

Sustainability of Kampung Tua Related to the Existence of Modern Area in Batam City, Indonesia

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Abstract

The existence of the old village in Batam City is threatened because of its existence. The development of modern areas such as industry, trade and services, this has an impact on the survival of the old village. Several villages in Batam City such as Kampung tua Melayu, Mangrove Serip, Jabi, Teluk Mata Ikan etc. indicated by the existence of the Old Village Gate which is the identity of the old village. Kampung tua Melayu as it is currently being felt will be eroded by the development of the surrounding area, such as the Modern Area which will gradually eliminate one of the characteristics that exist in the old village as a remnant of local wisdom in the city of Batam. The purpose of this research is to analyze the survival of the old village in Batam City. The research method is a qualitative descriptive method with natural observation and centralized interviews. The result of the research is that the old village can survive if it is developed according to the potential of the area so that it can be interrelated with the existence of a modern area. The modern area has an impact on the old village because it increases the number of immigrants which affects all aspects, while the old village with a Malay identity can be an attraction for the newcomers. From the results of a physical survey of land use, there are several locations in the old village that have begun to change their orientation of function into service and trade land, the function of the building which has turned into a boarding house and a place for trading along with the development of the city of Batam, and the shape of the building that is only slightly in accordance with the shape of the building. houses on stilts according to the history of the area and non-physical forms in the form of community social activities as seen in reduced community activities because the natives are influenced by individualistic immigrants, as well as cultural activities such as top competitions, Jong competitions, kite competitions which are lost in the old village area due to cultural locations were evicted and there was a change in the orientation of Malay identity in the area.

Keywords

survival; old village; existence of modern area



I. Introduction

The definition of a city is a result or product that undergoes several processes in the formation within the city. According to Zahnd (1999) that the city does not occur in the abstract, but the city develops through a process that is influenced by changes in time, history and the behavior of the people in it. The city will continue to experience changes in the

planned (planned) and unplanned (unplanned) areas that can be seen from several aspects such as physical, non-physical, social, cultural and economic aspects. These changes occur as a result of elements in the city that are experiencing development. Urban development according to Raharjo in Heryanto (2011), the changes experienced by urban areas in aspects of life and livelihood of the city, from non-existent to existing, from few to many, from small to large, from the availability of large land to limited, from using little space to being widely agglomerated, and so on

The definition of a village is like the theory described by Murray (1994) in Widyawati (2000:57). It defines an old village as a settlement whose inhabitants have low socio-economic status and their housing conditions are below standard. Most of the people live in an old village, this is based on the explanation by Zahnd (2008:10) between 60-80% of the city's population lives in the old village area. The old village in Indonesia has a very big influence in the development of the creation of a city. But in reality the old village cannot develop in the city center because of the many trade and service areas that dominate in the downtown area. With this condition, several old villages are increasingly squeezed in the midst of the development of trade and service areas.

The location of the trade and service area around the old village can have a positive or negative impact on the surrounding community. This is due to the growing development of trade and service areas which will displace the existence of the old village around it by adding a business area for personal gain. The community can make various efforts to survive and not leave the old village area. The FAO definition of resilience is the ability of a group or society to cope with external stressors and disturbances as a result of social, political and environmental change.

The scope of this research is the old Kampung Melayu Nongsa in Batam City. Nongsa Malay old village which is one of the old villages in Nongsa District, Batam City. With the enactment of Regional Regulation No. 2 of 2005 consists of 4 Kelurahan, namely: Kelurahan Ngenang, Kabil Village, Batu Besar Village and Sambau Village. Nongsa District is located in the northeast of the Batam island region or the Barelang region with a position of 1,000 – 1.18 north latitude and 104,000 – 104,150. With the following boundaries: North side: Singapore Sea, South side : Kec. Galang and Head, East: Sea and Bintan Regency, West side: Kec. Batuampar, Batam City, Beduk River and Bengkong.

The increase in the immigrant population which is quite high in the Old Malay village of Nongsa due to the existence of modern industrial areas namely the Nongsa Resort Area, Kabil Industrial Estate and Nongsa Digital Park this development has directly shaped a change in demographic conditions; physical condition in the form of land use, building function and building form; non-physical conditions in the form of social and cultural activities.

