Transforming Shell and Society Elements in Human Settlements for Sustainable Tourism Development: Setu Babakan, South Jakarta, Indonesia

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Abstract. The government has established the settlements around Setu Babakan as Betawi Cultural Village (PBB). The goal of PBB Setu Babakan is to preserve Betawi culture which is fading, and realized by making the location as a tourism destination in South Jakarta. This paper discusses the transformation on the two ekistics elements in human settlements around Setu Babakan; shell and society in the development of tourism. Shell as a physical element is reflected in the citizen's houses which are adapted into traditional Betawi houses. While the society refers to Setu Babakan's citizen who participated as economic actors by selling traditional Betawi food and beverages, as well as a performers at the Betawi traditional art performances. In its application, the adaptation of citizen's houses into traditional Betawi house cannot be done completely. The adaptation that can be done to the residents' houses is by beautification in the appearance of the building. The application of typical Betawi ornaments makes the settlement feels like Betawi traditional village. This is one of the attractions for tourists. They can enjoy the atmosphere of Betawi village, enjoy Betawi food and beverages, watch Betawi art performance, and enjoy the lake tour at PBB Setu Babakan.

Keywords: transformation; ekistic’s elements; tourism development; Betawi culture

1. Introduction

Jakarta as the capital of the Republic of Indonesia is the center of all activities; those are government, economy, trade, and others. This is related to Pembangunan Lima Tahun (PELITA) program which makes Jakarta and its surrounding areas as a pilot in various aspects of development such as industrial area, port area, trade center area, central office area, and education center. The development and expansion of the city have brought changes to Jakarta not only in terms of physical but also the form of a city that was originally a region with ethnic Betawi culture into a metropolitan city culture.

The Governor of DKI Jakarta once issued a decree to make Condet area as a cultural heritage area and agro tourism area [1]. However, the efforts of DKI Jakarta provincial government in reviving Betawi culture in Condet area were unsuccessful due to diverse development interest in the increasingly complex area of Jakarta City. The efforts of Jakarta provincial government to revive Betawi culture as the identity of Jakarta Province did not stop there; supported by Badan Musyawarah
Betawi (BAMUS Betawi) was built Perkampungan Budaya Betawi (PBB) by developing the region as well as designated the area as recreation and tourism place.

Culture and tourism are closely intertwined in the development of PBB Setu Babakan. This is because the tourism magnet in Setu Babakan is Betawi culture by utilizing elements in the surrounding settlements. The development of this area is functionally implemented by Unit Pelaksana Teknis (UPT) of Setu Babakan.

In this paper, we discuss what changes are made to the two settlement elements around Setu Babakan which are shell elements and society. The shell element refers to citizen's houses which are adapted into Betawi traditional houses. The transformation was done on the house of the citizens’ aims to make the atmosphere of settlement to have impression like Betawi village again. The society refers to the resident who lives around Setu Babakan. Citizens are invited to become economic actors in the tourism industry in Setu Babakan by selling Betawi food, beverages, or souvenirs. In addition, residents are also invited to be performances in traditional Betawi arts performances which are held every weekend. In addition, to attract tourists, it is also expected to raise the economy of society.

2. Human Settlement's elements as tourism
Developing the area around Setu Babakan is also means to develop the pre-existing areas including settlements. Settlements belong to an ecological system made up of five elements and interactions between the elements in it. The five elements can be referred to as the ecological element, the nature as a system, the human as individuals, the society as a system, the shells that are all types of buildings, and networks of all sorts [2].

In the planning of tourism in Setu Babakan which makes the residential area itself as an object, the five elements play a very important role. Therefore, some changes or maximize the potential of these elements are things that can be done. In this paper, the transformations that will be discussed are related to two elements: the shell and society.

Shell or can be called also built environment is not solely a physical form of housing but also a reflection of the culture of local communities. How Betawi people's daily behavior and philosophy of Betawi people life is reflected in their traditional house. For tourists, it can be very interesting because they can see and feel directly how the daily Betawi society. Then, settlement tourism can be conceived as a non-verbal cultural dialogue through which local cultural identity is communicated to outsiders [3].

![Figure 1. Community Development Increases Capacity for Decision Making on Society](image)

In addition to the shell, another interesting element to be developed is the society. The development of society brings together an idea to society in its development including the association of groups that combine action together [4]. This is in line with Cavaye's [5] exposure that the community itself is
involved in a process aimed at improving the social, economic, and environmental stewardship by adopting a good decision using labor, infrastructure, and knowledge as a resource (Figure 1).

Studies suggest that tourism can contribute very well to the quality of community life, it is indicated by the activity of tourists either directly or indirectly contribute to the community through the tourism industry. The tourism industry provides opportunities directly to the creation of employment so that local people have income derived from tourism activities [6]. In addition, tourism also provides opportunities to create small and medium enterprises such as souvenir production, homestay provision, to guide tour services. Tasci, et al [7] explained that tourism activities open the way for the integration between local entrepreneurs and the creation of workers who previously did not have skill in the field of tourism, in addition to tourism potential to create employment, poverty alleviation, human development, and sustainable environment.

