

A Preliminary Study: The Change of Urban *Kampungs* to a Thematic *Kampungs* as a Tourist Destination by the Tangerang City Government

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ABSTRACT

This research is a preliminary study to see the changes in urban *kampungs* which were originally slums, turned into cleaner and more colorful *kampungs*. *Kampung* is a term used to explain densely populated urban area, where some of the characteristics of rural live can be seen in the people's everyday life. The city chosen for this study is Tangerang, a city in the west of Jakarta the capital city of Indonesia. In 2017, *thematic kampung* began to be planned by the Tangerang City Government as a form of supporting the Mayor's flagship program, namely Tangerang LIVE (*Liveable, Investable, Visitable, E-city*). The purpose of this *thematic kampung* is to re-creating the *kampung* into a 'visitable' area or as a tourist destination. Several previous studies examined thematic *kampungs* from the sustainability of implementation, community participation in development, environmental aspects, the role of stakeholders in the development process, and *kampungs* tourism potential. This study focuses on the change of urban *kampungs* before and after being formed into thematic *kampungs*. In contrast to previous academic studies, as a preliminary study, researcher wants to examine the concept of abstract space and social space by looking at the meeting space between the two. The author observes one of the most well-known tourist destinations namely *Kampung Bekelir*. This *kampung* underwent a re-painting project, and become a colorful *kampung*. The method in this study uses a qualitative approach with primary data collection through in-depth interviews, field observations, literature studies, and official government documents.

Keywords: thematic kampung, Tangerang LIVE, tourist destination, governance, abstract space, social space

INTRODUCTION

It is currently estimated that 54.5% of the world's population lives in urban area. By 2030, two-thirds of the global population will reside in this type of settlement spaces.

Most of this increase will occur in developing world, in mega cities in Africa and Asia and most people will live in shantytowns with incomes below the poverty level (United Nations, 2016 in Gottdiener et al. 2019). Indonesia is also a country that does not escape problems in urban areas.

The existence of basic problems faced by cities, such as density is a growth process that continues in parallel with changes both physically and non-physically, leading to certain conditions as a result of pressure from the economic, political, social and cultural forces of society (Nugroho, 2009). The emergence of this density can be seen from the people who live in pockets of urban *kampung*. *Kampung* is a residential area which basically arises because many migrants come from the village to the city, usually to work. Based on a physical perspective, some areas of the *kampung* are identical to the conditions of high density and slums in the area (Kustiwan and Ramadhan, 2019). *Kampung* is a term used to describe densely populated urban areas, where some characteristics of rural life can be seen in people's daily lives.

Kusno (2019) defines *middling-urbanism*, as an urban condition characterized by the existence of a *kampung* in formation of urban center or suburban areas. Furthermore, he explained that the *kampung* plays an important social, economic and political role in the functioning of the city. The *kampung* forms a mutually constitutive relationship with the formal city in the co-production of norms and the typical urban form is in the “middle” position. Middle or middling refer to the condition of settlements which can indeed be said to be not purely villages or cities, but between cities and villages.

The Indonesian government uses the term *kampung* with the *Kampung Improvement Program* (KIP) which was launched in the early 1990s. *Kampung* is often contrasted or dichotomized with big housing (*perumahan gedongan*) or real estate housing. However, actually the *kampung* is unique because each *kampung* represents the unique history, abilities, efforts, struggles, and even the free spirit of its citizens (Setiawan, 2015).

The cultural roots of typical settlements in Indonesia are urban *kampung*s. In urban *kampung*s, residents with social and economic status backgrounds can survive in the midst of rapid urban development (Wahjoerini and Setioko, 2014). The most visible *kampung* problem are slums, therefore to overcome it, there are various forms of government intervention to improve the quality of settlements, such as the *Kampung Improvement Program* (KIP) which has been mentioned in the previous paragraph. In addition, the local government also took the initiative to improve the quality of people's housing with the emergence of the row *kampung* program, stacked *kampung*, and *Community Action Plan* (CAP) in Jakarta (Sarosa, 2020). Another interesting *kampung* improvement program is the thematic *kampung* where this program incorporates elements of art by adapting to the unique characteristics of each *kampung*. The thematic *kampung* programs first existed in Malang City, such as *Kampung Jodipan Warna-Warni* and *Kampung Tridi*.

