Kelurahan Glodok)



Figure II.4. Boundaries of *Petak Sembilan* area and Kelurahan Glodok  
Sources: Observation and Base Map, 2015

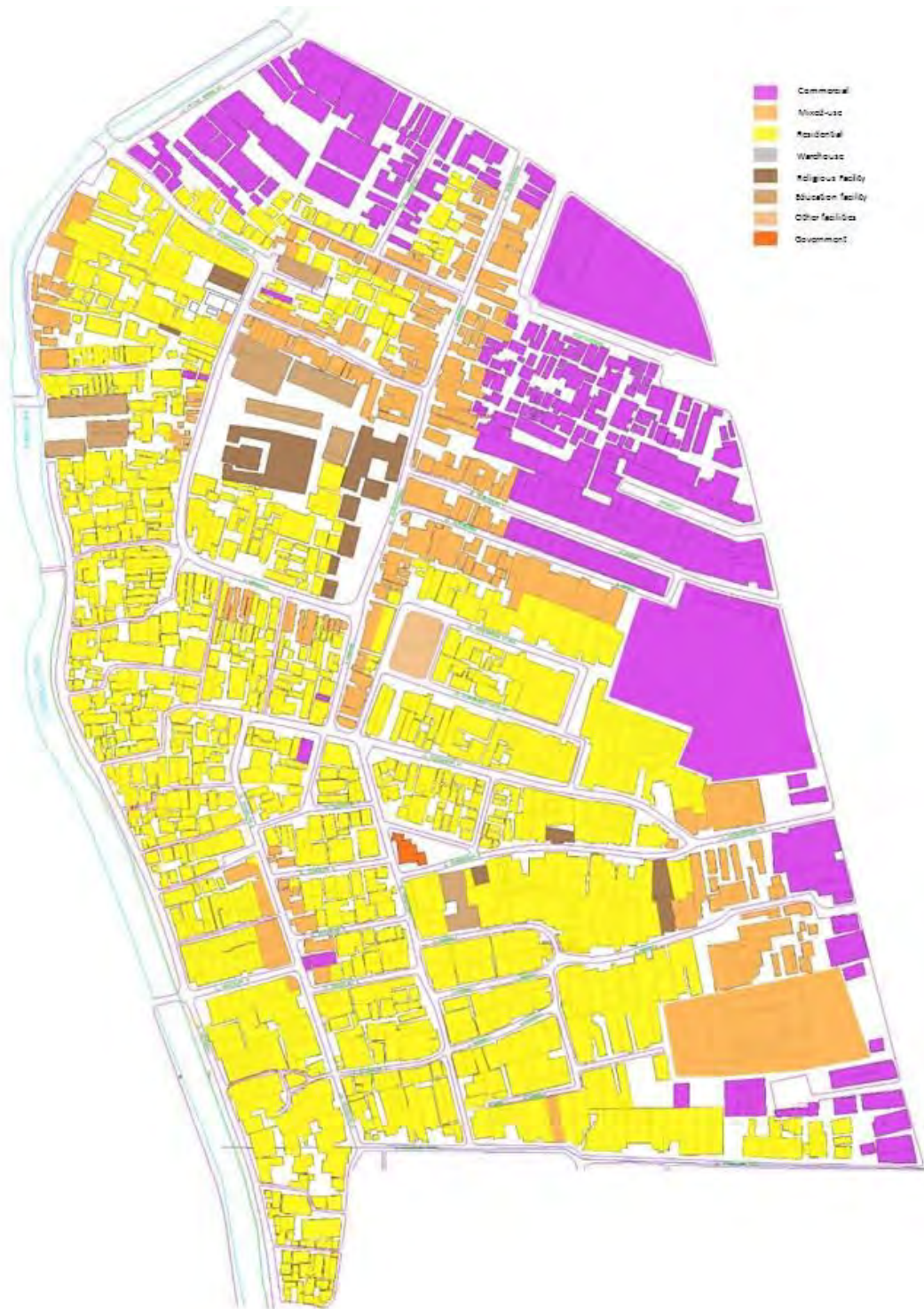


Figure II.5. Land use of *Petak Sembilan* area  
Sources: Observation and Base Map, 2016

The functions in *Petak Sembilan* area are currently mixed between settlement and commerce. The early trade center was on the *Jalan Pasar Petak Sembilan* (*Petak Sembilan* Market Street) which later becomes known as *Jalan Kemenangan Raya* (Great Victory Street). After the 1998 riots, the trade center grew to include *Gang Kalimati* area. Post-independence development of *Petak Sembilan* area is inseparable from the dynamics of Jakarta's urban development in general that has caused modifications and disappearance of original identity of place in the area, such as the disappearance

of gate/entrance from ethnic Chinese houses (the row houses). The characteristics of Chinatown are influenced by their places of origin, sub-ethnicity, job and their habits in their former homeland (China).

### II.3. Social Characteristics and Groups

The population size of *Petak Sembilan*, consists of 3 RW, is 5,760 persons, which can be seen in Table 1 on population size and density in *Petak Sembilan*. There are more women than men who resides in *Petak Sembilan*, according to the data from Kelurahan Glodok. This can be seen in Table 2.

No	RW	Area Size (Ha)	Population Size (Persons)	Density (m <sup>2</sup> /person)
1	01	12.7	2313	54.9
2	02	7.9	1363	57.9
3	03	3.5	2084	16.8
Jumlah		24.1	5750	

Table II.1. Population Size and Density in *Petak Sembilan* Area

Source: Kelurahan Glodok, November 2015

RW	Gender (Persons)		Total (Persons)
	Male	Female	
01	1186	1127	2313
02	660	703	1363
03	1010	1074	2084
	2856	2904	

Table II.2. Population Size of *Petak Sembilan* based on Gender

Source: Kelurahan Glodok, November 2015

RW	Religion (Persons)					Total (Persons)
	Islam	Protestant	Catholic	Hindu	Buddhist	
01	484	413	390	3	1023	2313
02	85	258	202	2	816	1363
03	554	396	278	1	855	2084

Table II.3. Population Size of *Petak Sembilan* based on Religion

Source: Kelurahan Glodok, November 2015

Buddhism has the largest followers in *Petak Sembilan*, with the highest percentage in the administrative area of RW 02, reaching 60% of the total population of the RW. In the 1950s, the percentage of Buddhists was 70-80% of the total population of *Petak Sembilan*. The number declined to the current number of 44.87%. One of the reasons is that many of those who identified themselves as Buddhists converted to Christianity – Protestant and Catholic. However, Buddhism is still the majority religion of *Petak Sembilan* residents. The number of Protestants continue to increase until now.

Education	RW 01	RW 02	RW 03	Total (Persons)
Did not/have not attended	168	95	185	448
Have not completed Primary School/equivalent	114	86	117	317
Primary School/equivalent	244	99	252	595
Secondary School/ equivalent	418	248	408	1074
High School/ equivalent	956	594	846	2396
Diploma I/ II	12	-	7	19
Academy/ Diploma III/ Sarjana Muda	66	42	44	152
Diploma IV/ Strata I / Bachelor's Degree	320	193	216	729
Strata II / Master's Degree	11	6	8	25
Strata III / Doctoral Degree	4	-	1	5
Total	2313	1363	2084	5750

Table II.4. Population of *Petak Sembilan* based on Education

Source: Kelurahan Glodok, November 2015

In *Petak Sembilan*, the majority of the population has high school diploma or equivalent (2396 persons), which is 41,7% from total population, followed by Secondary School diploma or equivalent (1074 persons), which is 19,6% from total population. This can be observed in Table 4. Most of the residents are traders (253 persons), which accounts for 43,7% from the working population.

Profession	RW 01	RW 02	RW 03	Total
ABRI / Military	1	-	1	2
PNS / Civil Servant	3	5	3	11
Karyawan Swasta / Employee (Private Company)	22	16	25	63
Retiree	-	-	-	-
Trade	98	67	88	253
Self-employed	9	55	9	73
Service	8	36	8	52
Driver	5	3	5	13
Labourer	10	5	10	25
Carpenter / Stone Worker	8	5	8	21
Others	24	17	24	65
Total	188	209	181	578

Table II.5. Population Size in *Petak Sembilan* Based on Profession

Source: Kelurahan Glodok, November 2015

The ethnic Chinese in *Petak Sembilan* are grouped in several sub-ethnicities, which can be differentiated based on their dialects.<sup>10</sup> Their general characteristic is the relatively strong solidarity within each sub-ethnic group. One of the distinctive social-cultural characteristics of the ethnic Chinese is that the residents of *Petak Sembilan* continue to pay respects to ancestors, a tradition that is still passed through generations.

<sup>10</sup> Johannes Widodo, *Urban Development and the Chinese Settlements in the Northern Coast of Java*, Tokyo : Architectural Research by The Toyota Foundation, 1990, p. 64

The characteristics of Chinatown are influenced by their hometown, sub-ethnicity, profession and traditions in China. Sub-ethnicity-based community groups in *Petak Sembilan* currently are as follows:

1. Old resident community from sub-ethnic Chinese Hokkian (from Fujian, South China),
2. Migrant community from sub-ethnic Chinese Hakka, and
3. Konghu Community, who arrived at the end of 19<sup>th</sup> century (from Guangdong and Fujian, South China) and traders who came after mid-20<sup>th</sup> century.

Each sub-ethnic group has a distinctive background of their arrival in *Petak Sembilan*, both in terms of the era as well as their settlement enclave location in *Petak Sembilan*.

### Survey Results

The survey is administered to 30 respondents who live in *Petak Sembilan*.

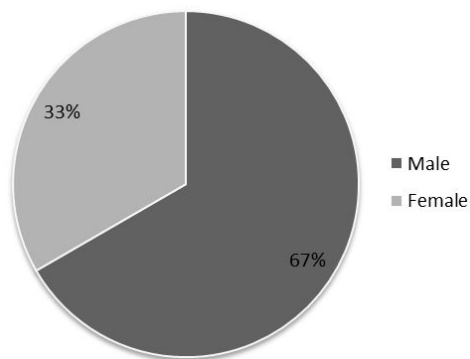


Figure II.6. Gender of Respondents

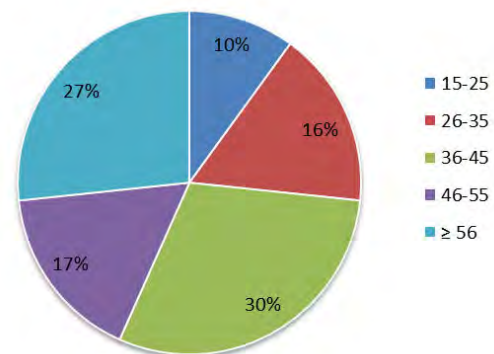


Figure II.7. Age of Respondents

There are significantly more male respondents than women, and most of the respondents aged between 36-55 years.

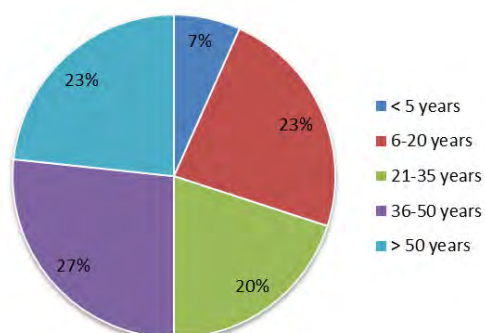


Figure II.8. Length of Stay

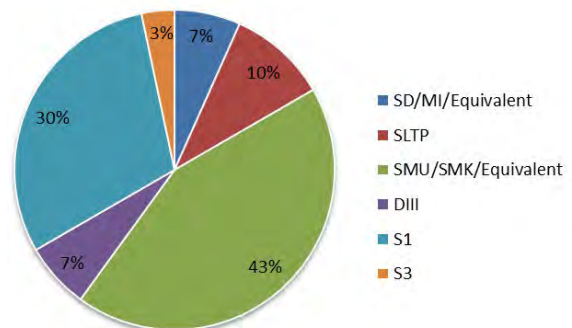


Figure II.9. Education Level

The charts above show that most respondents (70%) have lived in *Petak Sembilan* for more than 21 years, with 23% have lived there for more than 50 years. Only 7% of respondents lived there less

than 5 years, while a sizeable portion of respondents have stayed in *Petak Sembilan* between 6 to 20 years. The chart on education level reflects that most respondents (80%) hold high school degrees and above. Very few are secondary school and below. The 80% include the 7% diploma holders and 30% bachelor's degree holder, which is significantly higher than any other localities studied in this cultural mapping. There is one respondent who holds a doctoral degree.

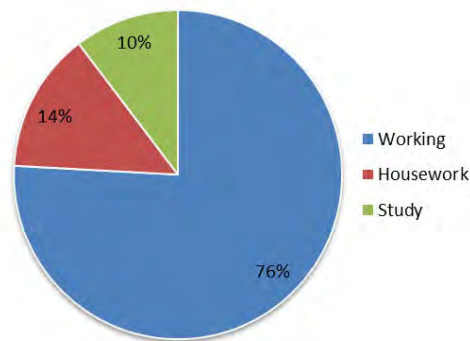


Figure II.10. Activities that consume the most time

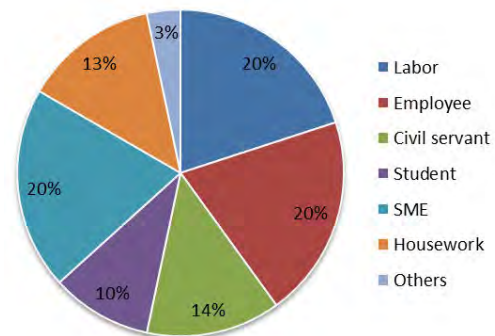


Figure II.11. Professions

Most respondents are working, which is clearly shown in the graph that 76% of them are working, while 14% are doing housework. Respondents who work and take care of the household are generally women. Ten percent are students. The respondents' profession in general is entrepreneurship (SME), employee and labor followed by labor and employee. However, there was a respondent did not answer questions about the profession so it is unknown status. Twenty percent of respondents are employees in private companies. This is consistent with the *kelurahan* data that shows most of residents in the *Petak Sembilan* are working as entrepreneurs, followed by employees and self-employed.

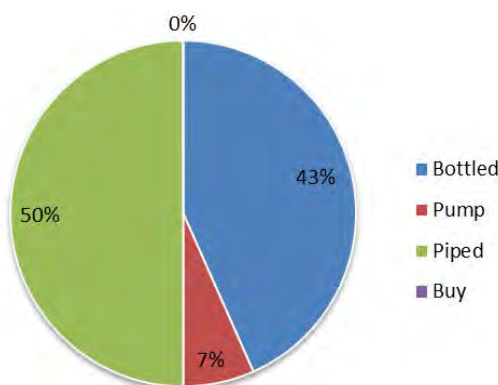


Figure II.12. Drinking Water Source

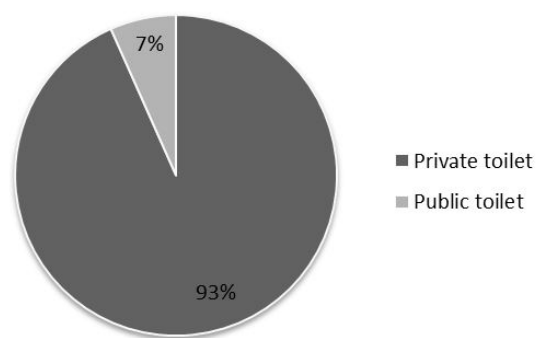


Figure II.13. Toilet Use

Compared to the Core Zone, it is clear that more respondents in *Petak Sembilan* rely on piped water (PDAM). However, there is still a sizeable number of respondents (43%) who rely on bottled water, and 7% rely on pump. None of the respondents indicate that they buy from water vendors.

The survey also shows that there are 7% of the respondents who are using shared toilets, while 93% of respondents have had their own toilets.



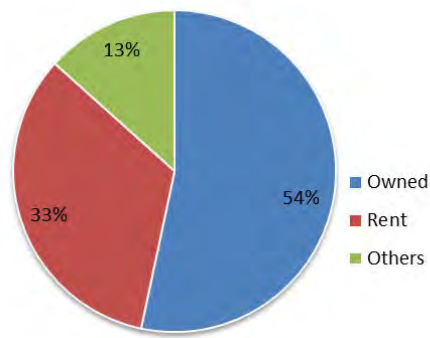


Figure II.14. Building Ownership

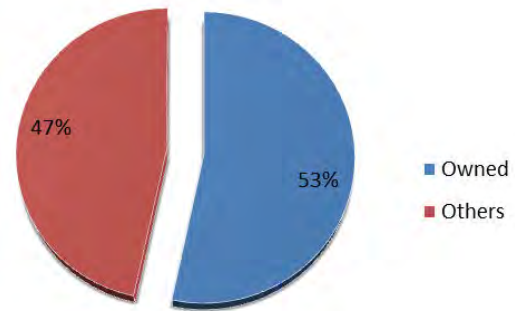


Figure II.15. Land Ownership

The majority of respondents (54%) have their own building (house), which is consistent with 54% of owner-occupied land in the question on land ownership. One-third (33%) are renters of buildings.

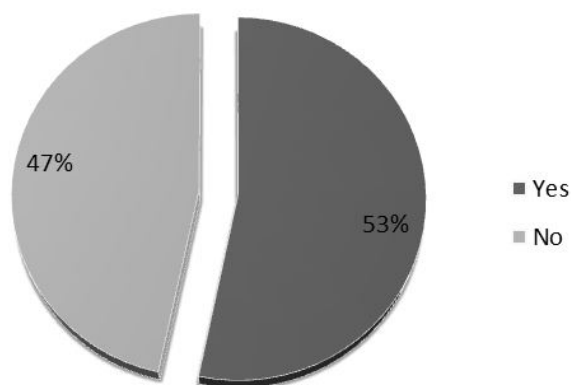


Figure II.16. Participation in Cultural Activities

A slight majority (53%) participate in cultural activities in *Kota Tua*. The reasonably high participation may be because of their own vibrant celebrations as main events in *Kota Tua*, particularly during Lunar New Year and Cap Go Meh (Fifteenth Day of the New Year) celebrations. One respondent who is over 60 years old, although said that he does not participate anymore in events, when he was young he was often involved in Cap Go Meh parade to carry the toapekong.

## II.4. Relationship among Physical Spaces, Activities and Sub-ethnicities in *Petak Sembilan*

### 1. *Old Residents (Sub-ethnic Hokkian)*

#### Arrival

Until the end of 19<sup>th</sup> century, the majority of residents in *Petak Sembilan* are from sub-ethnic Hokkian, who came from Fujian Province, South China. They came to Batavia as traders. The

majority who came were men, who would later settled and interacted with locals, and afterwards formed families and bore the next generations who are called “Peranakan”. The Peranakans are mostly traders and some of them are workers. Peranakan children who went to Dutch schools spoke Dutch and mostly worked in big Dutch institutions. They were called *Holland-spreken* because they adopted Dutch ways of life. They worked in specialist professions, such as medical doctors, accountants and other professions. The majority of *Holland-spreken* group were land owners in *Petak Sembilan*.

The Hokkians lived in big houses in Gang Kalimati, in which the *courtyard* house of Chen Yi-ge family can be found. They also settled in shophouses along *Petak Sembilan* Market. The workers lived in barrack houses owned by the land lords. The majority were Confucianists and continued ancestor worship as an intergenerational tradition. Jin De Yuan Temple, Toasebio Temple dan Tan Seng Ong Temple are temples built by the Hokkians in the 18<sup>th</sup> century.



Figure II.17. Settlements and Community Facilities of Sub-ethnic Hokkian in *Petak Sembilan* at Early Arrival

Source: Field Observation, 2014-2015



Figure II.18. Spatial Structure of Settlements in *Petak Sembilan*  
 Source : Field Observation, 2014- 2015

In the beginning, there were only 9 plots along the *Petak Sembilan* Market Street, which becomes the reason it was known as *Petak Sembilan*. One of the plots is called *Petak Buntu* (see Picture 8). *Petak Buntu* used to have a gate, but currently the condition of the gate is not well-maintained. Other houses are located along *Toasebio Street*. Every land plot was named according to the owner, such as *Petak Enggi* was owned by landlord *Enggi*, *Petak Ringgit* belonged to landlord *Ringgit*, *Petak Ong Yap* belonged to landlord *Ong Yap*, and so on. The spatial form of each plot resembles a pocket, which formed a *gated community*.



Figure II.19. Spatial Structure of Settlements in *Petak Sembilan*  
 Source : Field Observation, 2014- 2015



Figure II.20. Spatial Structure of Settlements in Toko Tiga Seberang and Barrack Houses (Rumah Petak) on Toasebio Street  
 Source: Field Observation, 2014-2015



Figure II.21. Spatial Structure of Settlements in Torong  
 Source: Observation & Base Map, 2014



Figure II.22. Petak Enggi Gate and Petak Ringgit Gate  
 Source: Field Observation, 2014-2015

Most of the physical characteristics have gone through changes, because of residents' modification or deterioration. In Petak Enggi, the pocket form has been altered to make access road to the west side, which is visible as an alleyway towards Kali Krukut. However, there are characteristics that still persist until now, such as the gates of Petak Ringgit and Petak Enggi that are still maintained since 1918. Originally, in Petak Ringgit and Petak Enggi there was a communal area in the form of an open courtyard with a public well to supply the needs of the communities.

1. The Hokkian's ancestor worship is manifested in religious facilities. Most notable ones are the three old temples that were built in or before the 18<sup>th</sup> century:
2. Jin De Yuan Temple (1650), built to worship Guan Yin, the goddess of mercy in Confucianism. Originally, the temple is built to worship Mazu, the goddess of the sea in Hokkian beliefs.
3. Tan Seng Ong Temple (1757), built to worship Tan Seng Ong, the protector god of Tan family among the Hokkians. Currently, this temple is a public place of worship, and is no longer used as a family temple.
4. Toasebio Temple (1751) to worship Cheng Goan Cheng Kun was built by Hokkian traders from Changtai, China.