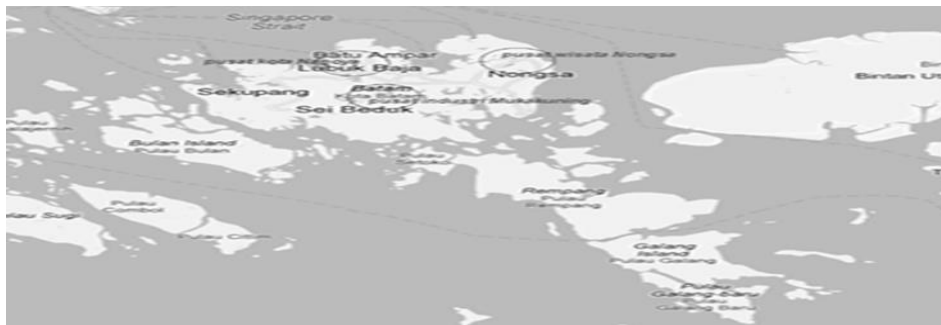


Figure 1. Batam City Map

Source: Batam City Government

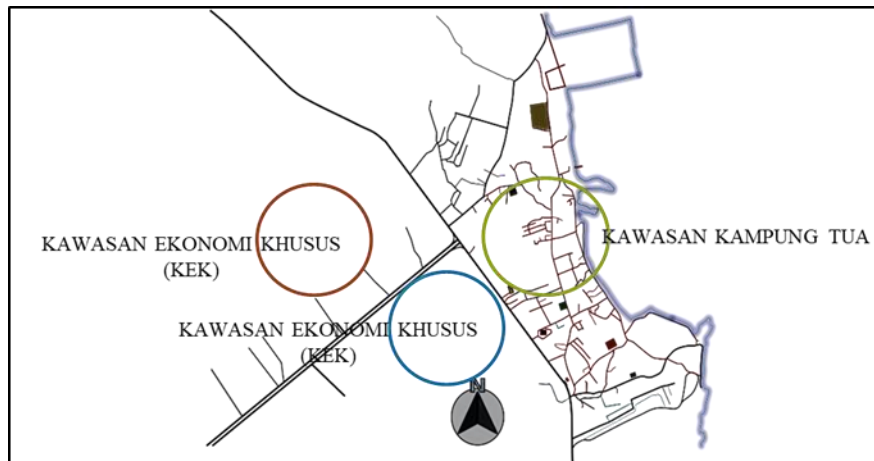


Figure 2. Research Area of Kampung Tua Melayu Nongsa

II. Review of Literature

According to Raharjo in Budiharjo (2009), urban development is the change experienced by urban areas in aspects of life and livelihood of the city, from nothing to being, from a little to a lot, from small to large, from the availability of large land to limited. , from using little space to being widely agglomerated, and so on.

2.1 Nongsa Old Village

Aesthetic assessment is a human pleasure in seeing the existing form of the area, in which it contains an area that has a history and intertwined cultural symbolism according to Cohen (1992: 63). An area that has a history means that the area was formed in antiquity and was formed according to the characteristics of the area at that time. An area is a conservation worthy area (excluding individual building considerations) is a place, to a certain extent and identified as having its own qualities according to Cohen (1992:63). In fact, the quality and criteria for finding conservation areas are not always clearly different from one another. Conservation areas can be seen from several physical and non-physical aspects that have been mentioned above. According to the Big Dictionary of Creswell & John W (1994:153) qualitative research uses a deductive approach

Indonesia is a building or group of buildings containing various shops connected by aisles or corridors (connecting roads). The shops in the mall are shops that sell clothes, office supplies, stationery, electronic goods, food, drinks and even a movie theater.

2.2 Survival

Resilience in English is called resilience. Resilience was first used in physics to denote the behavior of springs, but in the 1970s resilience was adapted by society to describe a somewhat different phenomenon. According to Muller (2007: 100) resilience is the ability of a system, community or society exposed to a hazard to withstand, absorb, accommodate and recover from the effects of a hazard in a timely and efficient manner, including through the preservation and restoration of essential basic structures and functions.

Clauss Ehlers (2004) in Caroline (2008) presents cultural resilience as a term that describes the extent to which a person's cultural strength in overcoming regional developments. What is meant by the type of survival here is how a person or group can maintain cultural activities and establish relationships with other people.

Another type of resilience is that it can be seen from the physical aspect, according to Cutter (2008) that resilience can be measured by looking at changes in the shape of the

building and the length of time the building has been standing. The shape of the building is formed from the toponym or the history of the area with each characteristic seen from the architecture and building materials.