In addition to Malang City, Tangerang City also created a thematic *kampung* program which was part of the work program of the Mayor of Tangerang, Arief R. Wismansyah, which began in 2017. Arief R. Wismansyah became mayor of Tangerang from 2013-2017, then served again from 2018-2023. Since 2013, the Tangerang City Government has a flagship program, namely Tangerang LIVE, where LIVE is an acronym for *Liveable* (a liveable city), *Investable* (an investment-worthy city), *Visitable* (a city worth visiting), and *E-city* or smart city. One of the programs that support the achievement of Tangerang LIVE is a thematic *kampung*. In the RPJMD (Regional Medium-Term Development Plan) for the City of Tangerang in 2019-2023, thematic *kampung* are one of the priority activities derived from the flagship program of *Kampung Kita*. Thematic *kampung* in this case is one of the programs that support the LIVE program, especially to become a *liveable city* and a *visitable city*. In addition, thematic *kampung* are encouraged to become one of the tourist destinations owned by the City of Tangerang.

Based on the description above, this article examines the change of urban *kampung*s into thematic *kampung*s which is one of the priority programs of the Tangerang City

Government which is also encouraged to become a tourist destination. The thematic *kampung* chosen in this study is *Kampung Bekelir*.

METHODOLOGY

The research approach used in this study is a qualitative approach. This study uses a qualitative approach because researchers want to understand more deeply about the process of changing urban *kampungs* into thematic *kampungs* carried out by the Tangerang City Government, where this program is also encouraged to become a tourist destination. The purpose of qualitative research itself is generally directed at providing an in-depth and interpreted understanding of the social world by studying the social and material conditions of people, their experiences, perspectives, and histories (Ritchie and Lewis, 2003).

The thematic *kampung* chosen in this study is *Kampung Bekelir*. *Kampung Bekelir* was chosen to be the focus of this research because it is one of the thematic *kampungs* that is best known by the community and also becomes a model for other *kampungs* in Tangerang City. In this study, there were 5 informants consisting of the local government (Department of Culture and Tourism and Regional Development Planning Agency), Public Policy Non-Governmental Organizations, and local leaders (Chief of Neighborhood Association (RT) and Chief of Community Association (RW)/Chairman of Tourism Awareness Group)). For analysis, the researcher uses the concept of abstract space and social space Henri Lefebvre's to see the meeting space between the two in the development of *Kampung Bekelir*.

LITERATURE REVIEW

Urban *Kampung*

Kampung is taken from the Malay language which was originally a terminology to describe the rural settlement system. *Kampung* is a term that is often used to describe the dichotomy between the city and the village. Modernity or progress is identical to the city, while the village or *kampung* is defined by backwardness and immaturity (Setiawan,

2015). Spatially, the *kampung* is an intermediary space where newcomers from the countryside first identify themselves as urbanites, not only in a territorial sense, but also in socio-cultural practices. The existence of the *kampung* as an intermediary space is also needed as a stabilizer for the increasingly polarized urban-rural system (Kusno, 2019).

In Indonesia, *kampung* that have already acquired negative connotations have made the naming of *kampung* with a proud identity to be important because as implied by the term *kampung* which means low-quality, outdated, and backward (Budianta and Hapsari, 2018). However, when referring to the context in urban areas, the people in the *kampung* actually have a modernist nature. Even though they are modernists, they still have a culture that is owned by the village, namely mutual cooperation (*gotong royong*). In the context of urban settlements, Indonesia has three types of settlements. The first type is well-planned settlements, arrangement of infrastructure and facilities that are complete and accessible by vehicles. The second type is a village with houses most of which cannot be reached by car or motorbike. The third type is suburban or squatter settlements, which often appear in marginal urban spaces, such as riverbanks or state-owned land. This type is often called an illegal *kampung* (Sullivan, 1980 in Nugroho, 2009).