Figure II.23. Hokkian Temples: Jin De Yuan, Tan Seng Ong and Toasebio  
Sources: Observation, 2014-2015

### Current Conditions

The Hokkians are no longer the majority in *Petak Sembilan*. Their lands, houses, and barrack houses were rented out to other communities from different sub-ethnicities.

The concentration of Hokkian community can now still be found in Kebon Torong complex and in the cloth traders area at the north side of *Petak Sembilan* Market.

Konghucu Temple that is built in the 1990s, known as Fat Cu Kung Bio Temple, is a place to worship Fat Cu Kung, which began as a prayer group that regularly conduct the ritual to carry toapekong to celebrate the owner of the temple (Sejit Kongco) every year. The ritual was banned due to IP No. 14/1967, but the ban was lifted by President Abdurrahman Wahid. During the ban, Chinese cultural rituals could not be openly practiced in public. Confucianism in those decades was not acknowledged by the government as one of the official religions in Indonesia, which resulted in the Confucianists to identify themselves as Buddhists. Since the 1970s, Toasebio Temple have been offering teachings of Theravada Buddhism so that the temple had its gathering space enlarged by building a new prayer facility at the back of the temple to cater for growing followers, which is now at 400 people. Tan Seng Ong Temple also started to offer Buddhayana Buddhism in the 1980s.



Figure II.24. Settlements and Facilities of Hokkian sub-ethnic group in *Petak Sembilan*  
Source: Field Observation, 2014-2015



Figure II.25. Fat Cu Kung Bio Temple at the end of 20<sup>th</sup> century  
Source : Observation, 2014

Fat Cu Kung Bio Temple is a Confucianist temple that was built in the 1990s to worship Fat Cu Kung. The process of building this temple started from a prayer

group. Followers regularly perform the ritual of carrying Toapekong to celebrate the birthday of the temple's host (Sejit Kongco).



Figure II.26. Confucianist Ritual at Jin De Yuan, Toasebio and Fat Cu Kung Bio Temples  
Sources: Observation, 2014



Figure II.27. Buddha Theravada Ritual (Kahitna Celebration) at Toasebio Temple, *Petak Sembilan*  
Source: Observation, 2014

## 2. *Sub-ethnics Chinese Hakka and Konghu*

### Arrival

Sub-ethnic communities Hakka and Konghu arrived in the late 19<sup>th</sup> century from China as a result of the Taiping rebellion against the ruling Qing Dynasty. The rebellion was initiated by ethnics Hakka and Konghu who were Christians. When migrated to Batavia, they were the losing side in the war and were not in a good social condition. They communicated in their own dialects, and very few of them could speak Mandarin. They are known as “totok” (conservative) group. Their professions in the early arrival time were generally workers of Chinese businessmen at the time, or open small businesses based on their own skills. The Hakkas’ businesses were usually home shops or drugstores. The Hakkas originated from Yong-ding city, China. The Konghus generally open carpentries, restaurants, or shops that sell religious articles.



Figure II.28. Settlement and Community Facilities of Sub-ethnics Hakka and Konghu in *Petak Sembilan* in Early Arrival Time

Source: Field Observation, 2014

The workers resided in barrack houses that were rented by Hokkian landlords, while families with better financial conditions could rent bigger houses in Gang Kalimati or shophouses along *Petak Sembilan* Market Street and open trading business in the same location. The houses were rented out with the system of “*tiap* house”, in which renters could stay intergenerationally with affordable rent.<sup>11</sup>

Hakka and Konghu communities built their religious facilities based on their own religions and beliefs. The Confucianists went to the existing three temples, but some of them also built new temples to worship the god of the Hakkas. Religious facilities that were built after IP 14/1967 was issued by the government were aligning with Buddhism, in the form of vihara. The following are religious facilities of sub-ethnic Hakka and Konghu communities:

- Hui Ze Miao, Di Cang Wang Miao and Xuan Tan Gong Temples (1938) that are located in the front yard of Jin De Yuan Temple are Confucianist religious facilities. Hui Ze Miao is a Hakka temple specially for those with Yap family names, while Di Cang Wang Miao worship the hell god and Xuan Tan Gong temple to worship the god of wealth and fortune.
- Vihara Sila Amerta (1962), built by Buddhist Hakkas to worship Guan Yin (goddess of mercy).

<sup>11</sup> Tasman & Akip, interview by Diana Simon, at Tasman’s residence at Gang Kalimati, Jakarta, 10 Mei 2014



- Vihara Bodhi Nyana (1973), a Buddhist Buddhayana religious facility that became the center of Buddhism in *Petak Sembilan*. The location was formerly a resident's house.
- Abu Loe House (1980), built specially for those with Loe family name from Hakka and Konghu sub-ethnics. The location was formerly a resident's house.



Figure II.29. Confucian Temple and Buddhist Vihara Sub-ethnic Communities of Hakka & Konghu  
Source: Field Observation, 2014

### Current Conditions

The sub-ethnic Chinese composition in *Petak Sembilan* today is dominated by Hakka and Konghu communities, who have outnumbered Hokkian community who used to be the majority<sup>12</sup>. Today, Hakka and Konghu communities still reside in barrack houses that were in place since the early time of their arrival in *Petak Sembilan*. However, they have owned the formerly rented barrack houses because the Hokkian landlords' descendants have sold them. The Hakka and Konghu communities have lived intergenerationally in *Petak Sembilan*, with close family ties that made them stay and did not wish to leave the place. Some of them who have moved out from the area did not sell the houses but chose to rent out the buildings as rental homes or boarding homes. Some of the financially successful members of Hakka and Konghu communities have sent their children and grandchildren to school overseas, and those descendants usually did not want to come back but chose to stay overseas. They also did not continue their parents' shops or businesses. In those cases, the businesses were not continued and were sold out.

<sup>12</sup> J.A.C. Mackie, *The Chinese in Indonesia*, 6



Figure III.30. Settlement and Facilities of Sub-ethnic Hakka and Konghu in Kawasan *Petak Sembilan* Today  
Source: Field Observation, 2014

The majority of Hakka and Konghu descendants today are followers of Catholicism and Protestantism. The spread of Catholicism in *Petak Sembilan* started when three Jesuit priests from China arrived from China in 1954 upon fleeing from the Communist Revolution<sup>13</sup>. Together with the three seminarians, there were a few Hakka and Konghu Catholics who migrated together. The priests were tasked to build a parish church to teach Catholicism to Chinese migrants in Jakarta. The Church of Santa Maria de Fatima was formerly the house of Kapitan Chen Yi-ge that was built in 1743 with distinctive South China architecture. The money to buy the house were collected from Mandarin language lessons that were offered by the priests. The number of language students kept growing until it became the Ricci Catholic School in 1955, which was open to all residents in *Petak Sembilan*.

In *Petak Sembilan* today there are 3 churches from 2 different synodes, namely synode Gepembri from Protestantism and synode GSJA from the Pentecostal church. Gepembri central church (Gereja Pemberita Injil) in Kemurnian (1948), has the history of establishment that is comparable to the establishment of the Catholic church in *Petak Sembilan* by the arrival of missionaries from Hong Kong. In the beginning, the church was dedicated specially for Konghus, but now it is open for everyone. The building was formerly a resident's house.

Sidang Jemaat Allah Church/GSJA Kemurnian (1975) and GSJA Kemenangan (1985) were formerly branches of GSJA Batu Tulis, which started from a Sunday school for children in

<sup>13</sup> Idris & Gunawan, interview (Simon), Secretariat of Santa Maria de Fatima Catholic Church, Jakarta

Gang Jago. In the beginning, the building was a resident's house that was bought over and rebuilt to become a church.



Figure II.31. Catholic, Protestant and Pentecostal Churches in *Petak Sembilan*

Source: Field Observation, 2014

Christian churches in *Petak Sembilan* usually conduct special celebrations during major traditional Chinese festivals such as the Lunar New Year, by offering religious services during Lunar New Year (Imlek) according to the churches' own rituals.

### 3. *Migrant communities since mid-20<sup>th</sup> century*

The newest migrant communities are those who came and settled in *Petak Sembilan* after the 1950s, namely:

- Bantenese and Javanese,
- Chinese ethnics from outside Java island.

#### *Bantenese dan Javanese migrants*

Bantenese and Javanese migrants came after the 1950s. The majority of this group are Muslims. Those who started trading businesses on *Petak Sembilan* were from Banten, Serang and Kulon, West Java, and passed on their trading businesses intergenerationally. Those who do business at the *Petak Sembilan* Market usually do not reside in *Petak Sembilan* area. Some of them do reside as renters of houses or boarding rooms that belong to the Hakkas and Konghus, but they are not the dominant group. They live side-by-side with the Chinese ethnics and only 2-3 families live in the traditional barrack houses.



Figure II.32. Settlement and Facilities of Bantenese and Javanese Migrants in *Petak Sembilan* Today  
 Source: Field Observation, 2014

Besides working as traders, those who work in Jembatan Lima and Tambora areas are usually from Central Java. They live side-by-side with existing residents in rented houses and boarding rooms in barrack houses, usually along Kali Krukut / Krukut River. They are not a dominant group. A sizeable concentration of the Javanese is in RW 03 along Kali Krukut, especially the south side of Toko Tiga Seberang Street. Many of them who reside along Kali Krukut riverbank are not registered at the Kelurahan, because they reside in non-permanent houses.



Figure II.33. Settlement of Bantenese and Javanese migrants  
 Source: Field Observation, 2014-2015

There are 5 religious facilities that were built by Bantenese and Javanese communities who are mostly Muslims in *Petak Sembilan*. The facilities consist of two mosques and three mushollas, namely:

1. Masjid Ar-Rohiem (1950s), built on wakaf land from Haji Rohiem.
2. Masjid Al-Ukhuwah (1985), the location of the mosque is formerly a resident's house, built on wakaf land.
3. Musholla Ar-Rohman (1950s), formerly a resident's house, donated as wakaf by Haji Ma'aruf, a local leader.
4. Musholla Al-Muhajirin (1970s), literally *muhajirin* means migrants. The building is formerly a resident's house.
5. Musholla Al-Husna (1960s), originally was a resident's land that was donated as wakaf by Haji Engkong to build a musholla.

Although the Bantenese and Javanese are minorities in this area, they are not segregated and are mixed in barrack houses with high degree of tolerance. There is a sense of brotherhood among ethnic groups that result in high participation in local activities and rituals of carrying Toapekong at Confucian temple.



Figure II.34. Religious Facilities by Bantenese and Javanese Migrants

Sources: Observation, 2014

### Chinese Migrants from Outside Java

Chinese migrants from outside Java started arriving between the 1960s and 1970s, after the issuance of government regulation (PP) 10/1959 during Sukarno's era, the Old Order, which banned Chinese citizens to conduct retail businesses outside the capital cities of provinces. This propelled the Chinese migrants outside Java to search for better livelihoods. In terms of number, they are not a dominant group. On average, there are 1-2 families in barrack houses. Based on sub-ethnicities and their origins, they can be identified as follows:

- a. Sub-ethnic Hakka and Teochew from Kalimantan  
Their professions are mostly traders or workers. They conduct trading business based on their skills. Teochews open electronic businesses in Glodok Market, while Hakkas from Kalimantan sell candies and sugar-preserved fruits (*manisan*).

b. Sub-ethnic Hokkian from Medan

Their professions are mostly as traders or other businesses from small to large scales. Some of them are also workers.

As of today, there is no specific public building that has been built by these relatively new Chinese migrants. Their religious backgrounds vary and they worship based on their own religion and belief at existing religious facilities that have been established earlier in *Petak Sembilan*.

#### 4. Culture

There are considerable Chinese ethnic cultures that are sustained and preserved in *Petak Sembilan*, including festive days, cultural rituals, culinary traditions, flowers and animals.

##### 1. Festive Days based on Chinese Calendar

- Imlek (Day 1 of Month 1) is New Year's Day based on ancient Chinese astronomy.
- Cap Gomeh (Day 15 Month 1) is a day of prayer to commemorate God's birthday.
- Cheng Ben (Day 5 Month 4) is a day to pay respects to the dead.
- Pe' Cun (Day 5 Month 5)
- Tjit Gwee Poa (Month 7) is the praying month to serve food to roaming ghosts (who settle in two dimensions)
- Mooncake Festival (Month 8) is a celebration of thanksgiving to the Moon Goddess who have sacrificed herself to save the earth.
- Tang Cek (every 22 December)

##### 2. Cultural Rituals and Prayers

- Prayers to ancestors or Sam Seng, with three offerings: milkfish (*bandeng*), pig, and chicken. If the family cannot afford it, chicken can be substituted with duck egg.
- Prayers on the birthday of Guan Yin goddess and other gods.
- Seven days before the Lunar New Year, there is the tradition of giving milkfish to parents-in-law. Therefore, there is a milkfish market before the Lunar New Year.
- Wedding ceremonies with prayers (Sam Kai) with sugar cane and other requirements such as fruits and flowers.
- Mooncake Festival ritual with prayers, tea ceremony, and eating mooncake while looking at the sky (moon).



Figure II.35. Mooncake (*Kue Bulan*)

Source: Field Observation, 2015

### 3. Food and Fruits

#### **Food, Fruits and Rituals**

- *Kue Keranjang*, made of glutinous rice. The meaning behind it is for annual family gathering. Eating *kue keranjang* during annual family gathering will bind the family together.
- *Kue Ku*; the skin is made of glutinous rice and the filling is green bean. The shape resembles a turtle. The meaning behind this cake and shape is longevity.



Figure II.36. *Kue Ku*

Source: Field Observation, 2015

- *Kue Mangkok* (steamed cupcake), made of a mixture of wheat flour, rice flour and tapioca. The meaning of the cake is growing business.



Figure II.37. *Kue Mangkok*

Source: Field Observation, 2015

- *Bacang* (rice dumpling). Usually made during Pe' Cun day. The meaning is binding.
- Oranges. Used for prayer offerings. The meaning is goodness, everything becomes good.
- Bananas. Used for prayer offerings. The meaning is luck.
- Golden Bananas (*Pisang Mas*). Used for prayer offerings. The meaning is golden, wealth, respectable.
- Apple. Used for prayer offerings. The meaning is salvation.
- Sugar Apple (*Srikaya*). Used for prayer offerings. The meaning is to obtain riches.

### **Everyday Food and Culinary Traditions**

*Petak Sembilan* is rich with local Chinese food and ingredients. Delicacies such as Peking Duck, noodles and fried pork can be found in the area. Ingredients for special delicacies, such as pointed-nose turtle (*bulus*) for medicinal purpose and cooking as well as sea food and frogs are also available here.



Figure II.38. “*Stand Bebek*”, Peking Duck seller (left) and pointed-nose turtle (*bulus*) for Chinese culinary and medicinal purposes (right)  
Source: Field Observation, 2015



Figure II.39. Seafood ingredients for Chinese dishes  
Source: Field Observation, 2015

#### 4. Flowers

- Soka/ Siantan flower is known as the God Heaven flower. It is used for prayer on Day 9 of Month 1 after Lunar New Year celebration.
- Gladiolus flower as sign of celebration.
- *Sedap Malam* flower (Tuberose flower) as fragrance during prayers or celebrations.



## 5. Release of animals

- Release of Fang Shen (sparrow or pigeon) with the intention to release illness or bad luck.



Figure II.40. Pigeon sellers for Fang Shen release tradition

Source: Field Observation, 2015

- Release of turtle with the intention to gain longevity.
- Release of fish with the intention to gain salvation.

## 6. Chinese Calligraphy

Chinese Calligraphy artists can still be found in *Petak Sembilan*.

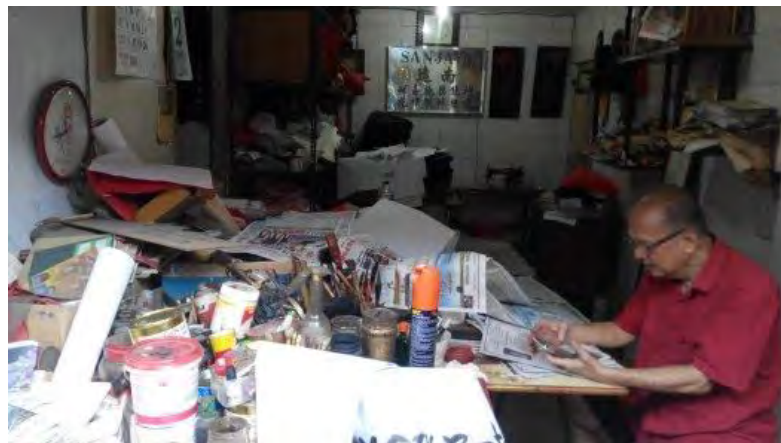


Figure II.41. Chinese calligraphy artist

Source: Field Observation, 2015

### II.5. Government Policies on *Petak Sembilan* Area

According to Rencana Induk *Kota Tua* 2007 (Old Town Plan), *Petak Sembilan* area is included in the core zone / zona inti of *Kota Tua* Heritage District, which is regulated by government policies as follows:

1. Government Decree / *Surat Keputusan Gubernur* No.D.III-b.11/4/56/1973 on Glodok area (an area with Chinese architecture), West Jakarta as an area under the Jakarta City government revitalization that is protected by the law (STBL year 1931 no. 238). Besides this particular area, there are other areas related to *Kota Tua* historically or potentially in its development.
2. Local Regulation of DKI Jakarta / *Peraturan Daerah DKI Jakarta* No.9 Year 1999 on Preservation and Utilization of the Heritage Environment and Buildings that regulates the criteria and categorization of heritage buildings to encourage people's participation in sustaining and protecting heritage buildings.

According to Perda DKI Jakarta No. 9/1999, there are three categories of heritage buildings, namely A, B and C<sup>14</sup>. Several heritage buildings in *Petak Sembilan*, according to this categorization, are as follows:

- Category A: Santa Maria de Fatima Catholic Church
- Category B: Jin De Yuan Temple
- Category C: Buildings along Toko Tiga Seberang Street and Kemenangan 3 Street.

## II.5. Problems and Challenges

- The continuing decrease of buildings with traditional Chinese architectures. Building owners usually only leave the roof form, but the façade and roofs are modified. These modifications are aspired by their intention for easier building repair and maintenance.
- Land use changes in residential areas to become mixed-use. *Petak Sembilan* market was originally mixed-use (shops and houses), but now the mixed-use function spread beyond the market. This caused residents to change their façades to adjust to the new commercial activities and ease of maintenance.
- Many communal functions (such as Hokkian ancestor worship) that have been left behind by the residents.
- *Petak Sembilan* market has problems in terms of cleanliness and wastewater management during business hours. There is also a lack of sun penetration in some alleyways in *Petak Sembilan*.
- There is a continuing decrease of Chinese ethnic descendants who know the meanings of traditional ritual celebrations of their ancestors and those who still conduct them as part of their lives.

## II.6. Recommendations

- There needs to be support and empowerment from the Government in the form of incentives to building owners for buildings with well-kept Chinese architectures.
- Socialization and monitoring on the ground are needed to prevent changes of building functions that result in the damages of physical qualities, particularly if these changes are threatening the cultural functions and experiences of the area only for reasons of profit-making.

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<sup>14</sup> Pemerintah Provinsi Daerah Khusus Ibukota Jakarta & Pusat Studi Urban Desain, *Rencana Induk Kota Tua Jakarta* (Jakarta : Dinas Tata Kota Pemerintah Provinsi Daerah Khusus Ibukota Jakarta, 2007, available at [kotatujakarta.org/images/pdf/revisi\\_kotatua\\_jakarta\\_21\\_okt\\_083.pdf](http://kotatujakarta.org/images/pdf/revisi_kotatua_jakarta_21_okt_083.pdf))

- There needs to be good management and maintenance that involve local traders (besides DKI Jakarta government) to maintain cleanliness and wastewater treatment from the market before dumping the wastewater into the drainage system.
- There needs to be empowerment of residents in *Petak Sembilan* to share and to increase the potentials in their area in the form of cultural activities in their everyday lives and old buildings as evidence of those cultures' existence.
- The Government needs to support annual cultural activities by *Petak Sembilan* residents and institutions (Wihara, Temple, Mosque and Church).

### III. Pekojan: Historical Arabian Quarters

Pekojan in Kecamatan Tambora was known as the Arab village of Batavia in the 18<sup>th</sup> century. At that time, many migrants from South Yemen came to settle in this area, which was previously inhabited by Indian Muslims. Currently, the majority of Pekojan inhabitants are of Chinese descent. Ethnic and religious tolerance are observed in Pekojan, where inhabitants respect each other and rejoice in the celebration of religious or ethnic feasts.

#### III.1. History

Pekojan area has an important role in the spread of Islam in Jakarta that was brought by Muslim traders from India, Gujarat, Persia, and Arabia. The word Pekojan came from the word 'Khoja' or Koja. Koja is the name of an area in India in which the residents are Muslim traders. Koja people, who are Bengalis, migrated to various sides of the world to trade and along with their migration brought Islam to the new frontiers. Some of them migrated to Batavia and settled in the area that is now known as Pekojan. The name Pekojan is constructed through its development history, which means the settlement of the Koja people (Pe-koja-an).