III. Research Methods

This study uses a qualitative research approach. Qualitative methods put more emphasis on observing phenomena and examining the substance of the meaning of these phenomena. The analysis and sharpness of qualitative research is greatly affected by the strength of the words and sentences used. Therefore, Basri (2014) concludes that the focus of qualitative research is on the process and the meaning of the results. Azwar in Siregar (2020), descriptive research analyzes only at the level of description, namely analyzing and presenting facts systematically so that they are easier to understand and conclude. Based on the explanation Moleong in Amrizal (2018) qualitative research is research that intends to understand the phenomenon of what is experienced by the subject of research such as behavior, perception, motivation, action, etc., holistically, and by way of description in the form of words and language, in a special context that is natural and by utilizing various natural methods. The attention of qualitative research is more focused on human elements, objects, and institutions, as well as the relationship or interaction between these elements, in an effort to understand an event, behavior, or phenomenon (Mohamed, Abdul Majid & Ahmad, 2010). Qualitative data analysis technique is an analytical technique that focuses on qualitative data. In qualitative data analysis techniques analyze or discuss the concepts of a problem and are not accompanied by data in the form of numbers. The physical character of Nongsa's old Malay village by looking at land use, building functions and building forms using qualitative methods; Cultural activities are seen from: toponyms, hereditary traditions, types of social and cultural activities of the community; The data requirements in terms of physical aspects include the shape of the building and the balance of construction, besides that in terms of non-physical aspects, it includes the types of typical cultural activities in Kampung Tua Malay Nongsa.

IV. Discussion

4.1 Characteristics of the Old Kampung Melayu Nongsa Community

Table 1. Data on the Land Status of the Malay Village According to the WAKO Batam Decree No. 105 of 2004

No	District Name	<u>Village Name</u>	Area (Hectares)	Measurement
		1. Nama Kampung Tua		
1	Batuampar	A. Bengkongharapan		
		1. Bengkongsadai	37,55	Done
		B. Bukitsenyum		
		1. Sungai tering I	5,41	Done
		2. Tanjungsengkuang	± 9,00	Not done
		C. Bengkong Laut		
		1. Tanjung	± 4,00	Not done

		Buntung		
		2. Bengkong	± 4,00	Not done
		D. Batu Merah		
		1. Teluk Air Batu Merah	± 13,60	Not done
2	Nongsa	E. Belian		
		1. Belian	20,70	Done
		F. Nongsa		
		1. Nongsa pantai	45,90	Done
		2. Tereh	± 15,00	Not done
		3. Bakau serip	± 10,00	Not done
		4. Teluk Mata ikan	± 50,00	Not done
		G. Kabil		
		1. Panau	86,96	Done
		2. Teluk lengung	± 15,00	Not done
		3. Telaga punggur	± 10,00	Not done
		4. Teluk nipah	± 10,00	Not done
		5. Sungai kasam	± 8,00	Not done
		6. Pulau kasam	± 15,00	Not done
		H. Batu besar		
		1. Kampung jabi	± 100,00	Not done
		2. Kampung Melayu	± 120,00	Not done
		3. Kampung panglong	± 100,00	Not done
		4. Kampung tengah	± 50,00	Not done
		5. Tanjung bemban	± 100,00	Not done
		I. Ngenang		
		1. Pulau ngenang	± 50,00	Not done
		2. Pulau todak	± 15,00	Not done
		3. Pulau kubung	± 15,00	Not done
		4. Pulau tanjung sauh	± 20,00	Not done

a. Population

The population growth in the Nongsa District in particular and Batam City in general does not grow naturally (naturally). However, the growth is caused by both local migration and inter-island migration. The population of Nongsa District as of July 2014 was 49,631 people, an increase of 356 people from the previous year or a growth of 0.72 percent, the distribution is as follows:

- Kabil Village : 24,345 people (49.05%)
- Batu Besar Village : 17,374 people (35.01%)
- Sambau Village : 6,431 people (12.96%)
- Ngenang Village : 1,481 people (2.98%)

Furthermore, when viewed from the population density for each kelurahan, Kabil Village ranks first with a population density of 24,044 people per Km² or 48.79%, followed by Batu Besar Village with 17,153 people per Km² or 34.81 %, then Sambau Village as many as 6,613 people per Km² or 13.42% and finally Ngenang Village as many as 1,465 people per Km² or 2.92%. Immigrants are 28% and the number of Indigenous People is 62%.