Thematic *Kampung*

Thematic *kampung*s are *kampung* where development is subordinated to the main idea, a topic that makes it unique and distinctive (Brunmayr, 2001 in Idziak et al. 2015). This thematic *kampung* aims to create development opportunities for people living in marginal rural areas. The concept of thematic *kampung* according to Idziak et al. (2015) offers the community to be involved proactively, so that it is not only community-based, but also creates a *kampung* space with distinctive characteristics that is sustainable by the community. Thematic *kampung*s that are born from the creative ideas of the community and the community itself can also be called social innovations (Kloczko-Gajewska, 2014). Idziak is a professor who became a pioneer in building thematic *kampung*s in Poland. The context of this thematic *kampung*s in Poland is actually in a rural area. However, conceptually this thematic *kampung*s can be applied in urban areas.

Kampung is a gathering place for people who live in certain areas (can be in the form of RT or RW groups) under the *kelurahan* or sub-district. Thematic is a theme or conception that shows a certain identity or meaning as an expression to be conveyed by the community related to the social or economic potential in their respective *kampungs* (Ngabiyanto et al. 2019).

Thematic *kampungs* in the implementation process when referring to the innovation scheme have three stages. The first stage is problem mapping, where the community looks for ideas or ideas in developing their *kampung* together, so that they can create jobs and increase local community participation. The second stage is to determine the theme of the *kampung* by finding a group of people who are interested in being able to work together in implementing the idea or theme in their *kampung*. Finally, the third stage is delineation and coordination through ideas or themes which are then modified by the various actors involved so that they can finally be implemented in real terms in their area (Kloczko-Gajewska, 2014).

Henri Lefebvre's Production of Abstract Spaces and Social Spaces

The socio-spatial approach in urban studies has been studied by several figures, such as Henri Lefebvre, David Harvey, and Manuel Castells. This article refers to Henri Lefebvre's socio-spatial approach to the production of space. In the past, urbanites considered space only as a place for social activities. Space not only contains action, but is also part of social relations and is closely involved in everyday life. People change spaces and build new environments to better suit their needs. Therefore, there is a dual relationship between society and space. On the one hand, humans act on social factors, such as gender, class, race, age, and status in and their reactions to certain spatial contexts. On the other hand, humans also create and change space as an expression of their needs and desires.

The fundamental concept of the socio-spatial approach is settlement space, which refers to the environment in which people live. Settlement space is part of the metropolitan

area. The metropolitan area itself is related to global capitalism and then affects welfare at the local level. It is also influenced by government policies and its relationships with business groups, especially the real estate industry. The development of metropolitan areas is indeed influenced not only by government policies and by developers, financiers, but also other institutions in the real estate industry that create incentives and opportunities that shape individual consumer behavior, preferences and choices (Gottdiener et al. 2019).

Lefebvre's thoughts on urban space are also inseparable from his critique of the thoughts of Marx and Engels. According to Lefebvre, it is difficult to analyze urban areas using only economic categories, such as investment, profit, rent, wages, class exploitation, and unequal development. For Lefebvre it is not enough just to use the economic category, where activities involving the economy are called by him the "primary circuit of capital." However, according to Lefebvre there is a second category, namely the "second circuit of capital" in which real estate plays a role. Lefebvre argues that the second circuit of capital is almost attractive as an investment because there is usually money to be made in real estate. Gottdiener et al. (2019) exemplifies the development of the United States where land investment is an important means of acquiring wealth. But the investment also drives the city's growth in some way. This also makes real estate a special case of the dynamics of residential space. For Lefebvre, all social activities are not only about interactions between individuals, but also about space.

As previously explained, Lefebvre also explained the role of government in space. The state uses space for social control. The state controlled a large amount of land and used it in the administration of its government. Although capitalism is a system that emphasizes private, market decision making, government intervention in space plays a major role in determining the relative welfare of a place and its inhabitants. This is also expressed by Somantri (2007 in Mauluddin, 2018) regarding the role of the state as an actor who has control with his power and private actors as capital owners where both have the same perception to build and modernize cities to be more organized and beautiful.

Lefebvre (in Gottdiener et al. 2019) argues that the way capital investors or entrepreneurs and governments think about space occurs in relation to the quality of the abstract dimensions—size, width, area, location—and profits. He called this abstract space. Individuals use their environmental space as a place to live. Lefebvre calls this interactively used daily life space as social space. For him the proposed uses by governments and businesses for abstract spaces, such as in the planning of large cities or the development of new homes on the outskirts of the city, can conflict with existing social spaces, the way residents today use space. Abstract spaces whose use is proposed by government and business, such as in the planning of a large city or the development of a new house on the outskirts of a city can conflict with the existing social space in which people use the space.