In the 18<sup>th</sup> century the Dutch East Indies government implemented the *wijkstelsel* policy, which segregate settlements based on their ethnicities. The Arab ethnic was grouped in Pekojan, and the Chinese ethnic in Glodok. This resulted in Pekojan not only being resided by Indian ethnic, but also the Arab ethnic who came from Hadramaut (South Yemen). In its development, the Arabs outnumbered the Indians in Pekojan. The Dutch government at the time also implemented *passen stelsel* system, in which not only were Arab Muslims required to live in Pekojan, but they were also required to obtain passports (permits) if they intend to leave this area. Moreover, all men were required to wear head covers that became the identity of the Arab Muslims.

In 1919, the system of settlement segregation was lifted, enabling many Arabian ethnic group members in Pekojan to move to other areas. Most of them who moved out went to settle in Krukut, Tanah Abang and Petamburan.

#### III.2. Physical Characteristics

Pekojan as an Arabian ethnic settlement at the time featured its own physical characteristics, including the following:

##### 1. *Small settlements and narrow alleyways*

*Wijkstelsel* policy by the Dutch caused densification of settlements in Pekojan, which resulted in relatively small house sizes that are accessible through narrow alleyways.

##### 2. *Old mosques*

With Islam as the religion of the majority in Pekojan, there was a significant need to build religious facilities such as mosques and mushollas. The number of old mosques in Pekojan is relatively high for the size of the area. Some of the surviving old mosques that have been designated as heritage mosques by the government of Jakarta through the Gubernatorial Decree No. 475 Year 1993 are as follows:

## Masjid Al Anshor

Built in 1648 from what was originally a small public prayer room. This mosque, according to historian Adolf Heuken, is the oldest mosque in Jakarta. There are three graves behind this mosque, which are understood as the graves of the Indians who pioneered the mosque.

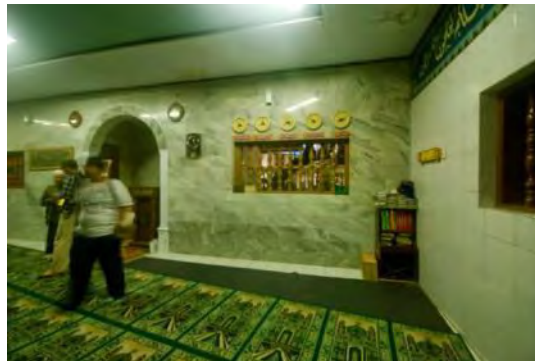


Figure III.1. The interior of Al-Anshor Mosque

Source: [wisatabersama77.wordpress.com](http://wisatabersama77.wordpress.com), December 2015



Figure III.2. Graves behind Al-Anshor Mosque

Source: <http://trialv3.blogspot.co.id/>, December 2015



Figure III.3. Signage of Masjid Al-Anshor

Source: <http://onesalam.com>, December 2015



Figure III.4. Entrance of Masjid Al-Anshor

Source: <http://onesalam.com>, December 2015

## Musholla Ar-Raudhoh

The mosque building features mixed styles of Betawi, Arab, and Dutch. Double windows and doors are Dutch style, combined with curvy steel trellises Betawi style.



Figure III.5. Picture: Front of Musholla Ar-Raudhoh  
 Source: [www.gedoor.com](http://www.gedoor.com), December 2015

### Masjid An Nawier

Built in 1760, this mosque is the largest in West Jakarta with the capacity of 1,000 people. This mosque has the characteristic of 17-meter high minaret that soars like a lighthouse. Another characteristic of this mosque is the 33 columns in the shalat space as a wirid symbol after the five times of prayers. Masjid An Nawier is also where Syarifah Fatmah binti Husein Alaydrus is buried. Many people visit the mosque specially for pilgrimage to the grave.



Figure III.6. Front façade of Masjid An Nawier  
 Source: <http://www.jakarta.go.id/>, December 2015

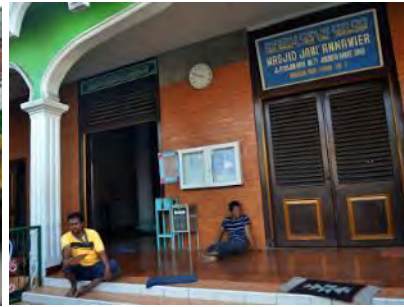


Figure III.7. Minaret of Masjid An Nawier  
 Source: tnot.com, Dec 2015

### Masjid Langgar Tinggi

Built in 1829 with wooden materials. This mosque also features another specific architectural characteristic, which is its long rectangular form that is situated on the second floor, while the first floor is a perfume shop. The perfume shop has existed since the Dutch colonial period.



Figure III.8. Picture: Masjid Langgar Tinggi  
Sources: panoramio.com; gedoor.com, December 2015

### 3. *The 'Goat Bridge' (Jembatan Kambing)*

This narrow bridge crosses Kali Angke. The name is given by residents since a long time ago, although it is not known specifically when the name started. The bridge obtained its name because the goats that are sacrifices for Idul Adha will have to pass this bridge to be brought to slaughterhouse.

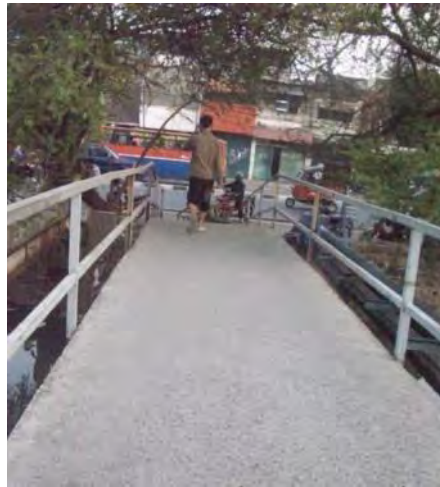


Figure III.9. Picture: The Goat Bridge  
Source: wisatabersama77.blogspot.com, December 2015

### 4. *Old buildings*

The Arabian ethnic who settled in Pekojan have influenced the building forms, primarily the houses. Several old buildings that still exist are those with Moor architecture. The term Moor refers to Indian and Middle Eastern Muslims. There are also old buildings that feature the combination of Arab, Betawi and colonial styles.



Figure III.10. Map of old buildings in Pekojan  
 Source: Field Observation, 2015





Figure III.11. Map of old buildings in Pekojan (continued)  
 Sumber: Field Observation, 2015

## 5. Land use

The majority of professions in Pekojan are workers and traders. Land use in Pekojan area is dominated by residential function, followed by commercial. Besides the two main land uses, there are also other functions, such as health facilities, education facilities, religious facilities, government office, industries and warehouses.

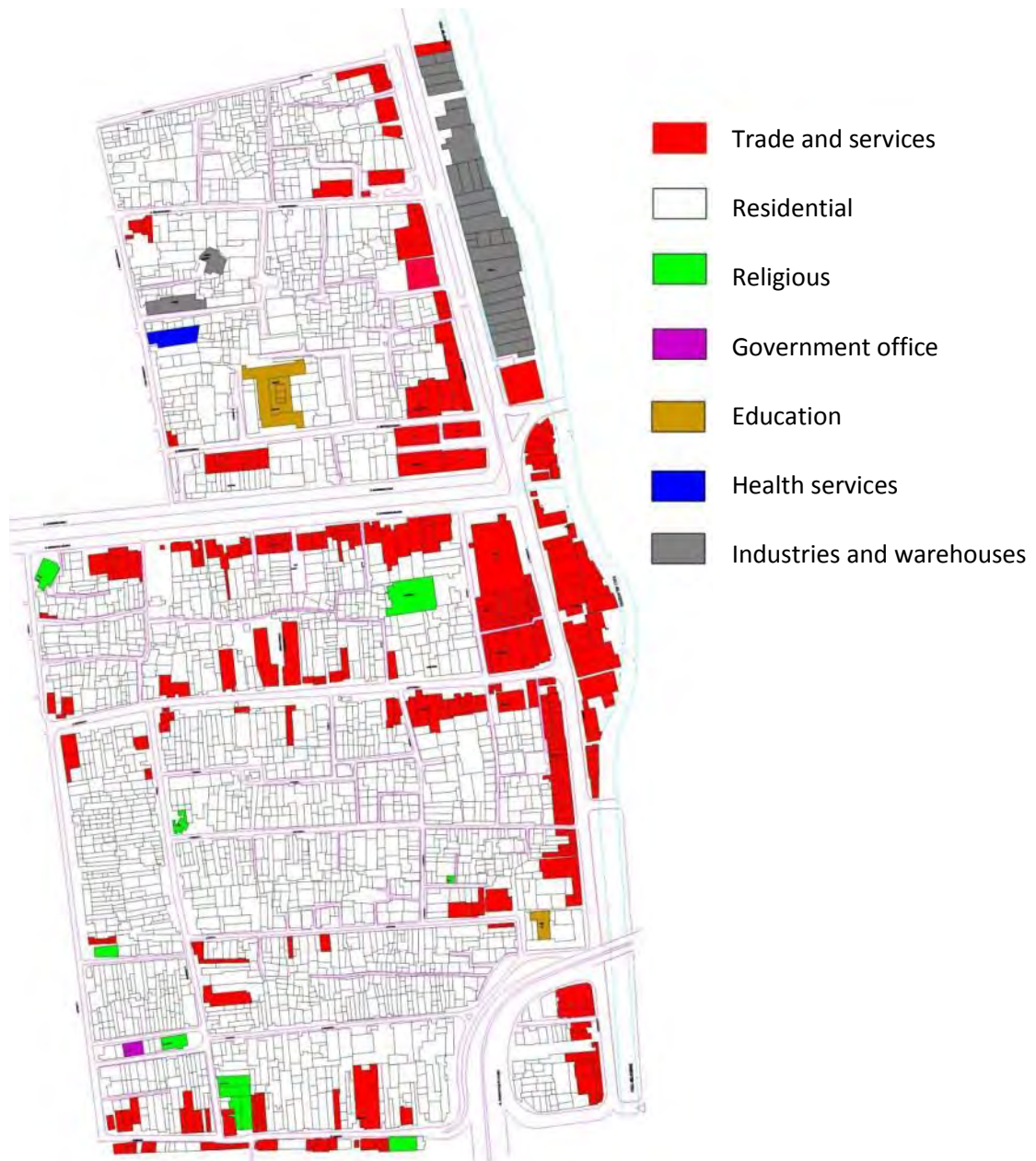


Figure III.12. Land Use in Pekojan (Selected Plots)  
Source: Field Observation, 2015

### III.3. Social Characteristics and Groups

The population size of Pekojan is 4794 persons, which can be seen in grafik 1 on population size and density in Pekojan.

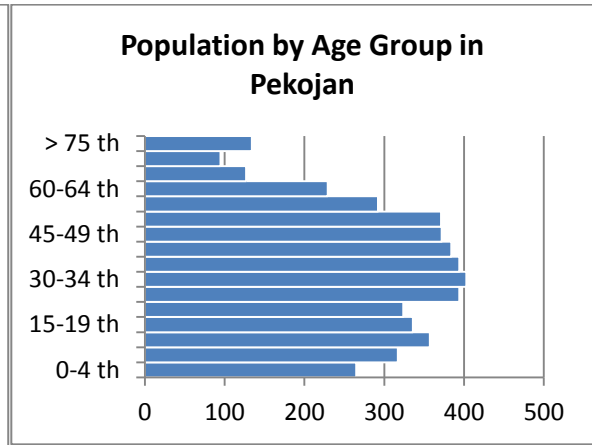
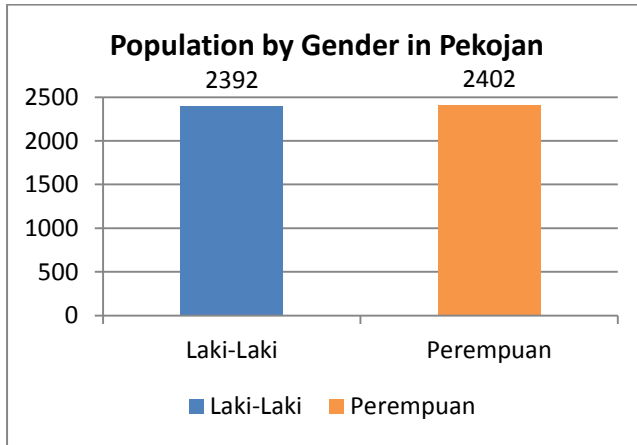


Figure III.13. Population by Gender in Pekojan

Figure III.14. Population by Age Group in Pekojan

Source: Kelurahan Tambora, December 2015

#### Survey Results

The survey is administered to 30 respondents who live in Pekojan. The survey distribution was facilitated by the Head of RW 02.

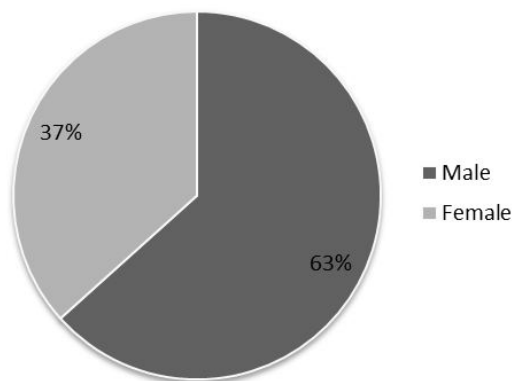


Figure III.15. Gender of Respondents

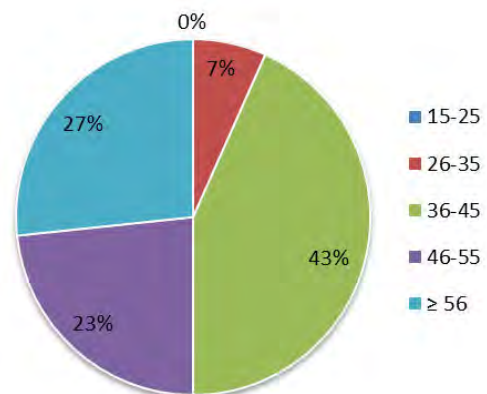


Figure III.16. Age of Respondents

There are significantly more male respondents than women, and most of the respondents aged between 36-55 years. Some of the respondents are the elderly, aged 63, 70, and 85.

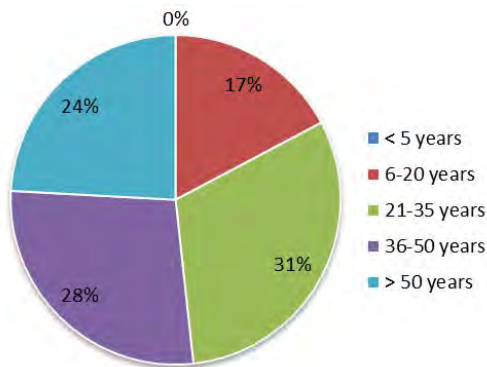


Figure III.17. Length of Stay

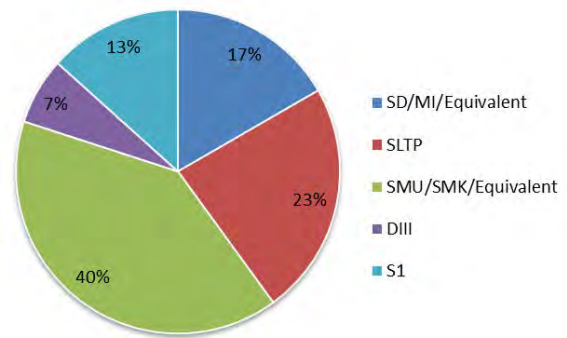


Figure III.18. Education Level

The charts above show that most respondents (83%) have lived in Pekojan for more than 21 years, with 24% have lived there for more than 50 years. Twenty-eight percent (28%) have lived in Pekojan between 36-50 years. None of the respondents lived less than 5 years in the area, while 17% have stayed 6-20 years. The chart on education level reflects that most respondents (60%) hold high school degrees and above. Twenty-three percent (23%) completed up to secondary school, while 17% completed primary school. Thirteen percent (13%) are bachelor’s degree holder.

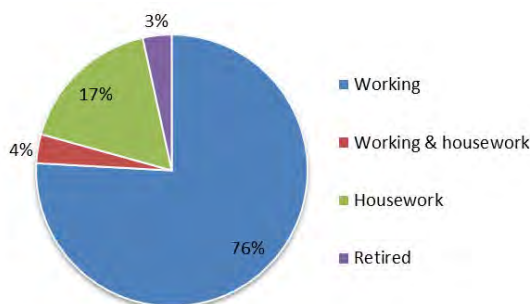


Figure III.19. Activities that consume the most time

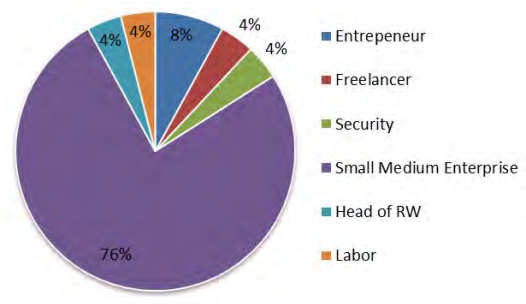


Figure III.20. Professions

Most respondents are working, which is clearly shown in the graph that 76% of them are working, while 17% are doing housework. Four percent (4%) indicates both working and doing housework. Three percent are retirees. The respondents’ profession in general is small-medium enterprises (SME, 76%), while the rest are far below, with a mix of labor, freelancer, security, and other entrepreneurship.

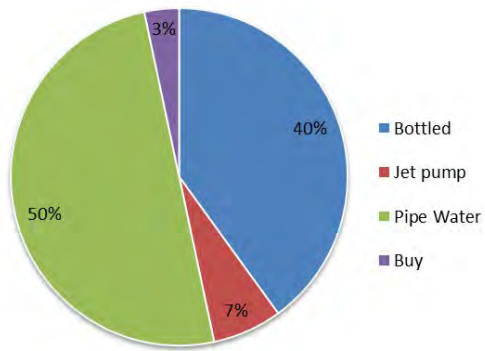


Figure III.21. Drinking Water Source

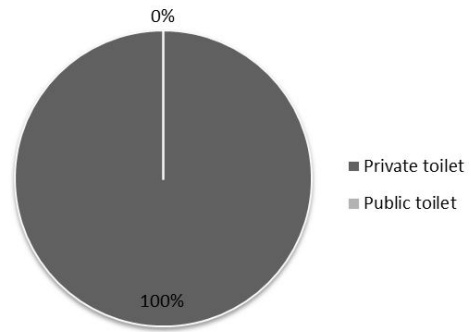


Figure III.22. Toilet Use

The profile of drinking water source in Pekojan is very similar to *Petak Sembilan*, in which half (50%) rely on piped water (PDAM). There is still a sizeable number of respondents (40%) who rely on bottled water, and 7% rely on pump. Three percent (3%) buy from water vendors.

The survey also shows that 100% of respondents have had their own toilets.

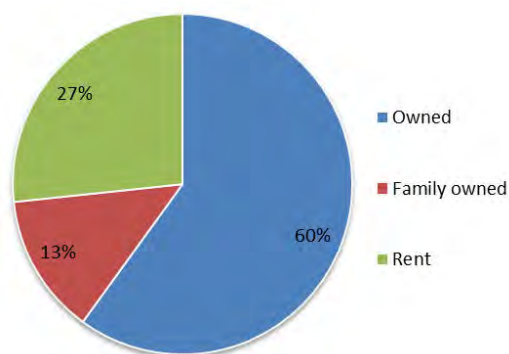


Figure III.23. Building Ownership

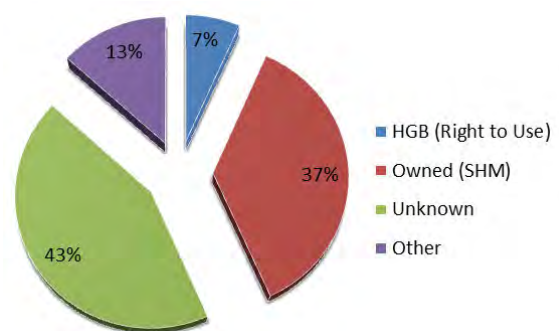


Figure III.24. Land Ownership

The majority of respondents (60%) have their own house and 13% live in a house owned by their relatives, while 27% are renters. However, 43% of the respondents do not know their land ownership status, although 37% declare that they own the land. There are 7% of respondents with HGB (Right to Use) the land.

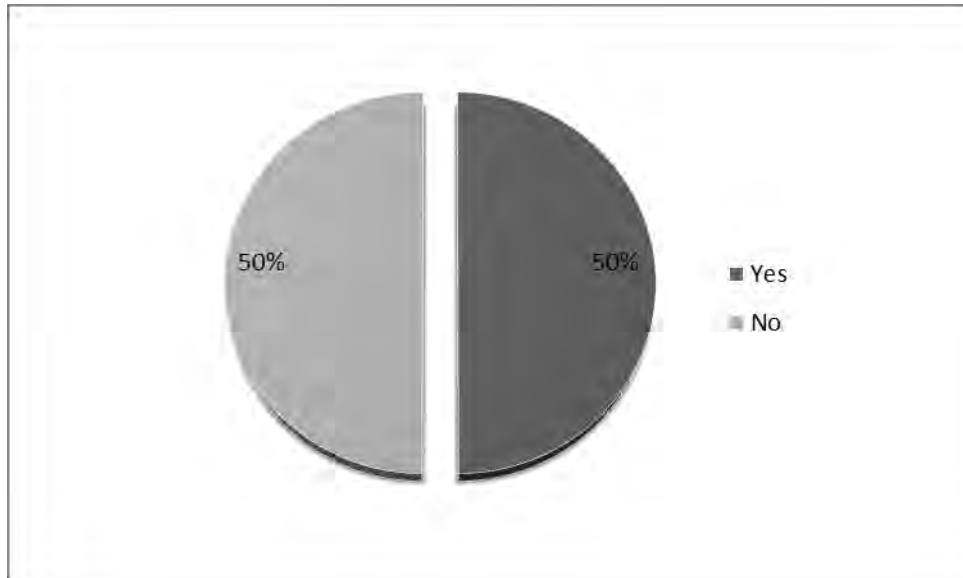


Figure III.25. Participation in Cultural Activities

Exactly 50% of respondents indicate that they participate in cultural activities in *Kota Tua*. One of the older respondents claimed that he had seen the national games torch a few times at *Kota Tua*. Several indicated that they participate in *pengajian* and cycling. Those who indicate that they have never attended any event cite the reason of too busy and no time.