3. Shell Element’s Transformation
Residential buildings built by the community both migrants and original Setu Babakan most of the modern buildings that spatial arrangement does not follow the rules of spatial arrangement in accordance with the philosophy of Betawi architecture. This is due to the limitations of different space in each house and some standards of Betawi traditional architecture that are not relevant to modern society such as the location of the well in front of the house and family graves on the side of the house. In addition, the use of materials is also a consideration because of the use of wood materials are high maintenance costs and are vulnerable to weather.

Therefore, the transformation carried out on the residents' homes is the beautification of the visible buildings. Beautification is done by applying the ornaments typical of Betawi, so that although the building is not in accordance with the Betawi custom, the environment still feels like the original Betawi village. Here are some ornaments typical of Betawi that applied to the residents' homes:

1. Langkan/Ginggang

*Langkan* is a substitute for the yard fence contained on the terrace or front porch of traditional Betawi houses usually made of wood or bamboo, thus blocking outward views into the home and maintaining the privacy of the homeowner. *Langkan* is made as high as waist that has a symbol like a human statue that also has a moral message, that is good ethics in the visit must pass through the front yard, because when a visit through the back or side of the house is a bad ethic for the Betawi people.

![Figure 2. Langkan/Ginggang](source: Fieldwork, 2017)

2. Lisplank *Gigi Balang*

*Lisplank or lis* *Gigi Balang* is made of wooden material board carved with triangular ornaments lined up resembling grasshoppers that symbolize that life must always be honest, diligent, tenacious, and patient, because grasshoppers can only break the wood if done continuously and usually within the time frame can be categorized long but overall can mean a strong defense.
3. *Banji* Swastika (Sunflower Ornament)

Besides *Gigi Balang*, ornaments in other Betawi houses are *Banji*. *Banji* has a rectangular pattern, this pattern is developed from the basic ornaments *Swastika* which is the influence of Hindu culture which means dynamic. *Banji* ornaments are often combined with elements of plants. This ornament in the form of a translucent engraving that is usually located at the top of the door of this living room symbolizes that the homeowner's life should be an inspiration for the surrounding community, and use sunflower because the sun is symbolized as a source of life and light, sunlight here means that homeowners must always have bright thoughts and minds.

![Figure 3. Lis Gigi Balang](image1)

Source: Fieldwork, 2017

4. Jasmine Ornament

The jasmine ornament is on the side of the front roof cover, this ornament is a symbol of joy, fragrance, and hospitality towards anyone, no wonder if the Betawi people are always open for anyone who wants to visit his village. Like jasmine flowers, *cempaka* flower ornament is a symbol that the life of the home owner must always be fragrant and harmonious.

![Figure 4. Use of Banji Swastika or Sunflower Ornament on the top of front door](image2)

Source: Fieldwork, 2017

3.1. *Beautification of Betawi Character in residential buildings*

In a residential building in Setu Babakan, the beautification of local Betawi characters is not a requirement and there are no specific rules yet, but for residents who want to maintain this local...
character will be assisted and financed, so there are still many houses that do not apply. In addition, the surrounding community does not have its own initiative and assume that the application of local character is the responsibility of the government solely, especially Dinas Permukiman dan Perumahan. Because so far ornaments in the form of fascia board and balustrades are financed and provided by Dinas Permukiman dan Perumahan for the homes of citizens, especially for houses that are on the side of the road, close to the place of performances and the lake.

Some problems are also faced in the effort to maintain the local character of this Betawi. For example the use of gigi balang that is financed by Dinas Permukiman dan Perumahan including durable, it is just that many citizens who then abuse it and make it quickly damaged and destroyed. The holes in this gigi balang are used by residents such as to hang clothes and hang merchandise for those who sell. It is these heavy loads that cause damage to the gigi balang.

![Figure 6. Beautification in residential buildings](image)

Source: Fieldwork, 2017

3.2. Beautification of Betawi character in public buildings

Beautification of Betawi characters in public buildings in Setu Babakan which are applied amongst other buildings such as gate, mosque, and main place of the pilot tour of Betawi traditional house.

![Figure 7. Beautification in public buildings](image)

Source: Fieldwork, 2017

At the Bang Pitung gate located on the edge of Mohammad Kahfi II road which is the main entrance to the PBB Setu Babakan area, there are several ornaments of the Betawi culture, such as Gigi Balang ornaments in fascia board which also serves as the cover of the roof structure. In addition to the use of Gigi Balang ornaments, there are also Ginggang or Langkan ornaments that adorn the post that also serves as a support. Ginggang ornaments used to replicate the form of fence from the
ornament of traditional house Betawi which is usually used as a guardrail found on the terrace with wood materials. But at Gapura Bang Pitung, this Ginggang ornament is made from concrete painted with brown color resembling wood.