RESULTS AND DISCUSSION

The Beginning of the Thematic *Kampung* Program in Indonesia

Thematic *kampung* program is not something new in Indonesia. Thematic *kampung* began to develop in Indonesia, starting with the initiative of the Governor of Jakarta, Jokowi, who launched 100 thematic *kampung* in one year in 2013. However, at that time the idea of building thematic *kampung* was not successful because of the rejection of the residents and decisions that were considered unilateral from above (government) and its instantaneous nature (Kuwodo, 2013 in Budianta and Hapsari, 2018). When Joko Widodo was still Governor of DKI Jakarta with Deputy Governor Basuki Tjahaja Purnama, thematic *kampung* became one of their favorite programs. Several thematic *kampung* were designed, such as Muara Angke to become a *Kampung Nelayan*, Jalan Paksa to become a *Kampung Backpacker*, Setu Babakan to become a *Kampung Budaya*, and so on (Kuwado, 2013). When a program is implemented with a top-down approach and targeted in a short period of time, initiatives that are instantaneous and often superficial and rootless, emerge. When it first appeared, *Kampung Kelir* was initiated by a high school boy who raised scouts (and perhaps a paint factory donation) to turn his

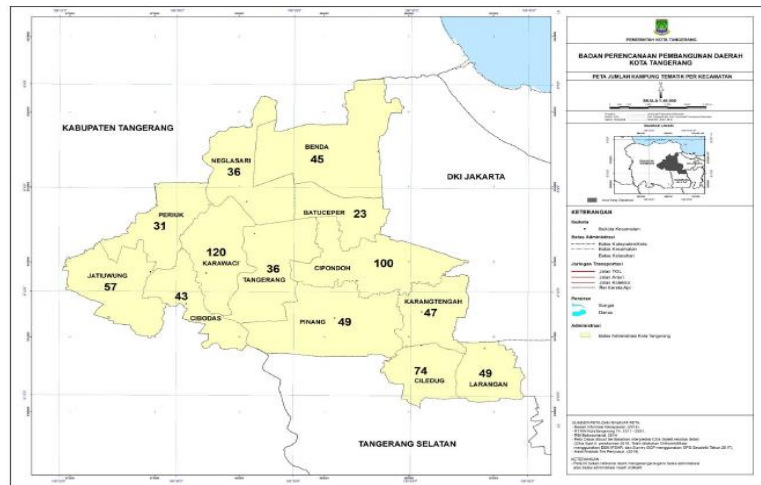
kampung into bright colors. When this *kampung* went viral, various *kampungs* in the archipelago inevitably imitated it (Budianta, 2020).

When referring to the presentation of the results of the experience of building thematic *kampungs* in Europe, it underscores the importance of the problem mapping process and the collection of participatory ideas and creativity from its citizens. In addition, the *kampungs* have developed a distinctive identity which is also a source of economics. In this case, thematic *kampungs* are based on the uniqueness and peculiarities of the *kampung* (Kloczko-Gajewska, 2014). The same thing was also revealed by Idziak et al. (2015) which gives an example of thematic *kampungs* in Poland, where the concept of thematic *kampungs*, according to him, is more about offering the community to be proactively involved, so that it is not only community-based but also creates a *kampung* or village space that is characterized and sustainable by the community. Therefore, thematic *kampungs* can also be called social innovations because they are born from the creativity of the community and society (Kloczko-Gajewska, 2014).

The Thematic *Kampung* Program in Tangerang City

In this study, the focus is on the thematic *kampung* program launched by the Tangerang City Government. The Tangerang City Government has carried out this program, one of which is to support the flagship program of the Mayor of Tangerang, Arief R. Wismansyah, namely our *kampung* program (*Program Kampung Kita*). This can be seen in the 2019-2023 Medium-Term Development Plan (RPJMD). In addition, this thematic *kampung* program also supports the Tangerang City Government's flagship program since 2013 namely Tangerang LIVE which is an acronym for *liveable* (liveable city), *investable* (investable city), *visitable* (city worth visiting), and *e-city* (smart city). In this case, *thematic kampung* support Tangerang City to be *liveable* and *visitable*.