Those in their 40s have memories of *Kota Tua* as their playground when they were children. One indicates that currently *Kota Tua* (Core Zone) has changed, because now there are too many people and motorcycles. In the past, they could walk to Fatahillah Square. All respondents lamented that *Kota Tua* now (referring to the Core Zone) is not the same as before, but they indicate appreciation to the place as a historical part of Jakarta that ignites meaningful memories.

### Social Groups

Most inhabitants in Pekojan previously were Arabian descent, but currently the majority of the inhabitants of Pekojan are of Chinese descent. Now the ethnic composition in Pekojan are Arabian, Chinese and migrant from outside Jakarta. Their general characteristic is the relatively strong solidarity with other group and the tolerance ethnic and religious lives. The inhabitants respect each other and rejoice in the celebration of the feast of a certain religions or ethnics. The characteristics of this area are still influenced by their activities which focused on the spread Islam value. There are still routines Islam activities, such as Quran study, *pengajian* and celebration of Islamic festival.

Not many social associations continue to exist in Pekojan area. The majority of existing groups are religious groups or mosque caretakers. In the past, Pekojan used to have social and educational organization “Jamiat Khair”, particularly at Musholla Ar-Raudhoh in 1901. This organization has shifted to Tanah Abang. Several community groups that still exist in Pekojan are as follows:

### 1. *Caretakers of Masjid An Nawier*

### 2. *Association for Funerals of Pekojan Islamic Brotherhood*

The Association for Funerals of Pekojan Islamic Brotherhood / *Guyuban Kematian Persaudaraan Islam Pekojan (GKPIP)* that is headed by Habib Aljufri. The members are all Muslim residents. This *paguyuban* takes care of and bears the cost of funeral for a member who passes away, starting with doctor's letter, washing of the body, shroud, until burial.

### 3. *Arabian Descendants Society / Kelompok Masyarakat Keturunan Arab*

They used to be the majority but now becomes a minority. Today, residents of Arabian descent can still be found in RW 01 and RW 02. However, the brotherhood among Arabian descendants within and beyond Pekojan is still maintained. They get together during weddings, funerals, tahlilan, or maulid Nabi. In weddings usually there is the tradition of *samar*, in which songs with rhythms of the desert are played by a *gambus* orchestra group. The members of this orchestra group are usually of Arabian descent.

### 4. *Associational Activities*

There are several traditions that will be cross-checked for its existence at Masjid Langgar Tinggi as follows:

- Circumcision (*Khitanan*) for orphans after Idul Fitri, in the month of Sapar.
- Mauladan Events
- Mikrajan Events
- Khatamul Qur'an Events

Other activities include women's tarawih at Musholla Ar-Raudhoh. Men can only use this mosque for sholat five times a day, while tarawih is reserved specially for women.



Figure III.26. Tarawih at Musholla Ar-Raudhoh  
Sumber: gemalaputri.blogspot.com, December 2015

## III.4. Relationship between Physical Spaces and Activities

### 1. *Arabian descendants*

Families of Arabian descent mostly reside in areas near the mosques, RW 01, RW 02 and RW 03. Arabian family names that can be found in Pekojan include Alkatiri, Alaydrus, Aljufri, Alirsyad, Assegaf and Alatas, among others. The number of Arabian families in RW 02 is more than RW 01.

Arabian Muslims still regularly attend activities in the mosque. Moreover, they also offer trade and services of Islamic items, Arabian perfumes and mutton. Goat sellers near the Goat Bridge are also of Arabian descent.

Masjid An Nawier is one of the activity centers for ethnic Arabs.



Location of goat sellers

Figure III.27. The Goat Bridge

Source: lamiajournale.blogspot.com, December 2015

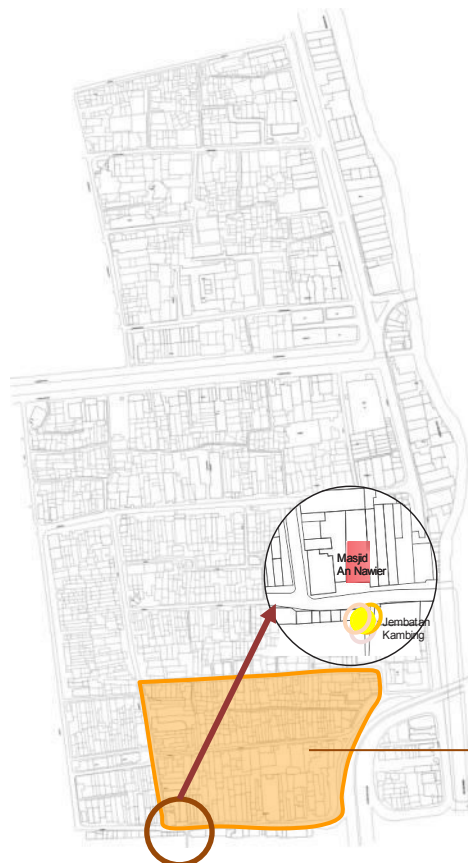


Figure III.28. Activities of residents at Masjid An Nawier

RW 01 and 02, in which the ethnic majority is still of Arabian descent.

Figure III.29. Locations of Goat Bridge (*Jembatan Kambing*) and Masjid An Nawier

Sources: Observation and Base Map, 2015



## 2. Culture

Social and cultural traditions that are still alive in Pekojan are Islamic activities. However, the scale of those activities is not big and the frequency is low – mostly once per year.

### Religious activities

- The largest traditional activity is the 27<sup>th</sup> Tarawih Night in the holy month of Ramadhan. The Tarawih Night features mass prayer (*sholat jemaat*) in which Pekojan residents and pilgrims participate, followed by speech from a renowned Islamic leader called *habib*. The location for this activity is at Masjid Al-Anshor/Al-Zawia and Masjid An-Nawier, because they are near each other. This activity occupies the street for approximately 500 meter stretch to accommodate the *sholat*, because the attendees can reach more than 1500 persons. After the *sholat* and speech, there is usually a temporary market along the street, selling special Arabian and Pekojan food.
- Every Tarawih Night, Masjid An-Nawier distribute cups of ginger coffee, a traditional Yemeni drink, to the people. According to tradition that is believed by families of Arabian descent, ginger coffee is good for health and keeps the body fresh. This tradition is only held during the holy month of Ramadhan or by request.
- Maulud Nabi is still annually held, with *pengajian*, organized by local youth. This activity usually only involves the locals.
- Wat meetings every year on the third day of Idul Fitri is an old tradition of local residents in Pekojan. This activity involves visiting family, neighbors, and fellow members of the mosque's congregation.

- A Masjid Langgar Tinggi
- B Masjid Al Anshor
- C Masjid An Nawier
- D Jembatan Kambing
- E Musholla Ar-Raudhoh



Figure III.30. Places of religious practices and tradition in Pekoja Baru  
 Source: Field Observation and Base Map, 2015



Figure III.31. Masjid Langgar Tinggi

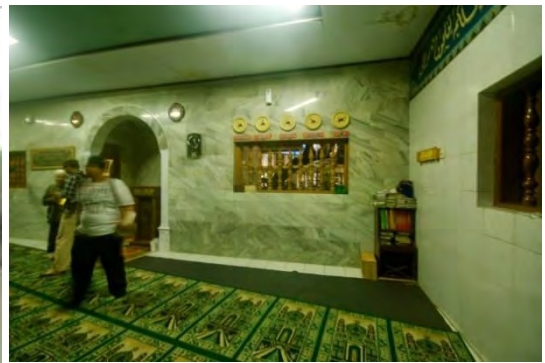


Figure III.32. Masjid Al Anshor



Figure III.33. Masjid An Nawier



Figure III.34. Musholla Ar-Raudhoh

Source: Field Observation, 2015

### Cultural activities

There are several cultural activities, which are still related to religious activities in Pekojan, as follows:

- Silat practice for youths every Tuesday evenings.
- *Rebana* music practice to accompany religious celebrations in Pekojan
- The sales and butchery of goats as one of the main ingredients of Arabian traditional food. The goat butchery is near the Goat Bridge that is historically used as goad trade by the Arab ethnic in Batavia. However, the goat buyers are not limited to Pekojan residents. They include visitors from other parts of Jakarta who want healthy goat and fresh mutton.



Figure III.35. PAUD field for youth *silat* practice on Tuesday evenings



Figure III.36. Goat seller near the Goat Bridge

Source: Field Observation, 2015

### Food

There are still local residents who become caterers of Arabian culinary that includes kebuli rice, red mutton curry (*gulai*), yellow mutton curry (*morak*), jelatoh (pickled fruits, consisting of pineapple, cucumber, tomato and mixed with red chili), and Arabian cookies such as ka'ak. These dishes are usually catered for special events such as weddings, *aqiqah*, maulud and other religious activities.



Figure III.37. Kebuli Rice with Fried Mutton



Figure III.38. Ka'ak cookies

Source: Field Observation, 2015



Figure III.39. A caterer for Arabian delicacies.

Besides its significance for culinary traditions, the architecture is also significant with eclectic influences of Dutch, Arabian and tropical roof architectures.

Source: Field Observation, 2015

- 1 Tempat remaja latihan silat tiap Selasa malam
- 2 Tempat penyimpanan rebana (Kantor RW 02)
- 3 Tempat pemotongan kambing
- 4 Tempat penyelenggaraan kegiatan budaya (Malam Tarawih di bulan Ramadhan)
- 5 Rumah warga yang menyediakan jasa pemesanan kuliner Arab
- 6 Tempat pengumpulan & pengawetan kulit kambing
- 7 Masjid An-Nawir yang biasa memberikan kopi jahe saat bulan Ramadhan



Figure III.40. Location map of social and cultural activities in Pekoja Baru  
 Source: Field Observation and Base Map, 2015

### Goat skin preservation

In Pekojan, there is a warehouse to store goat or sheep skins from various places in Jakarta and beyond. During special occasions, such as Islamic holidays, this place stores more than ten thousand goat skins. The skins are preserved by using salt.



Figure III.41. Goat and Sheep Skin Warehouse in Pekojan  
Source: Field Observation, 2015

### 3. *The entrepreneurs*

In the narrow alleyways, there are small home businesses such as cake makers or shirt printing. There is also the appeal of a special activity of caring for thousands of pigeons on the riverbank. In these alleyways there are mobile vendors as well. These narrow alleyways are also functioning as children's playgrounds.



Figure III.42. Pigeon rearing and street vending in Pekojan  
Source: nationalgeographic.co.id, December 2015

### III.5. Problems and Challenges

- Many old buildings are deteriorating, and many of them badly need renovation. The degree of damages vary from ageing buildings to critical and dangerous condition. One of the causes is the lack of government support to renovate these buildings to maintain the culturally symbolic architecture qualities. Some of these buildings can be seen as follows:



Figure III.43. SMP 32 Pekojaan *Kota Tua*, with critical and dangerous building condition

Source: Candrian Attahiyat, 2016



Figure III.44. Ageing old house near Masjid An Nawier with distinct architecture style

Source: Field Observation, 2015

- There are only few surviving old cultural activities that can be potentials to promote cultural heritage of the area, owing to the exposure of Pekojan to gentrification for a long duration. Based on information from an Arabian descent community leader in Pekojan, many families of Arabian descent had left Pekojan because of the density, difficulty to renovate old buildings, and work. Many of these families still come back to Pekojan for religious celebrations at the mosques.
- Heritage designation is only limited to the mosques and musholla. Although this heritage designation may positively affect the preservation of those buildings, the heritage identity does not help residents to continue to shape the culture behind these heritage buildings. As a result, *living heritage* in Pekojan continues to erode, and is in serious need of conservation.
- Culinary tradition, including ginger coffee as Pekojan's specialty, is seriously endangered.

### III.6. Recommendation

- The Government of Jakarta needs to provide subsidies for residents who wish to renovate their homes in the context of maintaining the special architecture qualities of *Kota Tua*, particularly in Pekojan. This is important to preserve continuity between building form, urban spaces, and historical meanings of Pekojan.
- The Government needs to consider designating Pekojan as a while to be a heritage zone, which is much more than designating heritage for individual buildings. This is necessary to counter gentrification and to support local residents to participate in the making and protecting Pekojan's social and cultural heritage.
- The Government needs to consider full funding for selective building renovations and to support local residents to start businesses that are relevant to social and cultural heritage of Pekojan, as points of "urban acupuncture". Signboards with information of Pekojan's history are also recommended to be placed strategically along the spaces, streets and buildings in Pekojan. These renovations and interventions need to be accompanied with conscious promotion of Pekojan as tourist destination as well as learning zone, in which tourists can enjoy this place as a part of Jakarta *Kota Tua's* cultural heritage, and students can obtain first-hand knowledge on the history of the city, particularly on ethnic districts since colonial times.
- There needs to be support to conserve local cultural traditions, starting from practices such as pencak silat, *pengajian*, and local businesses from rearing and butchery of goats to Pekojan culinary production. This can be done together with promoting cultural heritage of *Kota Tua* through education, media or tourism that involves local residents.



## IV. Kampung Luar Batang: Betawi and Migrants

*Kampung* Luar Batang is located in *Kelurahan* Penjaringan, North Jakarta. This kampung is the oldest settlement in Jakarta. This settlement has been known since hundreds of years ago, it was built in the 1630s. There is an old mosque in *Kampung* Luar Batang, which is visited by many visitors not only from various regions in Indonesia, but also from Malaysia, Singapore and Brunei Darussalam.



Figure IV.1. Location of Kampung Luar Batang.

### IV.1. History

Kampung Luar Batang is the oldest settlement in Jakarta, which started around year 1630. In the beginning, this settlement developed to fulfil the needs for workers' settlements. The residents were working at Sunda Kelapa Harbour.

In the 17<sup>th</sup> century, after the Dutch established VOC, Kampung Luar Batang became a temporary residing place for Nusantara aborigin sailors who would enter Sunda Kelapa Harbour. At the time, VOC forbid Indonesian ships to pass by the harbour at nighttime. The Dutch performed tight surveillance on all ships and cargo. All of them were required to pass by a check point. While waiting for the permit to unload the cargo at the harbour, the sailors built temporary residences in the form of huts. Gradually, the settlement was known as Kampung Luar Batang, which meant a village outside the check point.

Since the VOC time, the Dutch colonial government often employed migrant labor to build the harbour and Batavia castle. Workers for those locations were transported from different places and were settled in Kampung Luar Batang. With a dense population without sufficient infrastructures and services, this 16.5 hectare kampung has been a slum that suffered from diseases such as leprosy, so that the place was stigmatized and avoided by other people in Batavia. In the past, settlements were segregated by ethnicities, resulting in the presence of Arabian cluster, Javanese cluster, and Bugis cluster.

In 1631 there was a fish market in Kampung Luar Batang. This market is believed to be the oldest market in Jakarta. During its early days, the market was a floating market on the sea water at the river mouth, but due to the expansion of the Batavia Castle in 1636 the market was relocated to the west side of Ciliwung River. The location of this market is where the Maritime Museum (Museum Bahari) is currently located.

Until today, Kampung Luar Batang is a dense settlement because the location is very strategic, close to various centers of activities. The physical condition and the health of the kampung deteriorated when a large wave of urbanization occurred in 1950-1960 after several instabilities in Indonesia. At the time, there were several rebellions such as DI/TII and Kahar Muzakar.

In Kampung Luar Batang there is a historical mosque, known as Masjid Keramat, in which there is the grave of well-known and respected Muslim leader (kyai) Al Habib Husein Bin Abubakar Alaydrus. Locals preserve the story of al-Habib Husein, a Muslim missionary from Hadramaut who arrived in Batavia in 1736 and built a small mosque (*surau*) on a land plot that was given by the Dutch Governor General at the time. *Habib* often received visitors who came to him for religious instructions. After his death in June 1756, his grave (*maqom*) became a pilgrimage destination. A local legend about him was when Al-Habib Husein's body was carried on *kurung batang / keranda* to Tanah Abang cemetery, his body disappeared from the *kurung batang* when they reached the cemetery, and was found back at his home. This happened several times, after which it was agreed that he should be buried at home. This legend tells the origins of the name *Luar Batang*, which literally means "outside *batang*".<sup>15</sup>

This grave is already a pilgrimage site by religious tourists, not just from other parts of Indonesia but also neighboring countries such as Malaysia, Brunei Darussalam dan Singapore. The presence of the mosque and the grave is a main attraction for the visitors. Based on the decision by the Minister of Education and Culture number 0128/M/1988, this mosque is officially a heritage building of the history of Islam in Indonesia. The designation as historical heritage building was together with other mosques in Jakarta, namely Masjid Al Mansyur, Masjid Annawir, Masjid Al Anshor, Masjid Al Anwar, Masjid Jami Kebon Jeruk, Masjid Jami Tambora.



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<sup>15</sup> Puspitasari et. al (2011) Dinamika Pemanfaatan Lahan Kampung Bersejarah 'Luar Batang' – Jakarta Utara, *Forum Teknik* Vol. 34 No. 1, Januari 2011

Figure IV.2. Masjid Jamie Luar Batang, which attracts thousands of pilgrims  
Source: Field Observation, 2015

Based on Gubernatorial Decree (SK Gubernur) DKI Jakarta No. 1070 Year 1990 on the Improvement and Development of Sunda Kelapa Maritime Tourism Area, Sunda Kelapa and its surroundings are legally acknowledged as potentially a significant historical area with attractive social and cultural identities. Therefore, based on this decree, Sunda Kelapa area and its surroundings have to be protected from development and activities that may destroy the environment. Kampung Luar Batang is included in the northern boundary of Sunda Kelapa Maritime Tourism Area in the decree. This indicates the government's acknowledgement that Kampung Luar Batang also has potential to become maritime tourism destination in Sunda Kelapa area. However, in reality, there are still many challenges, including the invasion of tidal floods and the lack of infrastructure to improve quality of life.

#### IV.2. Physical Characteristics

The location of Kampung Luar Batang is near the coast of Java sea that strongly influence its climate and living environment. North of the kampung used to be fishponds. Approximately 100 fishponds were equipped with walls and small canals toward the sea. Besides fishponds, these walls and canals also for defence. However, because it was seen as the cause of malaria outbreak in the beginning of the 19<sup>th</sup> century, the fishponds were closed down (Puspitasari et al., 2011). In the past, the natural environment of this kampung were swamps and mangrove bushes. Gradually, the swamps were clogged by sediments from Ciliwung River, especially after the development of Kampung Muara Baru on its west side, which has now also deteriorated to become a dense settlement without sufficient infrastructure services near Luar Batang. The clogged swamps would later become settlements as well. The soil was an accumulation of mud at the river mouth so it was not compact. The ground water contains salt so that it cannot be used as drinking water.



Figure IV.3. Kampung Luar Batang right next to the seaside  
Source: Field Observation, 2015

In the past, the swampy surroundings became a uniqueness of Kampung Luar Batang. Access to the kampung had to use a *sampan* (small boat). The access to the fish market also required a *sampan*. Today, there is already a ground access from Muara Baru Raya Street. The location of Kampung Luar Batang by the seaside with lower ground subjected it to tidal floods. There is also insufficient drainage, through which water cannot flow smoothly. In 2015, several main roads in Kampung Luar

Batang were repaired and elevated by 80 cm. As a result, the old houses are now lower than the road, making it worse during rainy days because water would flow into the homes and flood them.



Figure IV.4. Physical condition of Kampung Luar Batang, with elevated road to become higher than the old houses. The pictures also show narrow alleyways and dense settlements.

Source: Field Observation, 2015

The high density of Kampung Luar Batang limits the house sizes. Back-to-back houses and narrow alleyways become a normal view in Kampung Luar Batang. One of the main problems in Kampung Luar Batang is the dirty and rubbish-clogged drainage. With the rising sea level and land subsidence, water cannot flow smoothly to the sea and tidal floods become more often.

Location-wise, Kampung Luar Batang is very strategic with easy access to other places of interest, such as Sunda Kelapa Harbour. Moreover, Kampung Luar Batang is passed by Gedong Panjang Street, which becomes a connecting road between the industrial area of Soekarno Hatta Airport and Tanjung Priok Harbour.