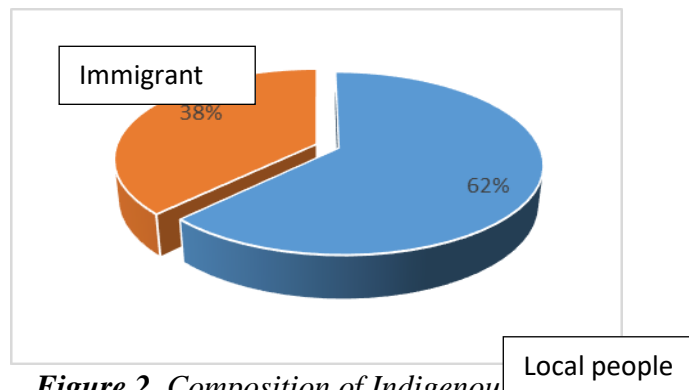


Figure 2. Composition of Indigenous People
Source: Compiler Analysis Results, 2022

b. Length of Stay

The distribution of the population living in Kampung Tua Melayu Nongsa according to the length of stay consists of 10% of residents living 0-10 years, 8% of 10-20 years of residence, 6% of 20-30 years of residence, 30 years of residence. -40 years as much as 4% and length of stay over 40 years as much as 11%.

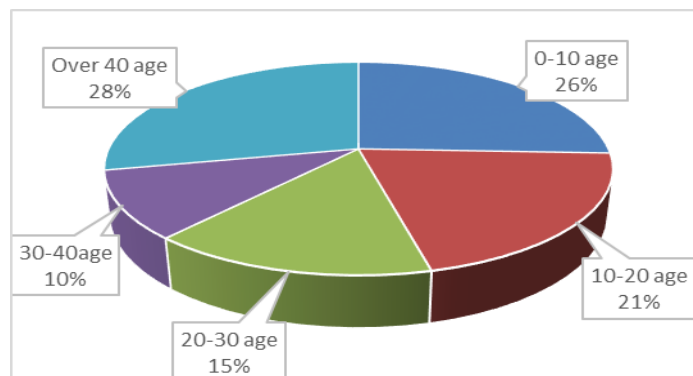


Figure 3. Long Domiciled
Source: Compiler Analysis Results, 2022

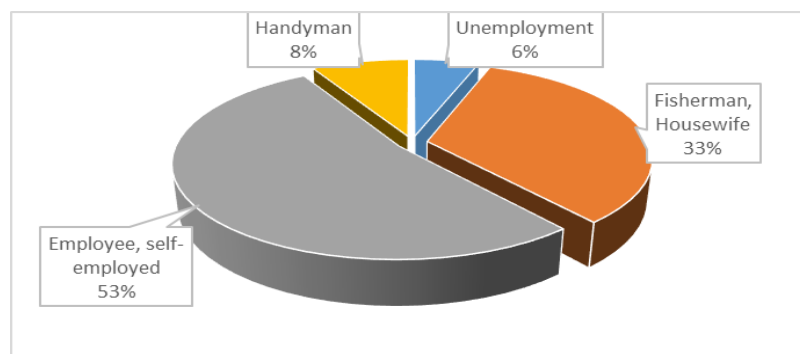


Figure 3. Occupation
Source: Compiler Analysis Results, 2022

4.2 Characteristics of Old Kampung Melayu Nongsa

In accordance with the social and cultural environment in the old Malay village, Kel. Nongsa, Traditionally and sustainably have cultural aesthetics, conformity with customs, history, and character of the roof of the building. All the elements that occur are reflected in the traditional "Limas Cut" house building in Kampung Tua Melayu, Kel. Batu Besar, Kec. Miss.

4.3 Analysis of the physical aspects of the House

In the Malay philosophy of the Riau Islands, the house is interpreted as the light of life on earth, a place of descent for tradition, a place for relatives to anchor, a place to stop for past trade, and the debts of parents to their children. Meanwhile, the Riau Islands traditional house is described by:

- Mast and ladder.
- The roof accommodates rain and retains heat.
- Walled windproof and tempeas.
- Grounded and landscaped.
- A large, deep-chambered bear.
- Parted and bordered.