DATA KAMPUNG TEMATIK Kota T HASIL PENDATAAN LPM TAHUN 2019



Source: Regional Development Planning Agency (Bappeda) Documentation

The image above is a map of Tangerang City as well as thematic *kampung* data derived from the results of the 2019 Community Empowerment Institute (LPM) data collection. For *Kampung Bekelir*, it can be seen at number 36 because it belongs to the Tangerang District.

Based on the Regulation of the Mayor of Tangerang Number 92 of 2020 concerning Guidelines for the Implementation of Thematic *Kampungs*, the objectives of implementing thematic *kampungs* are a) improving the slum environment to become less slum through improving the quality of the residential environment; b) encourage active community participation or participation in efforts to improve the social economy of the community; c) increasing local potential in the local community and environment; d) increasing community awareness and forming *kampung* identity as a passion in implementing regional development, as well as increasing community empowerment; e) provide motivation for other *kampungs* to be triggered and motivated to create similar thematic *kampungs*; f) inspire entrepreneurs in providing social responsibility to support the implementation of thematic *kampungs* in the regions; and g) adding local tourist destinations.

The emergence of thematic *kampung* in the city of Tangerang is inseparable from the inspiration in the city of Malang. In 2017, thematic *kampung* in Tangerang City were still at the stage of socialization to the community, so there were no technical implementation guidelines for thematic *kampung*. Initially, the forerunner of thematic *kampung* was Clean and Healthy Living Behavior (PHBS). This PHBS program is encouraged to the community so that the slum, dirty, unmaintained *kampung* turn into clean and healthy ones, especially to change the people's thinking to want to change their environment for the better. This PHBS program has metamorphosed into a thematic *kampung* in order to become a livable *kampung* for the people and also worth visiting as a tourist *kampung* by people from Tangerang City and from outside Tangerang City. When the *kampung* has been formed, then automatically besides being livable and worth visiting, investors are expected to be able to invest in Tangerang City. *Kampung Bekelir* became one of the first thematic *kampung* in Tangerang City, located in *Kampung Babakan*, RW 01; this *kampung* has metamorphosed from slums into a thematic tourist *kampung* with a clean and healthy environment.

The following is one of the results of an interview with the Head of the Tourism Division of the Tangerang City Culture and Tourism Office regarding the thematic *kampung* program,

“Well, the thematic kampung itself finally has a kampung that has it, yes, the forerunner of the PHBS village, yes, clean and healthy living behavior, which was a slum kampung, the kampung is dirty, not well maintained, and now it is a clean, healthy kampung, the people are aware first, so the behavior of the people in the mindset is changed so that their kampung becomes cleaner, healthier, and also more beautiful.” (Mr. Boyke Urif)

As stated by the Head of Tourism that before becoming a thematic *kampung*, the community's living environment must first be changed to be clean and healthy. And, one of the most important things is to change their behavior or habits for the better. PHBS is also one of the programs of the Tangerang City Government and is included in the 2019-2023 RPJMD which is a derivative of the flagship program of *Kampung Kita*.

Kampung Bekelir as One of the Pilot Kampung



Source: Researcher Documentation (August 2021)

Kampung Babakan was the initial name of *Kampung Bekelir* before it turned into a thematic tourist *kampung*. Initially, this *kampung* was categorized in 2015 including a medium slum *kampung* in Tangerang City. In the process of changing this slum environment, there are several actors who are actively involved, such as the *kampung* head of Babakan, H. Abu Sofyan (the deceased), RT and RW neighborhood heads, Ibnu Jandi (Public Policy NGO), and local youths in *Kampung Babakan*. The picture above shows the *Kampung Bekelir* area which is close to the Cisadane River, also known as the *kampung* in the middle of the city.