## 1. Land Use

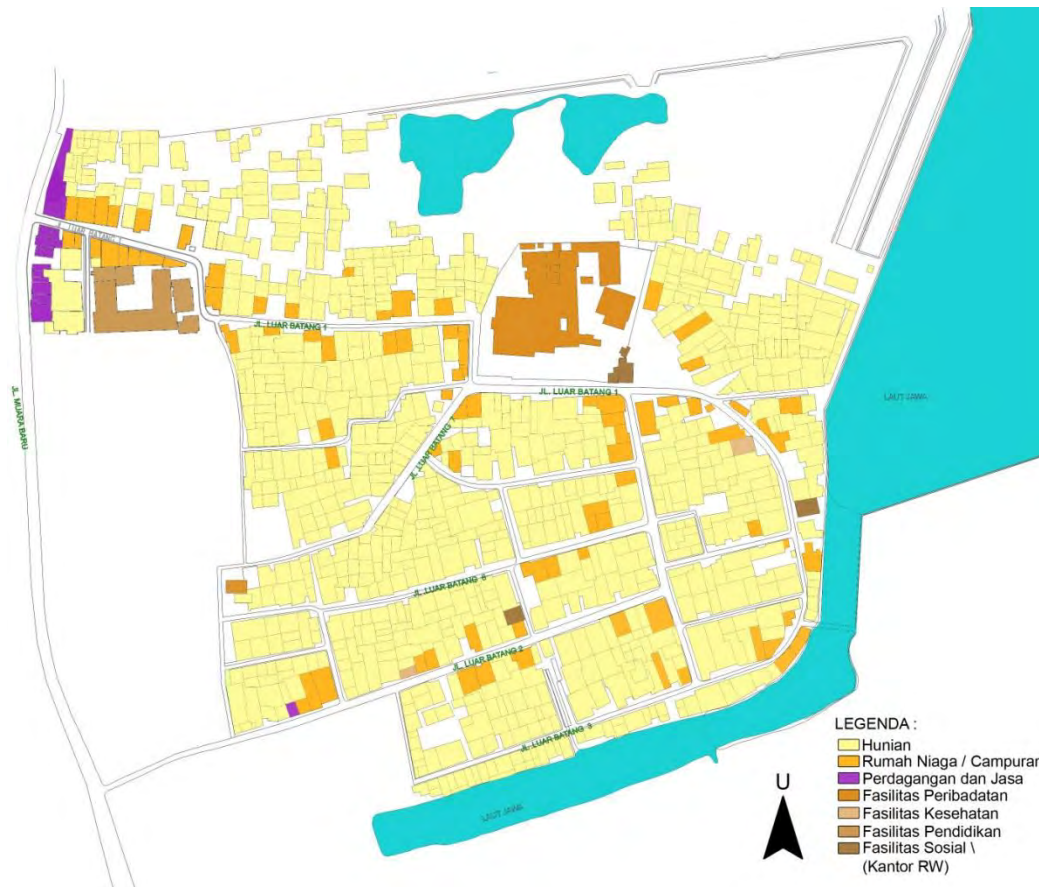


Figure IV.5. Map of land use and spread of public and social facilities in Kampung Luar Batang  
Source: Field Observation, 2015

## 2. Administrative Map

Kampung Luar Batang covers RW 01, RW 02 and RW 03 in Kelurahan Penjaringan, Kecamatan Penjaringan, Jakarta Utara Municipality, DKI Jakarta Province. RW 01 consists of 11 RT, covering an area of 4.25 hectares. RW 02 consists of 12 RT with a total area of 3.5 hectares, while RW 03 consists of 14 RT with total area of 8 hectares<sup>16</sup>.

<sup>16</sup> Funo, Shuji, Bambang F. Ferianto and Kyouta Yamada (2004), Consideration on Space Formation and Transformation of Kampung Luar Batang (Jakarta), *Journal of Asian Architecture and Building Engineering (JAABE)* Vol. 3 No. 1, May 2004, pp 173-180

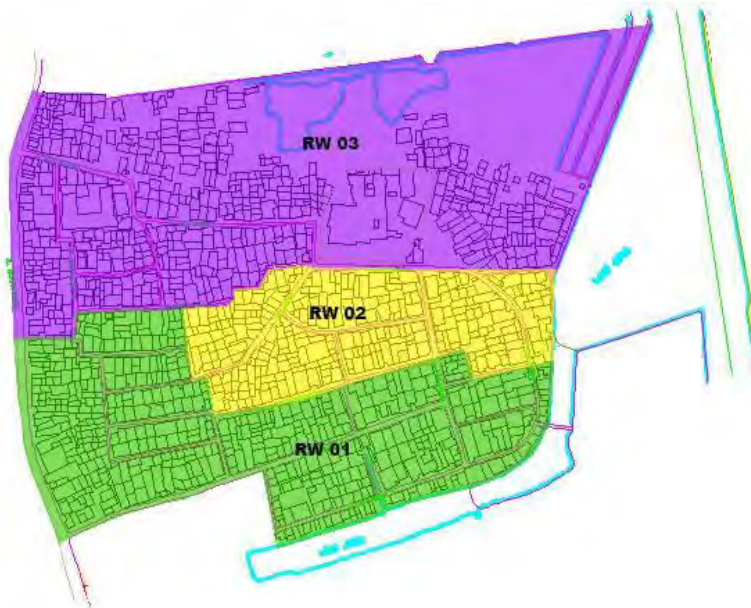


Figure IV.6. Boundaries of Kampung Luar Batang and each RW  
Source: Field Observation, 2015

### 3. *Masjid Keramat Luar Batang: Physical Form and History*

As mentioned previously, Masjid Jamie Keramat Luar Batang is a historical building in Kampung Luar Batang and is also an activity center of the local residents.

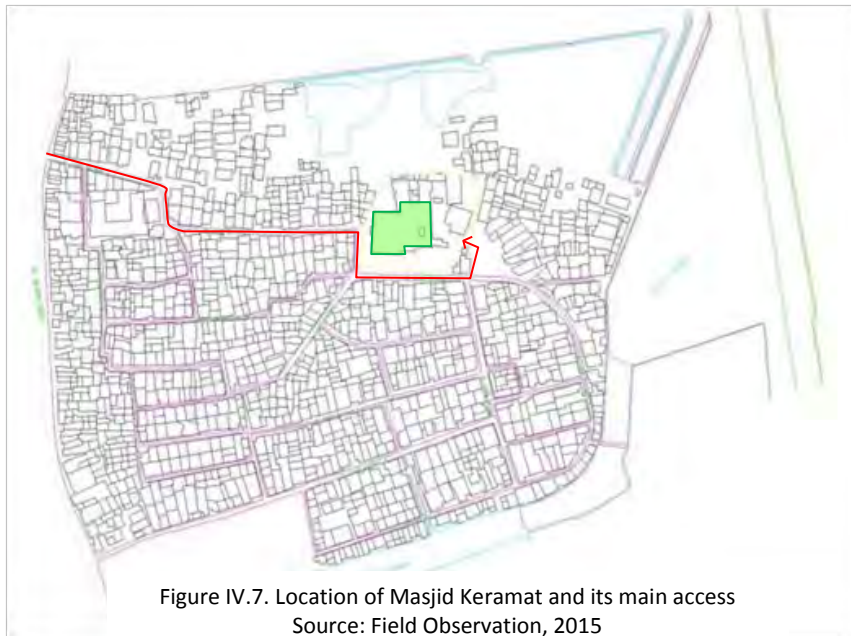


Figure IV.7. Location of Masjid Keramat and its main access  
Source: Field Observation, 2015



Figure IV.8. Masjid Keramat Luar Batang (gate, main building, and facilities for its caretakers)  
Source: Field Observation, 2015

The mosque is located at Jl. Luar Batang V No. 1 RT 004 RW 03 Kampung Luar Batang. Located in the center of the settlement, the mosque was originally a smaller musholla that was used by Al Habib to spread Islam. The place was where Al Habib conducted prayer group (pengajian). Besides the mosque building, there is also a holy grave, which is the holy grave (makam keramat) of the founder of the mosque, Sayid Husein bin Abubakar Alaydrus who died on 29 Ramadhan 1169 H or 24 June 1756 M. In its early days, the grave was beside the musholla. However, because of the mosque expansion and development, the grave became part of the interior of the mosque.

The mosque was first built by Sayid Husein bin Abubakar Alaydrus in year 1739, on a land that was granted by VOC Governor General for his services to the colonial government. The mosque has gone through several renovations by the Masjid Luar Batang Foundation, effort from the people, and also by DKI Jakarta Government. Sayid Husein's grave that was outside the mosque was incorporated inside the building, and this new mosque building is located at the west of the old one.

The architecture is consistent with pre-20<sup>th</sup> century mosques on Java island, which has no dome and star-crescent moon on the top. Masjid Luar Batang has a pointed roof that resembles Javanese Hindu buildings in the past. The floor plan of the mosque is square with four main pillars in the middle that is still original. The layered roof is a specific architectural characteristic of an old building in the area, and on its north there is a Keputren space.

Masjid Luar Batang consists of two buildings (old and new) that are surrounded by walls and a gate on its east. At its front there is a courtyard, and on the right side of the courtyard there is a wudhu facility. There is also a *kentongan* (traditional alert system made of bamboo) on the right of the courtyard, and on the left there is the pawestren space. Before entering the main hall, there is a foyer (*serambi*). The main hall is rectangular, with columns,

mihrab and mimbar (stage). On the left of the main hall, there are spaces for graves of Sayid Husein and Abdul Kadir bin Adam, who are considered holy.

The old building that is still preserved include twelve rectangular pillars as the main columns of the mosque, the main gate from the circular wall surrounding the mosque, and the carvings on the main door frame of the mosque's foyer.

There is also the grave of Al Habib on its west, on the front right side of the mosque, in one room with the mosque's foyer. The grave is fully concealed with a cover and cloth that is only opened on the Maulid month and *haul* month (the month of his death). There is another grave on the east side of the mosque that belongs to a Chinese with the name Nek Bok Seng, who converted into Islam and became a loyal friend of Al Habib. The tombstone is made of river stone without engraving of the year of death.

The management and maintenance of the graves is held by the relatives of Al-Habib Husein (a new migrant group *Mutawali*), while the right to manage the masjid area is held by local residents. Management rights were allocated based on court decision (Puspitasari et al., 2011).

### IV.3. Social Characteristics and Groups

In the kampung's early days, the residents are Javanese who came and married with those from West Kalimantan who came later. From the intermarriages, a new ethnic community of Javanese Malay was born. In 1865, they named themselves "Betawi".<sup>17</sup> Currently, residents of Kampung Luar Batang consist of various ethnic groups, such as Betawi and migrants from West Java, Madura, Central Java, Bugis and Makasar. The majority ethnic group is Bugis (approximately 80 percent of the total population of Kampung Luar Batang residents). Migrants from South Sulawesi generally worked in carpentry. Those from Central Java, Madura, West Java / Sunda and Betawi were usually workers of the harbour or nearby industries.

Economically, Kampung Luar Batang residents are generally of middle to lower income. This is inseparable from the tradition of the Bugis ethnic who still places high importance of social class hierarchy. The Bugis ethnic who work as ship captains and fish traders settled in Kampung Japat, while the sailors and the like settled in Kampung Luar Batang.

The profession of Kampung Luar Batang residents currently are identified as *sampan* operators, workers in Sunda Kelapa Harbour, fish sellers, factory workers, home teashop (*warung*) and street vendors, and fishermen. Not so many of them are fishermen. Most fishermen in Kampung Luar Batang came from Cirebon and live on their boats that dock on the kampung shores.

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<sup>17</sup> Funo, Shuji, Bambang F. Ferianto and Kyouta Yamada (2005), Considerations on Typology of Kampung House Space and Betawi House of Kampung Luar Batang (Jakarta), *Journal of Asian Architecture and Building Engineering* (JAABE) Vol. 4 No. 1, May 2005, pp 129-136



### Survey Results

The survey is administered to 28 residents of Kampung Luar Batang, facilitated by Daeng Mansur Amin, a local community leader.

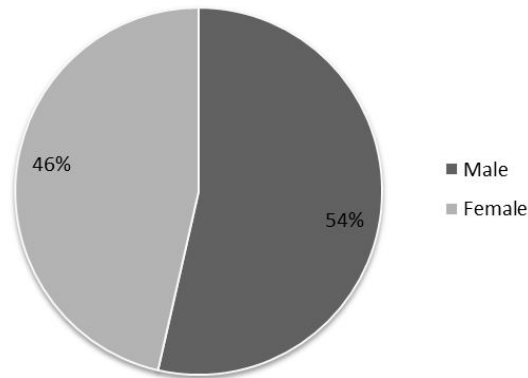


Figure IV.9. Gender of Respondents

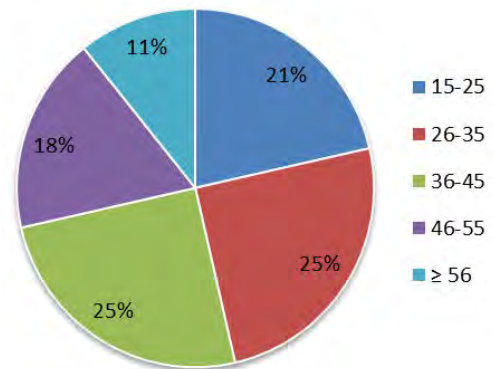


Figure IV.10. Age of Respondents

There are slightly more male respondents than women, with half of the respondents aged between 36-45 years. The age distribution of this survey is reflective of the demography of the *kelurahan* of Penjaringan.

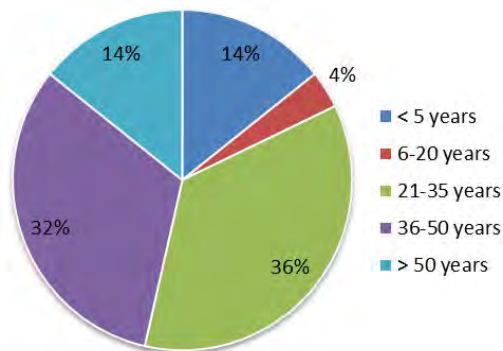


Figure IV.11. Length of Stay

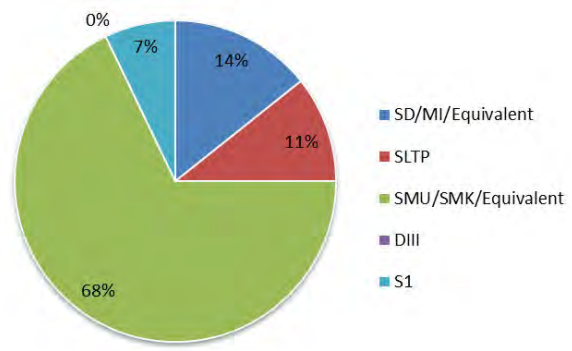


Figure IV.12. Education Level

The charts above show that most respondents (72%) have lived in Kampung Luar Batang for more than 21 years, with 14% have lived there for more than 50 years. Only 14% of respondents have been living there for less than 5 years, while another 4% indicate that they have stayed in Kampung Luar Batang between 6 to 20 years. The chart on education level reflects that most respondents (75%) hold high school degrees and above. Eleven percent completed secondary school and 14% primary school. The 75% include the 7% bachelor's degree holder.

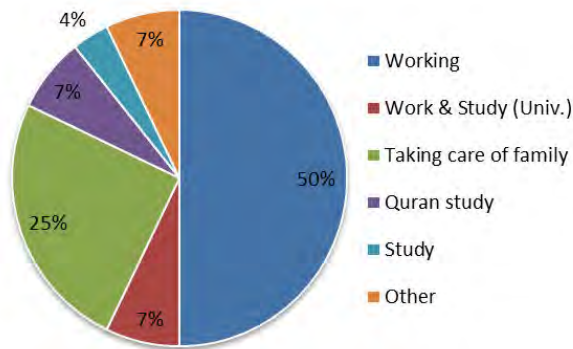


Figure IV.13. Activities that consume the most time

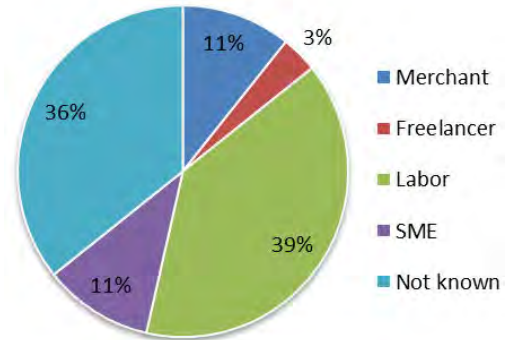


Figure IV.14. Professions

Most respondents are working, which is clearly shown in the graph (50%), while 7% are working and studying to get a degree. Respondents are family caregivers (25%) are generally women. Seven percent (7%) are studying Qur'an, while 4% are students. The respondent professions are generally labor (39%), SMEs (11%) and merchants (11%), while 3% identify themselves as freelancers. 36% did not declare their professions.

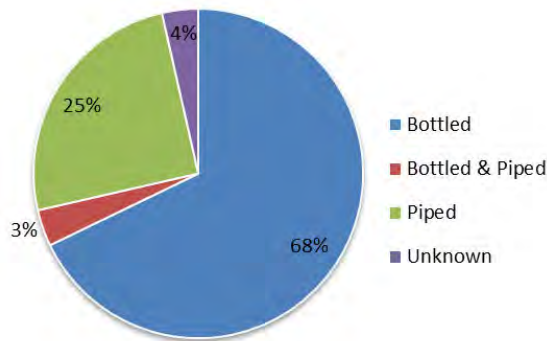


Figure IV.15. Drinking Water Source

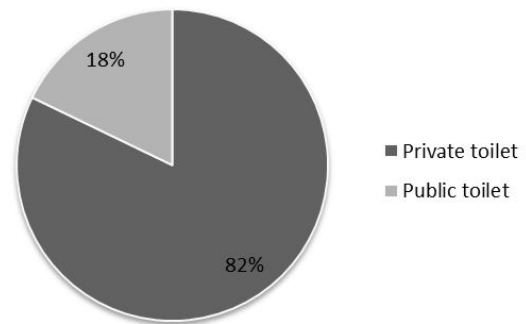


Figure IV.16. Toilet Use

More respondents in Luar Batang are dependent on bottled water (68%), which includes buying water from vendors. One-quarter (25%) indicate that they rely on piped water, while 3% states reliance on both piped and bottled water. Being a kampung on one of the northernmost tips of Jakarta, water services do not always run 24 hours.

The survey also shows that there are 18% of the respondents are using shared toilets, while the majority (83%) of respondents have their own toilets.

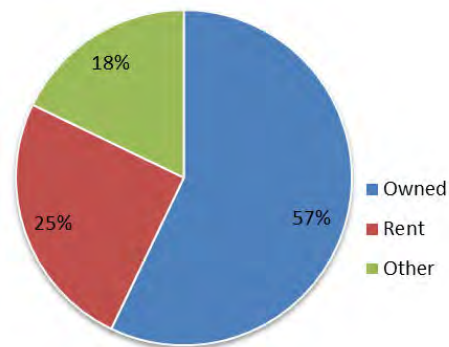


Figure IV.17. Building Ownership

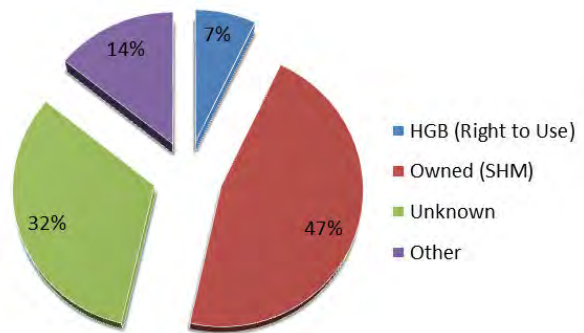


Figure IV.18. Land Ownership

The majority of respondents (57%) own their own house, which is consistent with 47% of owner-occupied land and 7% of HGB (Right to Use) in the question on land ownership. One-quarter (25%) are renters of buildings. In terms of land ownership, 32% of respondents do not know the ownership status of their land. Considering that this area is prone to gentrification, the cultural dynamics of the *kampung* is prone to residential displacement, owing to insecurity of land tenure of a significant number of the population.

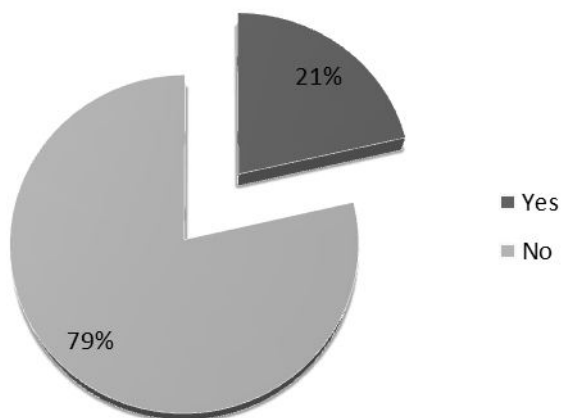


Figure IV.19. Participation in Cultural Activities

The majority of respondents (79%) indicate that they do not participate in cultural activities in *Kota Tua*. When asked about the reason, most are citing economic reasons that they are working. Since most of the respondents are laborers and entrepreneurs, their working hours are unlikely to be free on weekends. However, *Kampung Luar Batang* itself is rich with its own local celebrations every Thursday evenings and during Islamic holidays. The vibrancy of the *kampung* provides its residents with cultural experiences.

#### IV.5. Relationship between Physical Spaces and Activities

Existing spatial functions and activities are as follows:

## 1. Settlement

Kampung Luar Batang functions as a settlement of the lower-middle class and below. The settlement is highly dense, with one house immediately after another, with narrow alleyways to access the settlement clusters. Data from Kelurahan Penjaringan notes the majority of housing in RW 01, 02 and 03, which composes Kampung Luar Batang, is dominated by semi-permanent and emergency shelters. The dominance of these semi-permanent and emergency structures indicates possible lack of infrastructure services and continuous proneness to gentrification.