In mosque and musholla buildings, ornaments or elements typical of Betawi traditional house that is applied that is Ginggang and lis Gigi Balang. Waist ornament is applied to the guardrail between the mosque hall and the outer space, while the Gigi Balang is applied to the fascia board. For Banji swastika or sunflower ornaments found only in one mosque. In embryo zone area which is made and designated as a pilot area of traditional Betawi house, it has several buildings that function as PBB office, PBB guesthouse, gallery and meeting room, and open stage. These buildings are made to represent the Betawi traditional house so that the use of ornaments is complete and in accordance with the original Betawi traditional house.

4. Society Element’s Transformation

The development planning of Setu Babakan related to society element is to invite local people to become economic agents in tourism development. Basically, the community itself has great potential in Betawi culture such as traditional Betawi traditional food and beverage expertise, as well as Betawi art.

Besides to promoting tourism, invite the society on the development also helped promote the economy of the surrounding society. The community took advantage of the opportunity by opening food, drinks, and Betawi traditional snacks' stall scattered around Setu Babakan and the surrounding areas.

In addition to the culinary field, economic activities of the society in utilizing the potential of tourism at PBB Setu Babakan is by opening a souvenir shop, delman rental, odong-odong rental, and dragon boat rental, and parking management. However, in tourism development planning, the community is not directly involved. The planning process uses a top-down scheme which was originally as a whole conducted by Dinas Kebudayaan dan Pariwisata (Disbudpar) Jakarta Selatan after which the community was involved in its development. The community referred to here is a society represented by Badan Musyawarah (Bamus) Betawi as the representation of the entire Betawi
organization and *Lembaga Kebudayaan Betawi* (LKB) as an institution that encompasses all Betawi cultural activities.

The arts and cultural community have a significant role and influence for tourism in PBB Setu Babakan. Community is incorporated in several studios, such as studio *lenong* (theater), dance studio, music studio (*keroncong, tanjidor, gambus*), pencak *silat* studio, and community of souvenir artisans and street vendors community. These studios are regularly and alternately invited by the UPK PBB Setu Babakan as a weekly performer. Schedule of activities and performances for three months already installed on the bulletin board, making it easier for people who want to come to see a particular show. The tourists come very diverse, ranging from students, youth, and families or even researchers and foreign tourists.

5. **Transformation Impact on Tourism in Setu Babakan**

The development undertaken on the ecological elements of settlements in Setu Babakan has a positive impact on the tourism industry. The transformation of the shell element provides an attraction for tourists to enjoy the Betawi shades, though only on the outside. Nevertheless, tourists can still see how the design of traditional Betawi houses in the pilot zone.

![Figure 9. Schedule of tourist visits](source: Fieldwork, 2017)

![Figure 10. Tourists in Setu Babakan](source: Fieldwork, 2017)
In addition can be enjoyed by tourists to take pictures, traditional house Betawi also be an object to learn. Many groups from schools and universities are visiting in order to learn Betawi culture. Schedule weekly visits are always fully charged each month. Usually, they make visits on weekends so that they can watch the performance at once.

The existence of Betawi food and beverage stalls around Setu Babakan also become a very interesting thing for tourists. In the midst of the hustle and bustle of Jakarta, Setu Babakan becomes alternative tourism other than usual. Tourists can enjoy the lake tour by renting various kinds of boats, fishing, or just sitting enjoying the lake view. In addition, there are also a variety of traditional Betawi food and beverage options at very affordable prices. On weekends, Jalan Srengseng Sawah around Setu Babakan is often crowded with tourists. Parking vehicles full of both motorcycles and cars, food stalls and streets were fairly solid.

The public facilities available around Setu Babakan are complete. In addition to tourist facilities, dining areas, toilets, and worship area was available with fairly comfortable conditions. Therefore, tourists are not hesitant to spend a day in there.

6. Conclusions

The transformation of elements in Setu Babakan which aims to promote tourism while preserving Betawi culture has shown a positive sign. Some of the deficiencies that still occur are because the government still has no direct interaction with the citizens, so most citizens do not know how actually the big plan of Setu Babakan development. More citizens only use the facilities that have been provided just like the kiosk to sell, as well as time and place to hold the show.

For beautification in their own homes, although many people have taken the initiative to use Betawi ornaments in their homes, they still feel confused about what to do. People are still afraid to initiate because they still do not know the plan of the continuation of development from the government, so that will be done will be pointless if not in line with the long term development plan. The suggested solution in this case is mainly communication with the community. The community as one of the great potential in the preservation of culture and also the development of tourism, it is very important to know how the development planning in Setu Babakan will proceed. In addition, good communication with citizens will also, increase support so that the development will proceed well.

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