The process towards environmental change was encouraged by the Head of RW 01 to the youth in *Kampung Babakan*. They began to do community service, working together to fix the environment. Then, at the same time the *kampung* head of Babakan, H. Abu Sofyan (the deceased) also helped and encouraged the community to make changes. In addition, in 2017, *Kampung Babakan* was included in the PHBS program from the Tangerang City Government. This was welcomed by the people of *Kampung Babakan* with the cooperation of all parties; finally *Kampung Babakan* won this PHBS

competition by getting 1st place. In the process, *Kampung Babakan* was seen by an external actor named Ibnu Jandi, a Public Policy NGO who saw the environmental conditions there which could become a tourist *kampung*. This is based on the results of Ibnu Jandi's tourist visit with his team in the City of Melaka, Malaysia. There, the tours are considered similar to those in *Kampung Babakan*, such as the presence of a river. In addition, the concept brought by Ibnu Jandi must indeed be a dense *kampung* and it is in *Kampung Babakan*.

The following is one of the results of an interview with Ibnu Jandi about the beginning of choosing the *Kampung Babakan* (Public Policy NGO),

"...Well, Kampung Bekelir is one of the sweeteners for Tangerang City which is to support the business concept of Tangerang City, namely LIVE City, livable, worth visiting, investment worthy, technology-based city. Kampung Bekelir is coincidentally located on the edge of the Cisadane River, a slum kampung, that's my interest from the City of Melaka, so it's a strong inspiration, why can't it be in Tangerang City, right, that's where I was originally inspired by the City of Melaka..." (Mr. Ibnu Jandi)



Source: Researcher Documentation (August 2021)

On November 19, 2017, *Kampung Babakan* officially became *Kampung Bekelir* and was inaugurated by the Mayor of Tangerang, Arief R. Wismansyah. This inauguration also indicates that *Kampung Bekelir* has become one of the thematic tourist *kampung* in Tangerang City. The picture above shows the inauguration sign which has the signature of the mayor of Tangerang, Arief R. Wismansyah and can be seen by visitors to *Kampung Bekelir* because it is located in the main alley.

***Kampung Bekelir* seen in the Abstract Space and Social Space of Henri Lefebvre**

When referring to *Kampung Bekelir*, it can be seen that there is a meeting between abstract space and social space in it. Abstract space is a space that is formed due to the influence of outside parties, such as the government. Actually, in this case, *Kampung Bekelir* becomes a thematic tourist *kampung* including abstract space. This can also be seen from *Kampung Babakan* (before becoming *Kampung Bekelir*) following the PHBS program which is one of the programs of the Tangerang City Government. Although in an effort to change this space, it prioritizes the active participation of the local *kampung* community. However, it should be re-examined that in the determination of *Kampung Bekelir* to become a thematic tourism *kampung*, of course there is involvement from the Tangerang City Government because the Government approved it. It is also seen again that the construction of *Kampung Bekelir* does support the Tangerang Mayor's flagship program, namely Tangerang LIVE.

Before the change in *Kampung Bekelir*, this *kampung* was Babakan RW 01, whose environment was slum, irregular, and the people's lives that did not take care of cleanliness caused many to fall ill. This is what makes the Head of RW 01 *Kampung Babakan* who was elected in 2016 encourages the community to make changes in their environment. This change begins with community service to clean the environment. In this case, the people in *Kampung Babakan* have a mutual cooperation attitude and have the awareness to change their *kampung* for the better. Here, it can be seen that the social space mentioned by Lefebvre is the space of everyday life in society.

In the process of building *Kampung Bekelir*, it involved assistance from the Pacific Paint Company by providing a number of paints. The development of *Kampung Bekelir* does not use the budget from the local government (APBD). The budget obtained comes from the assistance of external parties, one of which is the paint company mentioned above. The painting done to the residents' houses was done by themselves, but apart from doing the painting, *Kampung Bekelir* also had artists from all over Indonesia to assist in painting mural art in every corner of the *Kampung Bekelir* neighborhood. They come voluntarily without being paid.