Figure IV.20. A house in Kampung Luar Batang  
Source: Field Observation, 2015

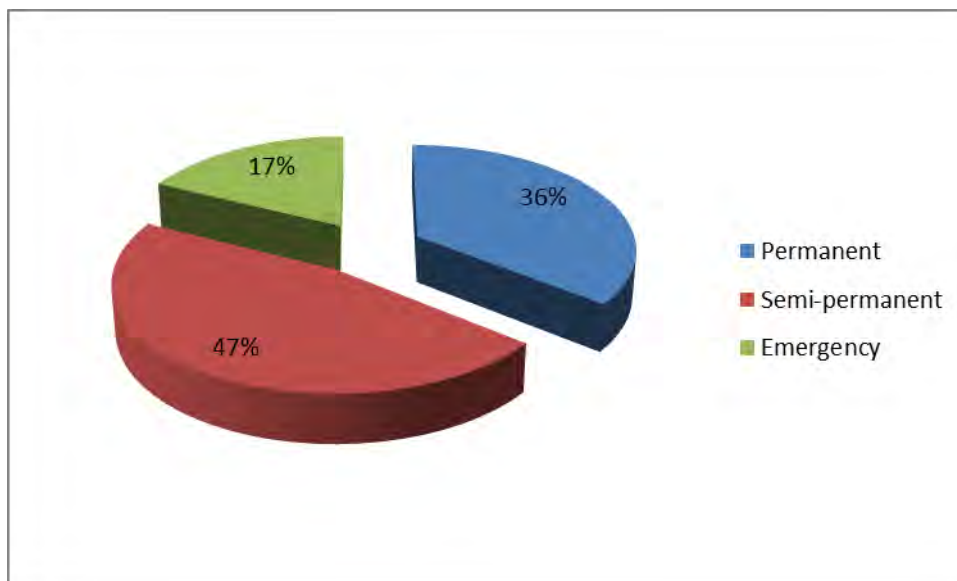


Figure IV.21. Housing buildings in Kampung Luar Batang  
Source: Kelurahan Penjaringan, 2015

## 2. Grave pilgrimage

Every day there are always pilgrims to Masjid Keramat Luar Batang to conduct pilgrimage to the grave of Kyai Al Habib Husein Bin Abubakar Al-Aydrus. He was a Syeh from Hadramaut, South Yemen, and is believed as the descendant of Prophet Mohammad PBUH. He came to Kampung Luar Batang in 1736 and built the mosque in 1737. The number of pilgrims increases on Thursday evenings until the weekend.

Pilgrims come from other parts of Indonesia as well as neighbouring countries Malaysia, Singapore and Brunei Darussalam.



Figure IV.22. Grave of Kyai Al Habib Husein Bin Abubakar Al-Aydrus at Masjid Keramat Luar Batang  
Source: Field Observation, 2015

### 3. Islamic Holy Days

In one year, there are several routine events that are significant that are related to Islamic Holy Days such as Maulud Nabi.

Kampung Luar Batang is involved in *Kota Tua* Bersholawat, a celebration at *Kota Tua* Jakarta on the eve of the Islamic New Year. In Islamic New Year 1437 (2015), there was a torchlight parade around *Kota Tua* Jakarta, which started from Masjid Nurul Islam Fatahillah, Roa Malaka, around *Kota Tua*.



Figure IV.23. Preparation for celebration at the parking lot of Masjid Keramat Luar Batang  
Source: Field Observation, 2015

### 4. Weekend market

Because of the high number of pilgrims, especially on Thursday nights, many seasonal vendors come to offer their goods. There is a wide range of commodities they sell, starting from Muslim fashion, accessories, food, and souvenirs. Usually they occupy small spaces, tents or use push carts that are organized along the main road towards Masjid Keramat.

### 5. *Tourist visits*

Besides those who are coming for religious rituals and pilgrimages, there are also visitors to Luar Batang, especially to masjid Keramat, purely for tourism. They are usually tourists who trace the history of *Kota Tua* Jakarta, because Luar Batang is a maritime urban village and the oldest settlement in Jakarta. Moreover, the location is very near Sunda Kelapa Harbour, the Maritime Museum, Syahbandar Tower and Fish Market.



Figure IV.24. Tourists at Masjid Keramat Luar Batang  
Source: Field Observation, 2015

### 6. *Sampan boat tourism*

Visitors can ride sampan from Sunda Kelapa Harbor to Luar Batang and back. These boats are very useful for rides that expose visitors to the view of Jakarta from its northern coast. Many of these boats are also used by traditional fishermen.



Figure IV.25. Sampan in Kampung Luar Batang  
Source: Field Observation, 2015

### 7. *Micro economic activities in the kampung*

In-between houses, there are small businesses in this kampung, especially along the main road. There are those who open shops in their homes, selling daily needs, laundry service, and teashops (warung).

Furthermore, in front of Masjid Keramat Luar Batang there is a spacious parking lot with small teashops along the sides that offer food, drinks and souvenirs.

### 8. *Music*

Music art tradition that still continues in Kampung Luar Batang are as follows:

- Marawis (usually the youth)
- Hadrah (usually male youth and adult men)
- Kosidah (usually adult women)

In the past, there were also gambus music and kecapi, but they are no longer found today. Until now, various traditional music instruments are still sold at the Fish Market, but all of them are produced outside Kampung Luar Batang.

### 9. *Dance*

There used to be traditional Bugis dances, but have disappeared around year 2010.

### 10. *Crafts*

- Bugis cloth: Exists until year 2007, but after that disappeared because the tools were swept by the flood, and lack of interest from the younger generation to continue the craft)
- Sea shell craft
- Pinisi boat models: There are many carpenters and boat makers who could make any kinds of boats.

In particular, there is a pinisi boat craftsman who makes boats based on demand. He used to craft the boats and sell them at Sunda Kelapa Harbor. However, he was told by the authorities of the harbor that he was not allowed to do business there anymore, as they were banning street vendors. Since then, he degraded his pinisi boat craft as a secondary business, while his main profession now is as a barber. His barbershop is located near the seashore and the fish market, and he still displays his boats there. He has received orders from Mr. Joko Widodo, the current president, and Mr. Basuki Purnama, the current governor, to make boats as souvenirs.

- *Kembang payung* (paper umbrella flower): Provided for the needs of pilgrims who would later bring them home as blessed souvenir from Masjid Luar Batang.

The pilgrims are required to bring *kembang payung* that is made of colour papers with bamboo frame, with a stick to hold it, and the form is cylindrical of the size of a milk can. Before entering the holy graves, the gatekeeper of the graves will give *kemenyan* and drink raw water to receive blessings. Pilgrims with general requests read the prayer in a special room, while specific requests would require reading Quranic verses in the room

where the graves are. Before leaving, the pilgrim should place the flower (*kembang*) near the grave by putting his hand through a connecting hole and exchange the flower with another flower that has been in the grave earlier. The pilgrim will also bring an umbrella (*payung*) as a souvenir. In the beginning, these umbrellas were brought by Chinese pilgrims in bulk and made of *deluwang* paper<sup>18</sup>.

- Traditional motif printing

### 11. Culinary tradition

The multi-ethnic Kampung Luar Batang holds a wide range of culinary potentials. The peak business time is every Thursday evening when many pilgrims come to the mosque. Many vendors would line up on the main street towards Masjid Jami Keramat Luar Batang. The range of culinary traditions can be classified as follows:

#### Betawi culinary tradition

Betawi culinary style delicacies are usually sold every Thursday evenings within the mosque and around the mosque.

#### Bugis culinary tradition

Bugis delicacies are usually sold every Idul Fitri and are rarely sold in the Kampung's night market. These delicacies are usually sold on demand. One who is interested to purchase needs to place an order in advance. One delicacy that is always available is *es pisang hijau* (green banana ice).

Some other special menu includes the following:

- Cakes: palu butung, pisang ijo (green banana), barongpo, sumpitana, nasu butung
- Western food: burasa, sokka/glutinous rice, taharo, gogoso, leman, tumbu

#### Culinary tradition from other areas

Culinary style delicacies from other areas of Indonesia that can be found in Kampung Luar Batang include Padang satay and pempek Palembang that are available for purchase every day. There are also satay and pempek sellers who only operate during Thursday evenings or during celebrations.

#### Current popular delicacies

These include usual "jajanan" (vendor snacks) that are usually vended in Jakarta, such as *bakso* (meatball), fried rice, and cotton candy. Some of these delicacies can be purchased anytime, but some vendors only operate on Thursday evenings or during celebrations.

Kampung Luar Batang holds daily and seasonal culinary potentials. Daily culinary potentials include *bakso*, fried rice, Padang satay, ketoprak, fritters, sekuteng, and snacks around the mosque, including the green banana ice. Seasonal culinary potential include pempek Palembang, pukis cake, roll cake (*dadar gulung*), glutinous rice cake (*kue ketan*), fried meatballs (*bakso goreng*), potatoes twirl, fried and grilled nugget sausage, savory murtabak

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<sup>18</sup> <http://www.jakarta.go.id/web/encyclopedia/detail/1707/Luar-Batang-Masjid>



(*martabak telur*), cotton candy, coconut rice (*nasi uduk*), *lontong sayur*, chicken soto, waffle, chips, and *seblak* (boiled and seasoned crackers).

The following map describes the pathway towards the mosque where food vendors congregate during high pilgrimage days, which are usually on Thursday evenings and during religious celebrations. Delicacies that are available daily can only be found around the mosque.

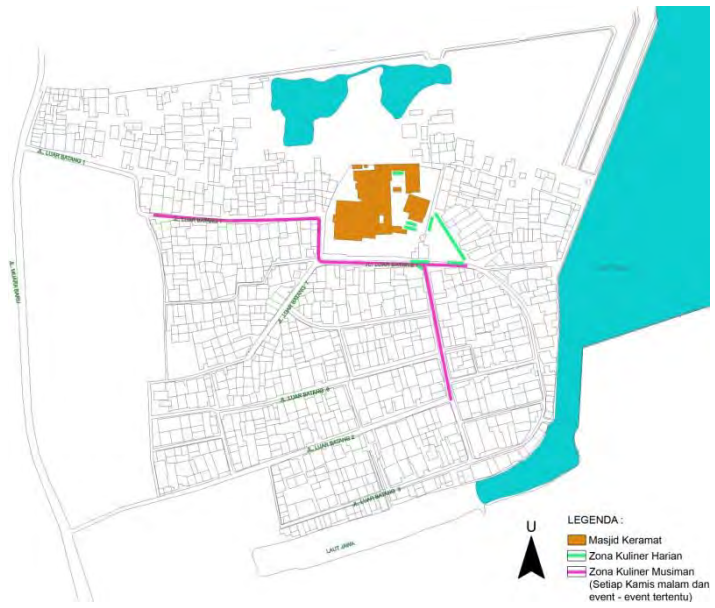


Figure IV.26. Map of daily and seasonal culinary delicacies  
Source: Field Observation, 2015

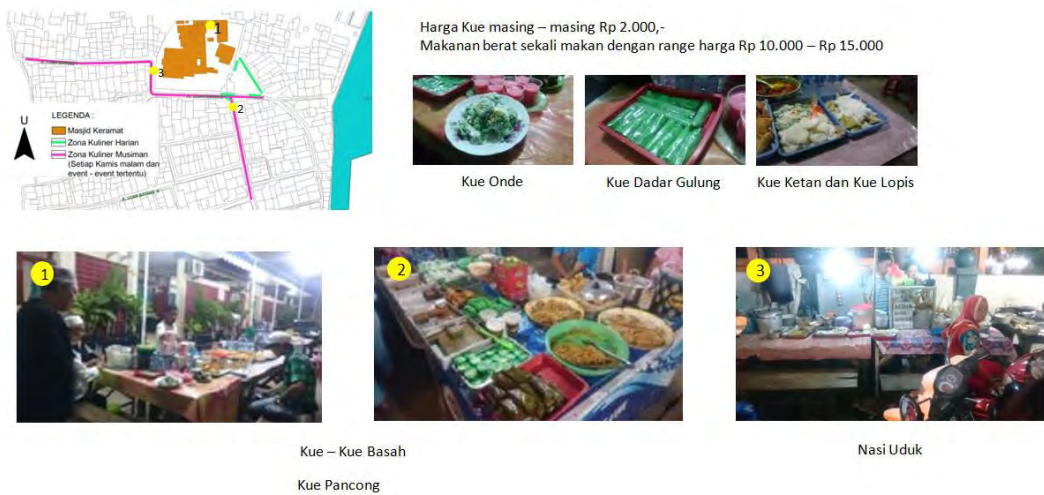


Figure IV.27. Betawi culinary tradition  
Source: Field Observation, 2015



Harga Kue Bugis berada pada range Rp 3000 – Rp 7000

Kue bugis yang tersedia setiap hari terdapat di lokasi (1) sedangkan kue maupun makanan khas lainnya hanya dapat ditemui di hari – hari besar tertentu (mis. Lebaran) melalui sistem pesanan.



**Makanan Bugis :**  
- Tumbu, dan >>>



Gogos



Coto



Buras



Es Pisang Ijo

**Kue Bugis :**  
- Putri Salam  
- Nasi Butung  
- Beppa Laiya, dan >>>



Barongko



Es Palu Butung



Doko - Doko

Figure IV.28. Bugis culinary tradition

Source: Field Observation, 2015



4. Kue Pukis
5. Tupat
6. Soto Ayam
7. Lontong Sayur
8. Seblak Bandung
9. Onde – Onde dan Kue Basah Lainnya



Pempek Palembang



Sate Padang



Sekuteng

Figure IV.29. Culinary tradition from other areas

Source: Field Observation, 2015



7. Gulali Kapas
8. Sosis dan Nugget Goreng



Bakso Goreng



Ayam Goreng



Snack Kriuk



Waffle



Martabak Telor



Potatoes Twirl dan Sosis Bakar

Figure IV.30. Current culinary delicacies

Source: Field Observation, 2015

## 12. Social activities in Luar Batang

Existing social activities in Kampung Luar Batang include the following:

- PKK (Women’s household welfare group) with activities such as Islamic prayer group (pengajian), posyandu (health support for children)
- Karang Taruna (youth association)
- Muslim Community, with activities such as Gebyar Anak Yatim (for orphans), Islamic New Year, and other Muslim celebrations. These activities are at Masjid Jamie Keramat Luar Batang.

These cultural activities are more based on religion rather than ethnicity.

Masjid Keramat Luar Batang has a special foundation that takes care of mosque activities, including social activities as the following:

- Financial support for orphans
- Financial support for widows and elderly
- Free clinic
- Funeral services
- Majelis Taklim
- Al Qur’an literacy

## IV.5. Problems and Challenges

- Gentrification is rampant in Kampung Luar Batang. The contrast between the kampung and new apartment buildings in North Jakarta is very observable. In fact, the madrasah at the southern end of the Kampung is now already approached for purchase. The land market in Jakarta is going against cultural conservation of Kampung Luar Batang.
- A good portion of Kampung Luar Batang is documented as “semi-permanent structures” and “emergency structures”. This condition may affect the quality of life in Luar Batang and needs to be supported.



Figure IV.31. Traditional fishermen with fishing net on their boats.  
In the horizon, apartment towers are being built.

Source: Field Observation, 2015

- Being at the northern end of Jakarta, Kampung Luar Batang is experiencing tidal floods (rob). Alleyways have been elevated, but the houses become lower than the alleyways, which mean that the houses would still be affected when flood comes. Tidal floods have always occurred in Kampung Luar Batang's history, but currently the flood become more frequent, as there are significantly less green areas along the watershed.
- The sampans are still not yet equipped with safety jackets. Residents and operators have noted this concern.
- Crafts such as the pinisi boat are not yet fully appreciated in the open market. These craftsmen have to resort to other professions to support their livelihood, while they actually have the skills to produce high quality souvenirs that are relevant to Jakarta's *Kota Tua* and to Indonesia in general.

#### IV.6. Recommendation

- There has to be a proactive role of the government in slowing or stop gentrification in Kampung Luar Batang. This historical kampung is very vibrant and that vibrancy is threatened by property displacement.
- Infrastructure improvement, mainly water supply and sanitation, is needed and needs to be in line with the preservation of history, culture and social life of Kampung Luar Batang.
- The Government of DKI Jakarta needs to support the sampan boat of Kampung Luar Batang in terms of expenses and promotion as well as tools (such as life jackets) and trainings.
- There needs to be an empowerment program for local craftsmen to be linked to a bigger market and the tourism industry. During field observation, there was a suggestion from *Kota Tua* activists to open the market for the pinisi boat craftsman to sell his products in Fatahillah Square. The tourism industry should be planned along with the notion of empowerment of local products, arts and crafts.

## V. Tembok Tua / Old City Wall: Tongkol Dalam-Krapu-Lodan

### V.1. History

Kampungs Tongkol Dalam-Krapu-Lodan are settlements along the end of Ciliwung River towards the sea. Located along the Ciliwung riverbank, the earliest settlers based on the residents' oral history were locals who were employed by the Dutch as keepers of plantations outside the city wall. Inside the city wall were warehouses where goods were kept after docking by Sunda Kelapa Harbour. Tongkol Dalam, Krapu and Lodan are connected to Sunda Kelapa through Ciliwung River. Even in the 1960s the area was still functioning as a boatyard where boats were sent in for repair. According to the residents, many of the early settlers were from Bugis ethnic group. The growth of boat repair activities absorbed them as workers to fix the boats. The boats were brought from the Sunda Kelapa Harbour into the Ciliwung River, which was already embanked by the Dutch, and dock on the riversides to be repaired. The boat repair business ended abruptly in the 1980s when the bridge over Ciliwung river mouth was permanently fixed and never reopened, making the bridge an unmovable barrier that prevented the boats from going in and out. However, the settlement continued to densify in spite of losing one of their main source of livelihood. The densification of the settlement is likely to be caused by rapid urban development of Jakarta that do not provide affordable housing.

As a riverbank settlement in Jakarta, it was not surprising that in the past the residents have built their homes by turning their backs on the river. Nevertheless, Tongkol Dalam-Krapu-Lodan had realized this early on and voluntarily cut their houses in the 1980s to provide space between houses and the river, and by doing so legitimize their existence along the river as law-abiding citizens. As houses continue to grow, the riverbank was occupied again by house extensions in three decades. Before this year's Idul Fitri (2015), the residents disciplined their fellow residents to again be committed to the setback, particularly because there was an issue that their settlements were notified by the government as being slated for relocation.

Residents are generally worried about the potential of relocation. Currently, residents in Tongkol Dalam, Krapu and Lodan mostly know each other and often hold communal gatherings and events.

## V.2. Physical Characteristics

### 1. Land use

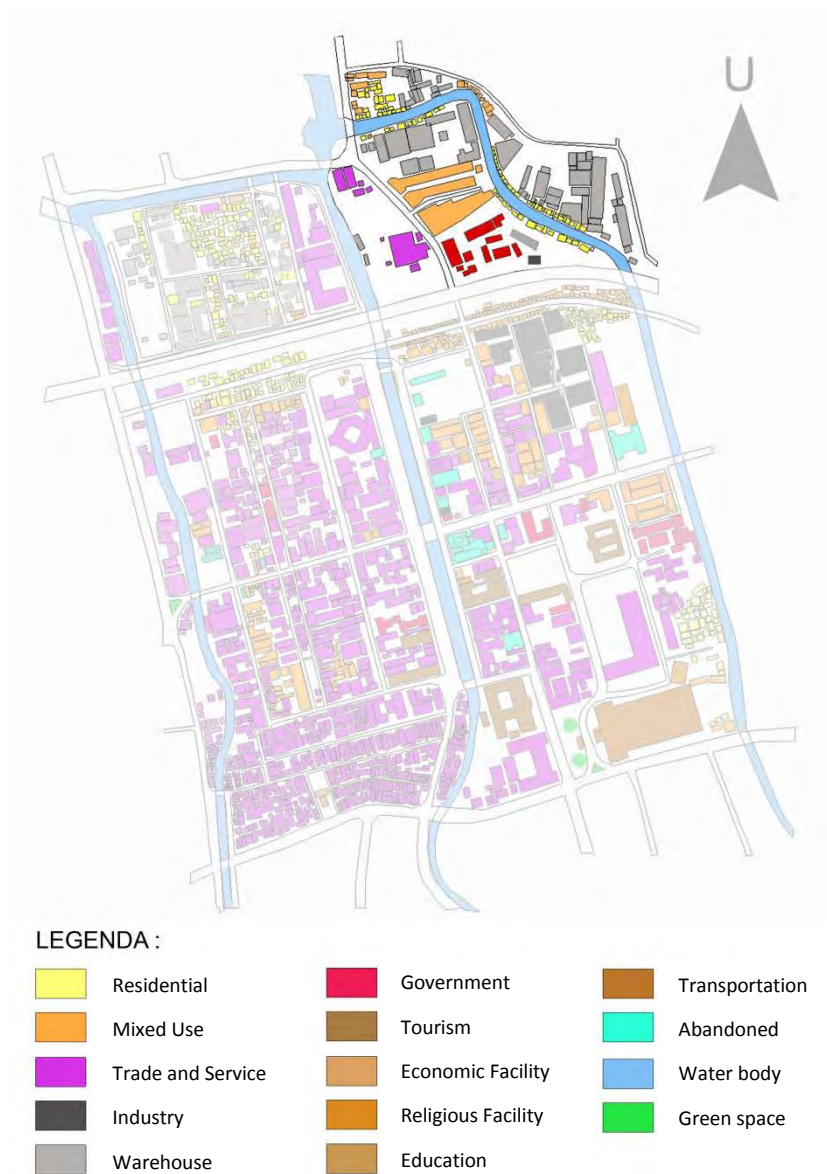


Figure V.1. Land use in Tongkol Dalam-Krapu-Lodan  
Source: Field Observation, 2015

## 2. Location and Access



Figure V.2. Location of Tongkol Dalam-Krapu-Lodan in *Kota Tua*  
Source: Field Observation, 2015

Entrance to the kampung can be done several ways: First is from the north west, from the Maritime Museum visitors could easily access the kampungs, especially Kampung Krapu that is closest to the Maritime Museum. Walking along the river would then find Kampung Tongkol Dalam after Krapu. Alternatively, visitors can also use another entrance that goes straight to Kampung Tongkol Dalam.