This description is the basis for determining the important elements of a traditional house in the Riau Islands. The three main elements in the Riau Archipelago traditional house are:

- The pole, which is the support for the house made of wood, which makes the Riau Islands traditional house shaped like a house on stilts.
- The walls of the house, usually made of leaves.
- The ridge, which includes a wide range of wood

Other elements that support the building of traditional houses in the Riau Archipelago include:

- Rasuk, which binds the frame of the house.
- The stick, which is the lowest part of the house, is made of soil and serves to hold the pole.
- Bendul, which is the boundary of the house or the floor limit.
- Floor, usually made of barley and wood.
- Doors, made of wood and usually decorated with carved ornaments.

4.4 Building Characteristics

The Malay house has the following characteristics:

- The house does not stand directly on the ground, but is a house on stilts; this is in accordance with environmental characteristics, where the Malays live in coastal areas, so that the tides do not make the house enter the water.
- The division of space consists of indoor and outdoor spaces, between the indoor and outdoor spaces with terraces.



Figure 5. Characteristics of Old Village
Source: Compiler Analysis Results, 2022

4.5 The Results of Studies and Surveys at the Location of the Old Village in the Malay Village

Analysis of the non-physical aspects of the old Malay village Social aspect

- 1) The houses located in the Malay village area have now undergone changes and no longer fully follow the building philosophy as in the beginning, because it appears that the houses closest to the beach no longer use supports or poles to function as houses on stilts.
- 2) Social activities in the old Malay village are now starting to erode with the modern global culture, as a result of the large number of immigrants living in the Malay village.



Figure 6. The Road in the Old Village
Source: Compiler Analysis Results, 2022

4.6 Cultural Aspects

Likewise, the culture in the old village - the Malay village, with the start of the transfer of land by BP Batam to investors as a consequence of the absence of a Perwako regarding several land statuses of the old village, one of which is at the research location, namely in the Malay village, cultural activities with jong/boats the jong boat race is also no longer possible.

However, this can still be explored so that the old village (Kapung Melayu) can survive as a cultural asset for the city of Batam, so that it can interpret the motto of the city of Batam as a modern and prosperous city of the civilized world, because the word prosperous also applies to people living in the old village.

4.7 Physical Aspect

Survival is seen from the physical and non-physical aspects. With the conditions according to the results of research conducted in the old village, the Malay village the longer the policy regarding the old village land, the Malay village is not issued, the indigenous people will be increasingly displaced by the existence of a modern area in the city of Batam, the growth of modern trading activities is starting to look like a post office with digital system and modern stalls such as franchises. The function of the building has changed a lot to meet the needs of the immigrant population who live temporarily, namely the function of the building turns into a boarding house and to fulfill food needs, the function of the building turns into a place for trading. The form of heritage buildings in ancient times was only a few, namely 1% of the total buildings in Kampung Tua Melayu.



Figure 7. Environmental Conditions of the Kampung Melayu, Nongsa
Source: Compiler Analysis Results, 2022

4.8 Non-Physical Aspects

The non-physical aspects are social activities and cultural activities. Socio-cultural activities of Kampung Tua Melayu are now being felt increasingly eroded by modern culture, it can be seen that attendance in carrying out activities is reduced, environmental awareness is very low; The cultural activities in Kampung Tua MELAYU are actually types of art activities, but people feel something else with shopping activities at malls or other modern cultural activities. These activities still exist, but not in Kampung Tua Melayu because the land they used for cultural activities has been evicted for the development of a modern area..

V. Conclusion

The structure of the building in the Malay village implies a certain meaning from the aspect of social values in the environment. Some recommendations can be put forward as follows:

1. It is necessary to conduct further research related to the findings of the study of the types of livelihoods, the majority of which are that the Kampung Tua Melayu area is a resident with fishermen's livelihoods. The findings of this study need to be deepened so that the lifestyle can be known because the old village community is a community that is closely related to traditional culture and currently in Kampung Tua Melayu tends to modernize with the growth of modern areas, in addition to the level of income earned by the community;
2. It is necessary to conduct further research related to the findings of studies on social and cultural activities, where the level of community presence is greatly reduced after the development of the modern area. It is necessary to conduct a more in-depth study of how the public's perception of the development of modern activity centers and their impact will erode traditional culture;

3. The second recommendation related to the research that has been carried out needs to be continued as further research. It would be very good if further research leads to the Adaptation Model of Kampung Tua Melayu to become a village that can seek the potential of local wisdom as a source of income for its people, so that they can have pride in Malay culture as the identity of the city of Batam.

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