Then, the Regional Apparatus Organization (OPD) also helps if there is a shortage in *Kampung Bekelir*, especially related to public facilities. This can be seen when there is a drainage problem, then when the representatives of the *Kampung Bekelir* community submit to the Public Works Service (*Dinas Pekerjaan Umum*), they then respond and help facilitate. In addition, there is also assistance from the Environment Agency (*Dinas Lingkungan Hidup*) in providing public toilets, especially for visitors to *Kampung Bekelir*. In *Kampung Bekelir* there are also WIFI facilities in two places, namely at the Post and at the Children's Education Park (TPA). This WIFI assistance comes from the Ministry of Communication and Informatics (*Dinas Kominfo*). After *Kampung Bekelir* was inaugurated, there was indeed a lot of assistance from each agency in the Regional Work Unit (SKPD). In the picture below you can see the location of the WIFI in *Kampung Bekelir*, where some children are seen using their gadgets to play.



Source: Researcher Documentation (August 2021)

The local government, which really wanted to make *Kampung Bekelir* a tourist destination close to the Cisadane River, actually encountered several obstacles, such as the Cisadane River which was originally planned to have motorboat facilities, boats, and flying fox, but because this river sometimes floods and is added to the arrival of water from Bogor caused the plans to be reviewed. From this, we can actually see that there is a discrepancy between what was planned, especially to support tourism *kampung*, and the facts on the ground. And this relates to the abstract space (tourism *kampung*) with social space (daily community activities). Even though this problem still needs to be explored further because the interview data obtained are not deep.

During this pandemic, there were also many changes that occurred in *Kampung Bekelir*, especially the traders. As is known, some of the people of *Kampung Bekelir* have jobs as traders. In addition to trading in the *kampung*, there are also those who trade along the road adjacent to the Cisadane River. The existence of Enforcement of Restrictions on Community Activities (PPKM) also causes a time limit for selling. In addition, in *Kampung Bekelir* there is also a prohibition not to receive guests from outside since the Covid-19 Pandemic in 2020. This is because to prevent the transmission of viruses that can be brought by guests who come from outside. Even though *Kampung Bekelir* is a thematic tourist *kampung*, the condition of the *kampung* is indeed a densely populated place, so that guests' visits are indeed limited and even temporarily stopped.

When referring to the results of observations, there are several things that can be further deepened, one of which is the parking lot. When *Kampung Bekelir* became a tourist *kampung* and coupled with culinary tourism near the Cisadane River, parking spaces for visitors became important. However, when the researchers came there they had difficulty finding a parking space and finally the researchers parked the vehicle at the convenience store.



Source: Researcher Documentation (August 2021)

This is important because *Kampung Bekelir* is one of the tourist *kampungs*, so the ease of getting a parking space for visitors is important, especially for culinary tourism visitors who are near the Cisadane River because it is located on a major road, so there is no space for parking. It can even be seen in the picture above that there is a no parking sign. However, once again this needs to be reviewed because the data collected by researchers is still lacking, especially data from interviews because this study is a preliminary study, so the data obtained focuses on the description of the situation in the *Kampung Bekelir*.

CONCLUSION

The governance carried out by the Tangerang City Government during the tenure of the Mayor of Tangerang, Arief R. Wismansyah, one of which focused on tourist destinations by referring to the Tangerang Live Program. Urban *kampungs* in Tangerang that previously had environmental problems, such as their slum environment, were changed for the better. To support this, there is a clean and healthy living program by

managing the *kampung* environment for the better. Furthermore, *kampungs* that have experienced good environmental changes can become thematic *kampungs*.

Thematic *kampungs* are one of the priorities for the *kampung* program from the Tangerang City Government. One of them is *Kampung Bekelir*, which is one of the icons of thematic *kampung* tourism in Tangerang City and becomes a model for other *kampungs*, which can be analyzed using the concept of abstract space and social space from Lefebvre. This social space can be seen from the daily life of the people of *Kampung Bekelir*, where most of their jobs are odd jobs, such as selling food. Then, this social space meets an abstract space where the government has declared *Kampung Bekelir* as one of the thematic *kampungs* in Tangerang City as well as a tourist destination. Although in this study there are still shortcomings in data collection because the data from interviews are still not in-depth from several informants, especially from the local *kampung* community. However, in this preliminary research, seeing the change from urban *kampungs* to thematic *kampungs* begins with a clean and healthy living program which is then made into a thematic *kampung*. Furthermore, this thematic *kampung* is expected by the Tangerang City Government to also become a *kampung* tourist destination.

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