Figure V.3. Location of Krapu (1), Tongkol Dalam (2) and Lodan (3) settlements  
Source: Field Observation, 2015

Krapu – Tongkol settlements (1) and (2) are separated from Lodan (3) by Kali Krukut river branch. The settlements are passed by two main roads: Jalan Tongkol and Jalan Lodan Raya. Tongkol Dalam-Krapu-Lodan are parts of Kelurahan Ancol, Kecamatan Pademangan, North Jakarta.

### 3. Colonial structures

Although social relationships between settlers and the colonial buildings are sparse, the old colonial architectures of the city wall and warehouses largely define the boundaries of these kampungs. The linear form of settlement connects the Maritime Museum to the center of *Kota Tua* by utilizing river connection. The boundary of the west side is Jalan Tongkol, and on its north and east sides is Jalan Lodan Raya. The names Tongkol and Krapu reflects the association of the area with a variety of sea-water fish, which is possibly because of its proximity to Sunda Kelapa Harbour and the Fish Market.

The old city wall, which is already tangled by an old tree, stands behind Tongkol Dalam kampung. In the past years, the space between houses and the old wall is used by the residents as a place to keep their chickens and unused furnitures. This year, the residents cleaned the area between their houses and the old wall so that the space can be used for gatherings as well. Also in 2015, the residents managed to secure a grant from the Asian Coalition for Housing Rights to repair their homes. The first four houses are now under construction, with two facades in which one is facing the river and the open space / street in-between, and another on facing the old city wall.



Figure V.4. The old city wall from the Dutch colonial period at Tongkol Dalam

Source: Field Observation, 2015





Figure V.5. Map of old warehouses  
Source: Field Observation, 2015



Figure V.6. The Old City Wall  
Source: Field Observation, 2015



Figure V.7. The Old Warehouses  
Source: Field Observation, 2015

#### 4. Settlement

Most of the houses in this area are densely organized. Many of them are two storeys, although there is a considerable number of single-storey houses. Along the river there are fruit trees such as mango, starfruit and jambu. These trees are also shades of the pathway along the river. Many residents use the outdoor space that is created after setting back their houses as gathering spaces where they can sit and watch people go by.



Figure V.8. Warung space and the Pinisi Ship craftsman is marked by the wooden ship model on the right  
Source: Field Observation, 2015

### V.3. Social Characteristics and Groups

#### Survey Results

The survey is administered to 16 respondents who live in Tongkol Dalam-Krapu-Lodan neighborhood.

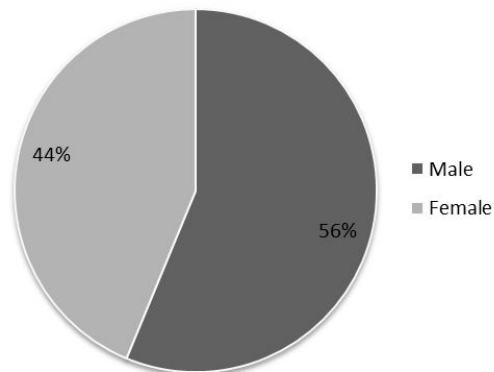


Figure V.9. Gender of Respondents

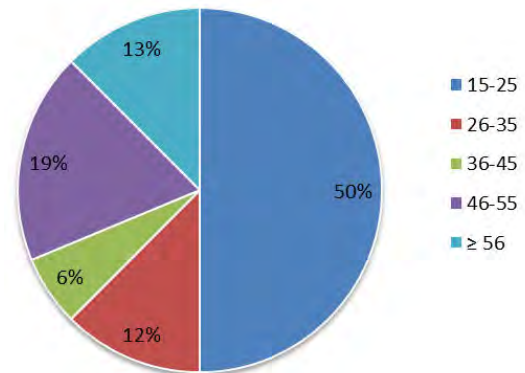


Figure V.10. Age of Respondents

There is slightly more male respondents than women, and most of the respondents aged between 15-25 years.

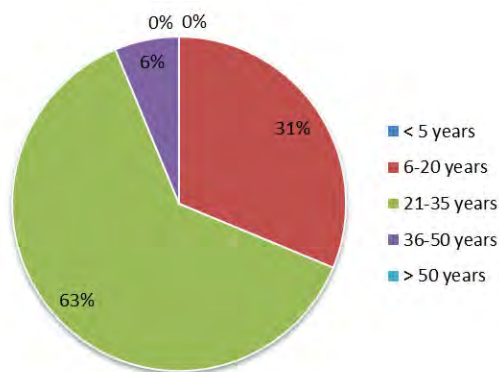


Figure V.11. Length of Stay

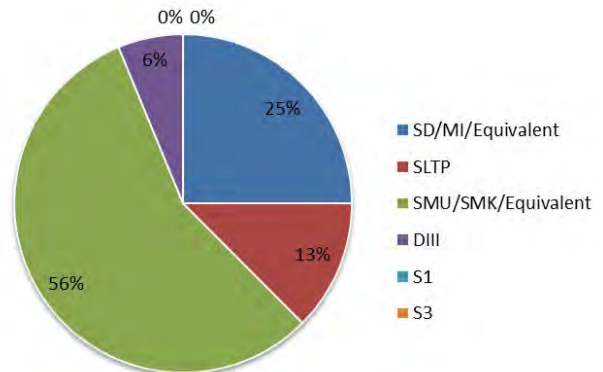


Figure V.12. Education Level

The charts above show that most respondents (63%) have lived in Tongkol Dalam-Krapu-Lodan settlements for more than 21 years. Approximately one-third (31%) indicated that they have lived there more between 6-20 years, and one person indicates that she has lived there 36-50 years.

The chart on education level reflects that most respondents (56%) hold high school degrees. One-quarter completed primary school education, and 13% completed secondary school. One respondent holds a diploma.

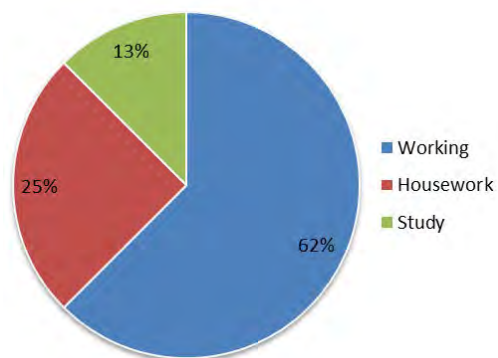


Figure V.13. Activities that consume the most time

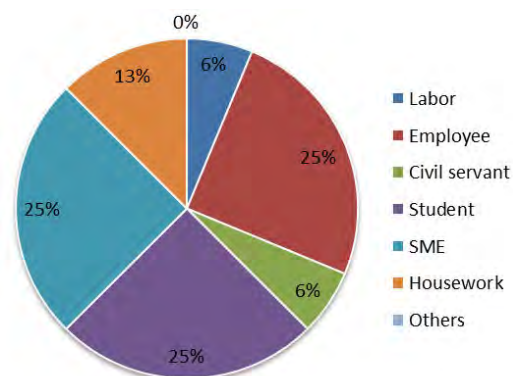


Figure V.14. Professions

Most respondents are working, which is clearly shown in the graph (62%), while 25% are doing housework. Thirteen percent are students. There are three majority professions: employee, labor, and student. Considering that half of the respondents are 15-25 years old, it is consistent that some of them are still students. There is one respondent who is a civil servant.

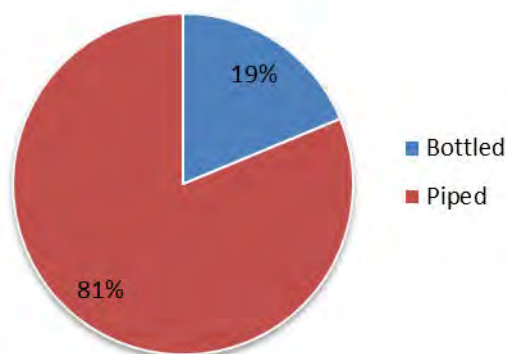


Figure V.15. Drinking Water Source

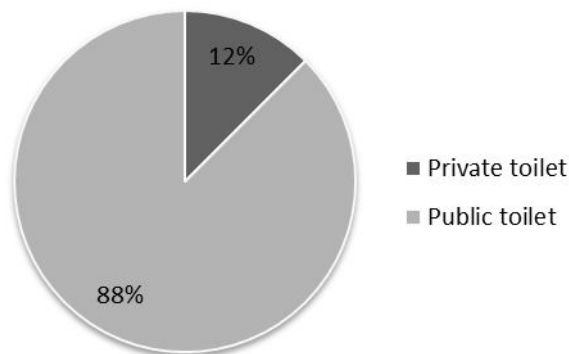


Figure V.16. Toilet Use

The majority of the respondents (81%) rely on piped water (PDAM), while 19% rely on bottled water. The survey also shows that there are 88% of the respondents are using shared toilets, while 12% of respondents have had their own toilets. This is consistent with the density of their linear-form settlement along the canal, in which space is limited.

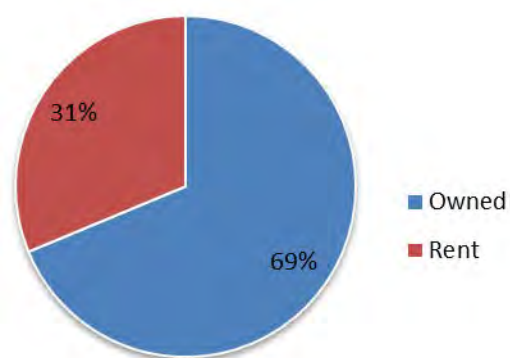


Figure V.17. Building Ownership

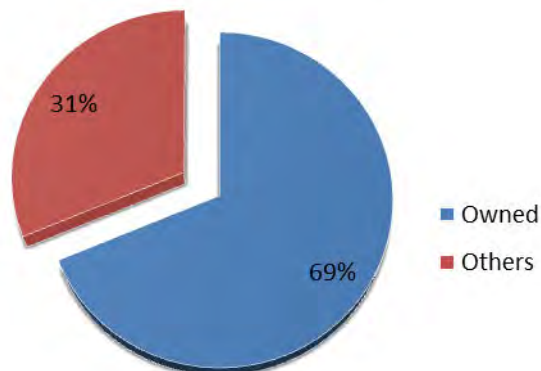


Figure V.18. Land Ownership

The majority of respondents (69%) declared that they have their own building (house), which is consistent with 69% of owner-occupied land in the question on land ownership. Thirty-one percent (31%) are renters of buildings and were unsure of their land status.

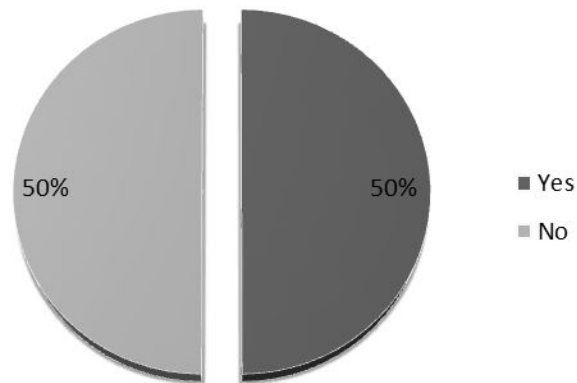


Figure V.19. Participation in Cultural Activities

Exactly half of the respondents indicate that they participate in cultural events in *Kota Tua*.

### *Production of Arts and Crafts*

- 1. Arts and crafts using recycled materials**  
This relates to the production of bags using materials that were already discarded. These bags are sold outside the kampungs, particularly in the market.
- 2. Wooden models of bajaj and Pinisi ship**  
Currently, the craft of making models of bajaj and Pinisi ship is produced in these kampungs but are sold outside.
- 3. Culinary products**  
Culinary products in these kampungs are pecel and rujak. Compared to the extensive list of ritual-related cuisines in *Petak Sembilan*, culinary products of Tongkol Dalam-Krapu-Lodan may come across as ordinary. However, the special characteristic of this area's culinary products is the utilization of local fruits from trees along the river as the ingredients, and place to consume them in open space along the river too. The walkway along the river is known as the "fruit alley" due to many fruit trees along the river, including mango, starfruit and papaya.



Figure V.20. Fruit trees along canal walkway  
Source: Field Observation, 2015

## Activities

### 1. River clean-up

In November 2015, the residents launched a bamboo raft to be used for cleaning the river. The residents have conducted *gotong royong* before, including in cutting back their houses on their own to create a setback space from the river, but the launch of the raft is something new. Children are also using the bamboo raft as their playground.



Figure V.21. *Gotong Royong* river cleaning, 15 November 2015  
Source: Gugun Muhammad, 2015

### 2. Bazaar of local products

This bazaar is still not regularly held, but the residents have held this in conjunction with a visitation from the Asian Coalition for Housing Rights. Realizing that the kampung would be visited by foreigners, residents utilized spaces along the river to showcase their products, which are usually sold outside their kampungs, but during the bazaar can be purchased.

### 3. River crossing

There is one traditional river crossing, using a wooden boat that is controlled by a rope that spans from one side of the river to the other. This river crossing has been in service for many years.



Figure V.22. Traditional river crossing at Tongkol Dalam

Source: Field Observation, 2015

### 4. *Pengajian* / Islamic prayer groups

In these kampungs the *pengajian* is very active. There are pengajians for the men and for women.

## V.4. Relationship between Physical Spaces and Activities

### 1. The old city wall

Dated as far back as the 17<sup>th</sup> century, the old city wall at Tongkol Dalam is a potential to be linked with the core zone for tourism packages in *Kota Tua*. Besides the old city wall, there are also the old Dutch warehouses and the old canal wall. The conditions of all these colonial structures, however, are not very good. The warehouses are still standing albeit with incomplete roofing and dilapidated walls. The old canal wall is at the Lodan settlement site and is still intact.



Old City Wall



Old Warehouse



Canal Wall

Figure V.23. Old city wall, old warehouse and old canal wall from Dutch colonial period

Source: Field Observation, 2015



Figure V.24. Picture and location of the old canal wall from Dutch colonial period  
Source: Field Observation, 2015

A big tree has grown on the old city wall. The space between the old city wall and the Tongkol Dalam settlement has become a gathering space for residents to conduct community gatherings.



Figure V.25. Community gathering place at Old City Wall  
Source: Field Observation, 2015

## 2. Relationship with the river

The orientation of houses is now facing the river. The residents are also using the set back space between their homes and the river as their gathering place outdoors. Relationship with the river is also promoted in the launch of the bamboo raft to take out the trash. There is also Komunitas Anak Ciliwung (Community of Ciliwung Children) that is formed to care for the river.

## 3. Karang Taruna

There is an active Karang Taruna for youth activities in Tongkol Dalam-Krapu-Lodan.

## 4. Relationship with the Core Zone of *Kota Tua* Jakarta

Residents of Tongkol Dalam-Krapu-Lodan are connected with *Kota Tua* in terms of job opportunities. Some of the residents become street vendors of *Kota Tua*, but mostly the



unregistered ones. Their aspirations are for future tourism connectivity. One of it is through water tourism, in which there can be boats to transport tourists between the core zone and their settlement. Another aspiration is to connect with the Onthel community in the core zone. Currently, approximately 50% of the residents in the settlement who were surveyed indicated participation in *Kota Tua* events. This survey is limited to 16 responses, but the results were confirmed with the residents in a focus group discussion in October 2015.

### V.5. Problems and Challenges

- Insecurity of land tenure: As riverbank settlements, residents of Tongkol Dalam-Krapu-Lodan are repeatedly threatened by eviction. Even after cutting back their houses to make way for space along the riverbank, their tenure status remain uncertain.
- Lack of infrastructure services: Although many houses in this area are connected with pipe water services, they generally do not have sufficient sewage treatment and sanitation facilities.

### V.6. Recommendation

- Empowerment of residents of Tongkol Dalam-Krapu-Lodan to be caretakers of colonial heritage buildings. The presence of settlements at heritage buildings can be symbiotic, as there can be active participation to care for the buildings as well as 24-hour community surveillance.
- Improvement of infrastructure services to support life quality, especially in terms of sanitation and wastewater treatment.
- Connect this area with the Core Zone on land or on water. The presence of the old city wall, warehouses and canals is significant to increase understanding of the colonial history of Jakarta and to comprehend the scale of the colonial city.

## Conclusion

From the findings per area as well as the focus group discussions (four areas were brought together, discussion in Luar Batang and in Tongkol Dalam) it is clear that there are still special cultural features that are practiced in the everyday life of *Kota Tua* Jakarta residents. The level of preservation vary, from those that are rapidly threatened and converted through gentrification process, such as Pekojan, to those that are not having security of land tenure such as the settlement along the river near the Old Wall, those who are threatened environmentally by tidal floods such as Kampung Luar Batang, and those who have much rituals and traditions to offer like *Petak Sembilan*. Nonetheless, all of these communities feature several similar characteristics:

### Profiles

1. Many residents are long time residents in *Kota Tua* with length of residency 21-50 years and above 51 years. Therefore, many of them are migrants who came and live there, combined with those who are born there, because on average respondents' ages are 36-55 years.

2. Most residents have high school and secondary school degrees. This leads to the low number of civil servants and employees in white collar jobs, which is in contrast with the *kelurahan* data in Pinangsia, Tambora and Roa Malaka in general. Choices of jobs for them are more limited, and many established their own SMEs in their neighborhood or become laborers in blue-collar jobs.
3. We assume that respondents who do not declare their professions, 16%, are freelancers or unemployed. This is quite high.
4. Many respondents are not participating in cultural activities because most of them have to take care of their businesses (SMEs), mostly opening shops at home, and because they are laborers with inflexible hours. Usually laborers work in shifts outside office hours and may already be exhausted after they finish work for the day.
5. Easier targets to participate in cultural activities are students, employees and civil servants who may have more time on weekends and in the evenings.

### Sentiments

1. Residents and communities are unhappy with the current situation in *Kota Tua* Jakarta. They perceived the Jakarta government as incapable to save *Kota Tua* Jakarta with the bureaucracy that is very difficult to access.
2. Residents and communities are motivated and happy to contribute to the preservation of *Kota Tua* Jakarta's everyday heritage. The form of contribution can be as a program, as events, as routine activities, or collaborations among different groups.
3. Building-focused preservation and conservation is clearly insufficient to protect cultural heritage. The question of the right to stay in place requires good understanding of urban development.

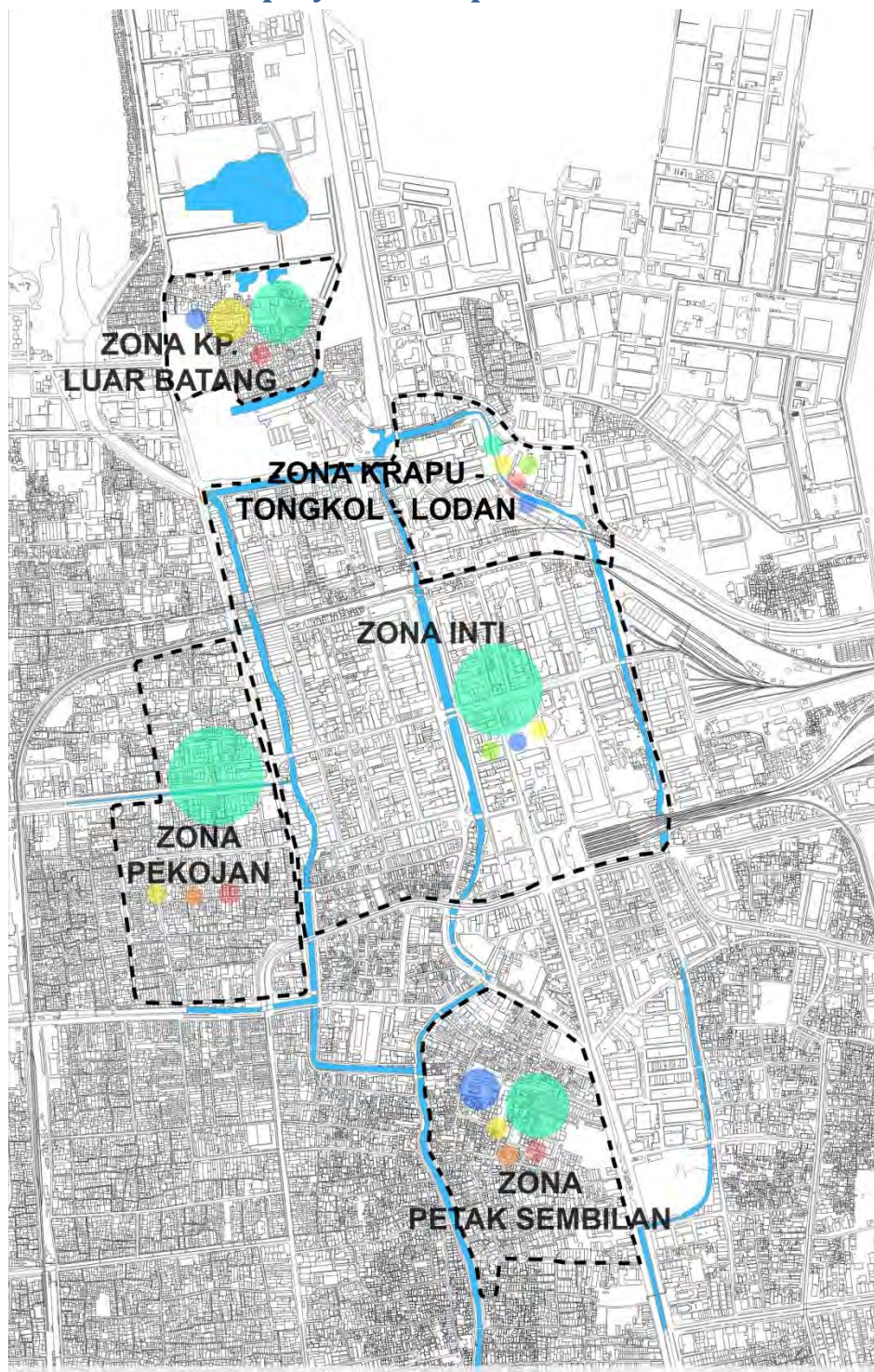
### Recommendations

1. There needs to be specific approaches for each age group (particularly between students and workers), with regular cultural activities that involve youths and women as main actors.
2. An innovative and interesting approach is needed to attract those who have their own SMEs and give responsibility to them to be main actors in a cultural event in *Kota Tua*. For example, a food bazaar in *Kota Tua* may be a potential event to bring the local food producers together. This will give them economic benefits and empowerment to participate in cultural activities in their vicinity.
3. There needs to be socialization to residents on the value of *Kota Tua* as their living space and to work together in safeguarding activities and cultures.
4. Community-based institutions have to be involved in partnership with the Government or private sector to organize cultural activities. With community involvement from the conceptualization stage, it is likely to be more responsibility and sense of belonging in the cultural activities.
5. Cultural activities in *Kota Tua* need to be conducted in consultation with residents, with their involvement and initiatives, and consistent. The activities should be regularly scheduled, with an annual calendar that clearly indicates these activities.

## Next Steps

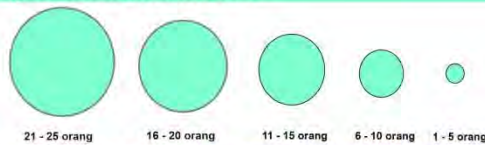
- Findings in this cultural mapping activity need to be conveyed to relevant government officials for their information and to be considered for intervention projects in *Kota Tua*.
- This report should be further refined and published as a book to broaden the reach of the information.
- A report or book launch will be conducted in collaboration with Tarumanagara University, in which residents and activists of *Kota Tua* will be invited to respond, along with relevant government officials and other stakeholders.

# Kota Tua Residents' Employment Map



**Legenda:**

**Bekerja di Dalam Area Kota Tua**



**Belum / Tidak Bekerja**

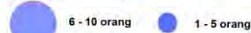


**Bekerja Mengurus Rumah Tangga**



**Bekerja di Luar Area Kota Tua**

Jakarta Barat - Jakarta Utara  
Ancol, Pantai Indah Kapuk - Muara Karang, Sunter - Kelapa Gading, Mangga Dua, Slipi - Tomang



**Bekerja di Luar Area Kota Tua**

Jakarta Pusat - Jakarta Selatan  
Area Jakarta Pusat - Jakarta Selatan : Senayan

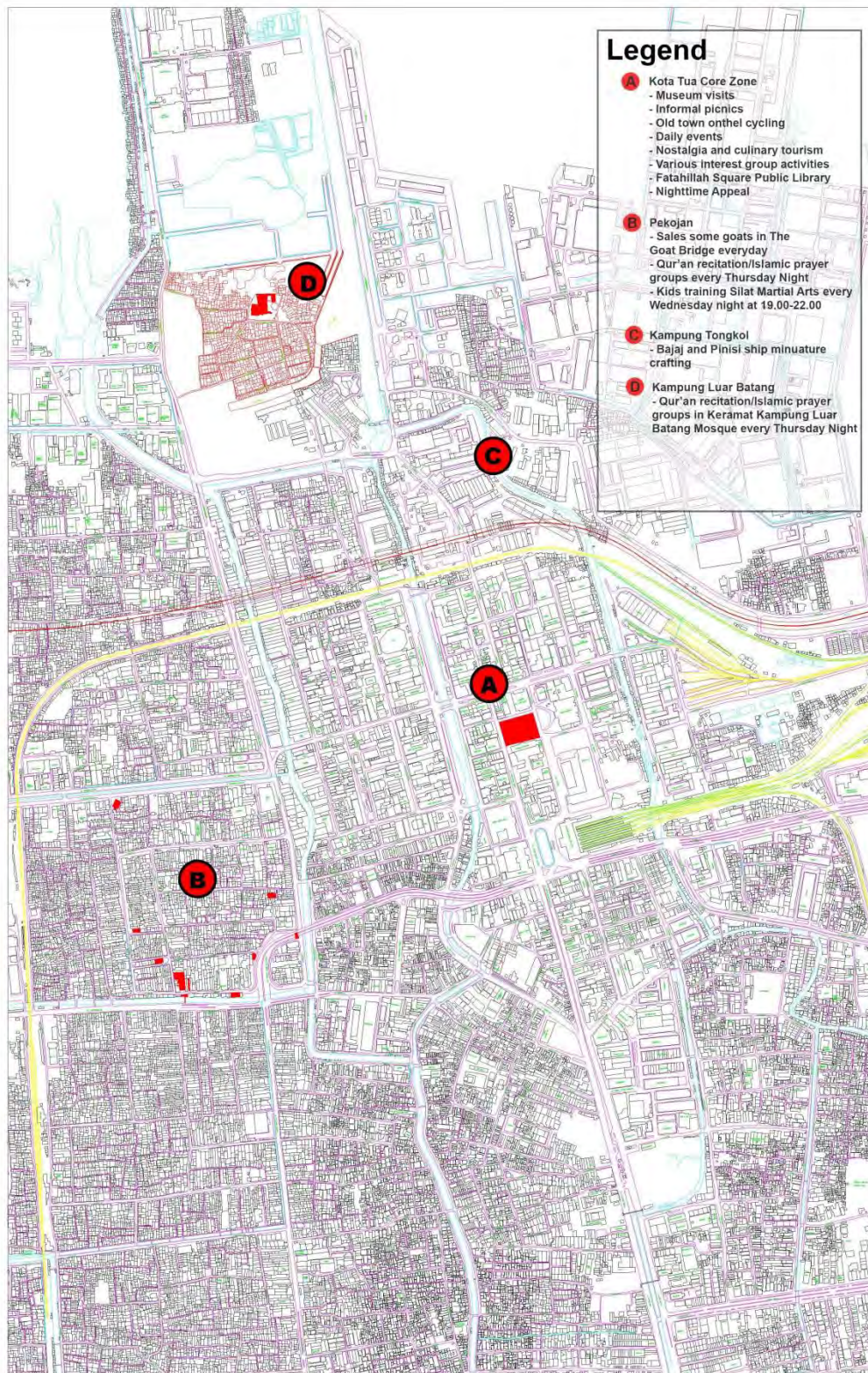


**Bekerja di Luar Area Kota Tua**

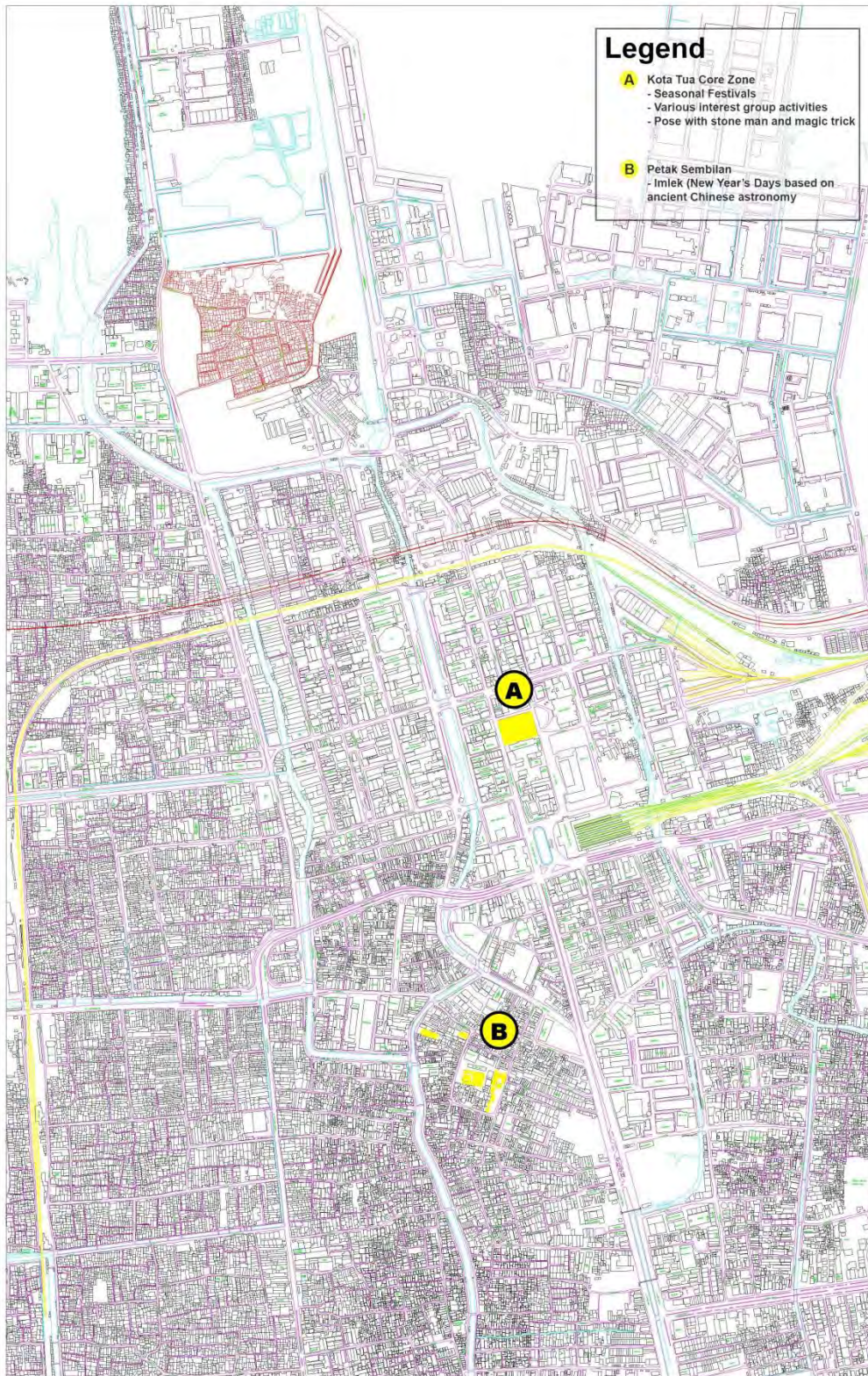
Luar Jakarta  
Luar Jakarta : Tangerang, Bandung



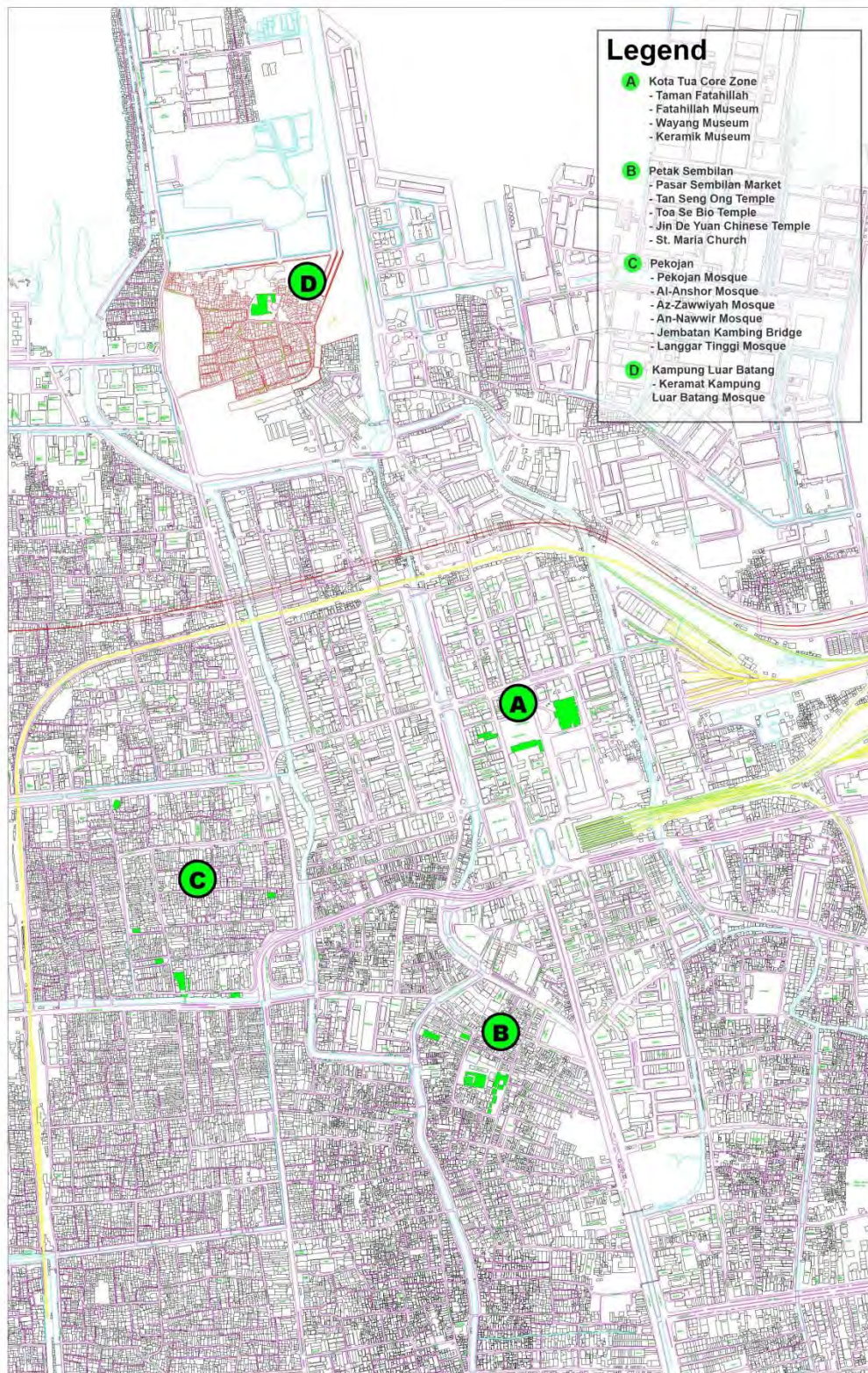
# Kota Tua Cultural Activities Map



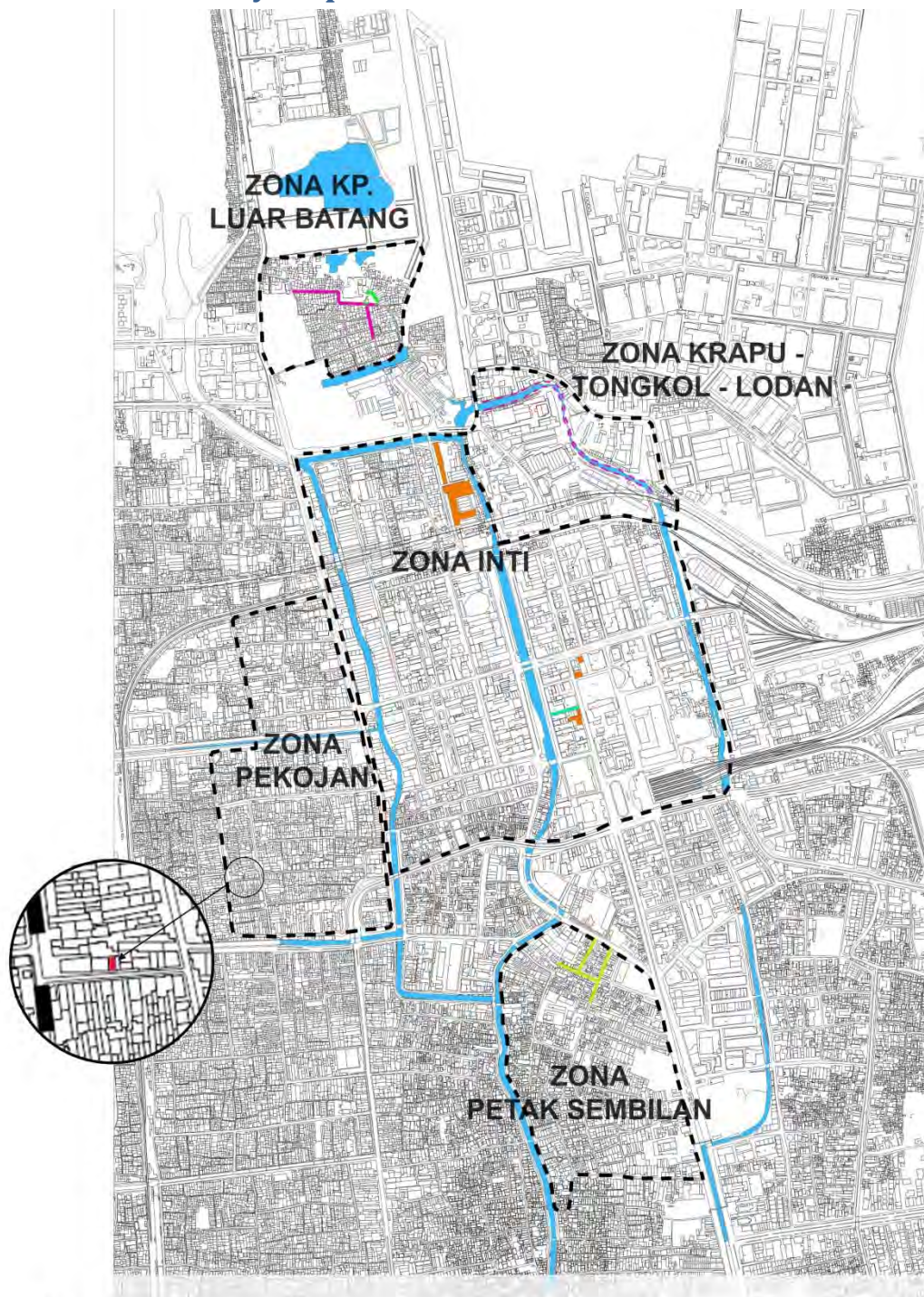
# Kota Tua Festivals Map










# Kota Tua Significant Buildings Map



# Kota Tua Culinary Map



## Legend :

	Seasonal Food Street Vendor		Food Street Market		Historical Restaurant
	Daily Food Street Vendor and Stand		Potential Fruit Street		Arabian Food Order Place
	Food Street Area (daily)				



## Appendix

### Wawancara – Pemetaan Budaya *Kota Tua* Jakarta

#### Daftar Pertanyaan

1. Sejarah, Budaya, dan Warisan Budaya
  - a. Bagaimana hubungan *Kota Tua* dengan kota Jakarta kontemporer?
  - b. Apa peran terpenting *Kota Tua* dalam sejarah Jakarta?
  - c. Apa saja imbas pembangunan kota Jakarta terhadap kehidupan sosial-ekonomi *Kota Tua*?
  - d. Menurut Anda, apakah *Kota Tua* perlu dijadikan Cagar Budaya? Mengapa? (*tersirat dalam pertanyaan ini: apa itu Cagar Budaya menurut Anda?*)
  
2. *Kota Tua* sekarang
  - a. Apakah *Kota Tua* sekarang menjadi lebih baik atau lebih buruk? Mengapa Anda berpendapat demikian?
  - b. Saat ini, zonasi *Kota Tua* dibagi antara Zona Inti, Zona Penunjang, dan Area Luar Tembok Kota. Bagaimana pendapat Anda mengenai zona-zona ini? (*Apakah zonasinya sudah tepat? Apa hubungan masing-masing zona? Apa hubungan zona-zona area luar dengan daerah-daerah lain di Jakarta?*)
  - c. Menurut pengalaman Anda, apa saja potensi yang bisa dikembangkan di *Kota Tua*?
  - d. Apa saja tantangan dalam melestarikan *Kota Tua* sebagai Cagar Budaya?
  - e. Apa saja yang program dan kegiatan pernah dilakukan dalam rangka menjadikan *Kota Tua* sebagai Cagar Budaya?
  - f. Apakah program dan kegiatan yang pernah dilakukan melibatkan masyarakat setempat? Bagaimana hasilnya? Apakah bisa memberikan contoh?
  
3. Kolaborasi
  - a. Menurut Anda, komunitas apa saja yang sudah menjadi bagian dari kehidupan sehari-hari *Kota Tua*?
  - b. Apakah ada program dan kegiatan yang melibatkan masyarakat setempat? Jika iya, contohnya apa? Jika tidak, mengapa?
  
4. Kebijakan
  - a. Kebijakan apa yang sudah ada dan menurut Anda paling penting dalam pelestarian *Kota Tua*?
  - b. Kebijakan apa yang kurang baik?
  - c. Kebijakan apa yang masih perlu dibuat?
  
5. Makna
  - a. Apakah kegiatan sehari-hari di *Kota Tua* yang menurut Anda paling mencerminkan identitas *Kota Tua* yang konsisten dengan sejarahnya?
  - b. Bagaimana cara pemerintah mendukung kegiatan sehari-hari ini? Apakah ada peran dari institusi lain?

- c. Menurut Anda, bagaimana sebaiknya pendekatan pelestarian bangunan agar sejalan dengan maknanya dalam kehidupan sehari-hari?
- d. Untuk bangunan-bangunan skala kecil dan menengah, apakah ada insentif bagi para penghuni ataupun pemilik untuk melestarikan bangunannya? Jika iya, apa saja? Jika tidak, apakah ini menyulitkan bagi penghuni/pemilik rumah untuk menjaga kelestariannya?

6. Pengembangan

- a. Apa saja intervensi yang menurut Anda perlu dalam pengembangan *Kota Tua*?
- b. Kegiatan apa saja yang perlu didukung atau ditambahkan?
- c. Kegiatan apa saja yang sekarang ini kurang kondusif?
- d. Menurut Anda, *Kota Tua* Jakarta 5-10 tahun ke depan akan menjadi seperti apa?
- e. *Kota Tua* Jakarta seperti apa yang menurut Anda paling baik?