

REDEFINING PUBLIC PLACES IN *CREATIVE* URBAN VILLAGE IN BANDUNG CITY

CASE STUDY : *PASUNDAN* CREATIVE URBAN VILLAGE

RESEARCHERS :

ULLY IRMA MAULINA HANAFIAH, ST., MT.
DODDY FRIESTYA ASHARSINYO, ST., MT.



**INTERIOR DESIGN
STUDY PROGRAM**

School of Creative Industries

Telkom University

School of Creative Industries

Sebatik Building

Jl. Telekomunikasi No.1

Bandung Technoplex

Dayeuhkolot – Kab. Bandung

[phone] : +62 22 88884024/25/26/27 ext. 217

[email] : info@telkomuniversity.ac.id

[website] : www.telkomuniversity.ac.id

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INTRODUCTION AND BACKGROUND STUDY

- Largely (over 70%) of the city's population lived in kampong kota, with the limitations and density is very high, close to each other, close to urban facilities, and located in the mix used areas, with size of the area covers only +/- 10% of the total city area.
- Kampong kota is not a part of the integral planning of urban development plans, this has resulted in settlements that lack of comfort, security, and infrastructure, particularly in Public Places.
- Currently, most of kampong kota maintains its presence with distinctive customs and unique and creatively and independently try to manage informal facilities in the neighborhood, which is empowered by the local community, supported by local government.
- Community towns and kampong kota trying to develop creative activities and innovative in making kampong kota as a destination, which have an impact on changes in spatial, social, economic and cultural. These changes are expected to improve the lives of town and village communities maintain their existence as part of the city's population.

PROBLEMS STATEMENT

- Kampong kota settlement with the limitations and conditions of very high density, lack of infrastructure, housing conditions are unhealthy for the residents, the behavior of people who do not respect the environment, etc., with the location being on the banks of the river, railway border lands and informal city others, that it should have rules governing the standard of local government.
- Phenomena and trends that transformed the village into a city of kampong creative, for this only emphasizes the improvement of living standards, without thinking about the implications on the environment / spatial settlements.
- Sustainability of the kampong creative can survive or not depend on the community to continue the creative and innovative concepts in activities and village development in order to improve the level of economic, social and cultural as well as significant spatial changes, so the presence of kampong kota can be part of a plan of a city .
- Urban planning based on government policy usually requires a long time with a complicated procedure. Urban planning is often more emphasis on quantity rather than quality, so a lot of programs and projects undertaken arrangement but the results are less able to be felt widely. Community empowerment hometown in structuring the environment have a significant impact in a short time with a fixed based on the city planning rules that have been formulated previously.

**PURPOSES
AND AIMS**

- Generate Model kampong kota Planning that can be recognized from the values of creativity, and can be used as a reference of developments kampong kota in other big cities.
- Produces character ,distinctive and unique patterns based on location context of kampong kota, categorized as kampong creative for the purpose of comparing between different locations.
- Explaining sustainability creative and innovative activity kampong kota in community that can continue to occur associated with a compact and organic arrangement of space, in the course of time that will experience rapid growth.

REVIEW OF LITERATURES

- In *Life Between Buildings, Using Public Space*, Jan Gehl examines the relationship between patterns of space use and the spatial properties of the physical environment. Gehl uses the human dimension for his analysis and measures the success of the urban environment by quantifying the levels of pedestrian flows, levels and length of stationary activity, including human contact and social interaction. Gehl also examines the spatial properties of local spatial components which will enhance or reduce pedestrian flows across and around the public space : **building heights, orientation of entrances, multifunction areas and active frontage, density, accessibility and visibility from immediate surrounding areas.**
- In the context of the various locations of Kampong Creative, which is located on the river banks, and railway border, from the early development of Kampong Kota until the situation is unwittingly forming social networks and unplanned spatial arrangement, which develops spontaneously in a variety complementary interests that have a pattern of irregular and non-geometric (*Organic Pattern*, Spiro Kostof, 1991).
- Social Construction Theory by Peter L. Berger emphasis on human action as a creative actor and social reality. Social reality is a social construction that is created by the individual. Individuals are free men who did the relationship between human beings with each other. Individuals to be decisive in the social world is constructed based on his will. The individual is not a victim of social figure, but the machinery of production and reproduction as creative in constructing the social world.

REVIEW OF LITERATURES

- Physical development of Kampong Creative from time to time become the focus in this study are considered of a compact and organic patterns created, as a container of local economic growth and people's creativity and encouraged hometown. In Kampong Kota, the hallways into the communal spaces and public spaces are irregular, with the creation of a creative activity that leads to the growth of the local economy. Change for physical and non-physical changes occur spontaneously. If one element changes will affect the entire neighborhood.(Spiro Kostof, 1991).
- This theory is similar to the concept of Urban Acupuncture as an approach to address the social and urban issues, as well as improve the quality of the urban environment. Urban Acupuncture as an approach to provide structuring solutions to obtain a significant impact in a short time with a fixed based on town planning rules that have been formulated previously. The arrangement is done on a small scale but capable of producing effects and good quality for the city. Urban Acupuncture produces a chain reaction, in which the arrangement of the spots will have an impact on other spots and eventually will have broad impact for the city.

METHODOLOGY

The approach taken in this study is the use of Phenomenology paradigms and approaches. Phenomenology Paradigm is a philosophical method that displays detailed thought process, systematic and rigorous making it possible to set the various complexities of the problems of human life to get the meaning in it. This Phenomenological Research Methods refers to Clark Moustakas's theory.

Methodology :

1. Preparing to Collect Data
2. Collecting Data
3. Organizing, Analyzing, and Synthesizing Data
4. Develop individual textural and structural descriptions; composite textural and composite structural description, and a synthesis of textural and structural meanings and essences of the experience.
5. Summary, Implications, and Outcomes.

RESEARCH FRAMEWORK

Intervention :

1. International Organization
2. Government
3. Corporate Social Responsibilities
4. Non-Government Organization

Activities :

1. Public Awareness
2. Public Empowerment



Inspiration :

1. Whose started the activities
2. How to do the activities
3. How far the program been working

Community Empowerment (Individually or Group) :

1. Productive
2. Re-Productive
3. **Creative**
4. Re-Creative
5. Actualization

Implication :

1. Family
2. Community
3. Neighborhood
4. City

Traditional creativities as a reflection of the community

Community perception considers with the Creative Urban Village

Phenomenon :

1. The Actor
2. Neighborhood Community

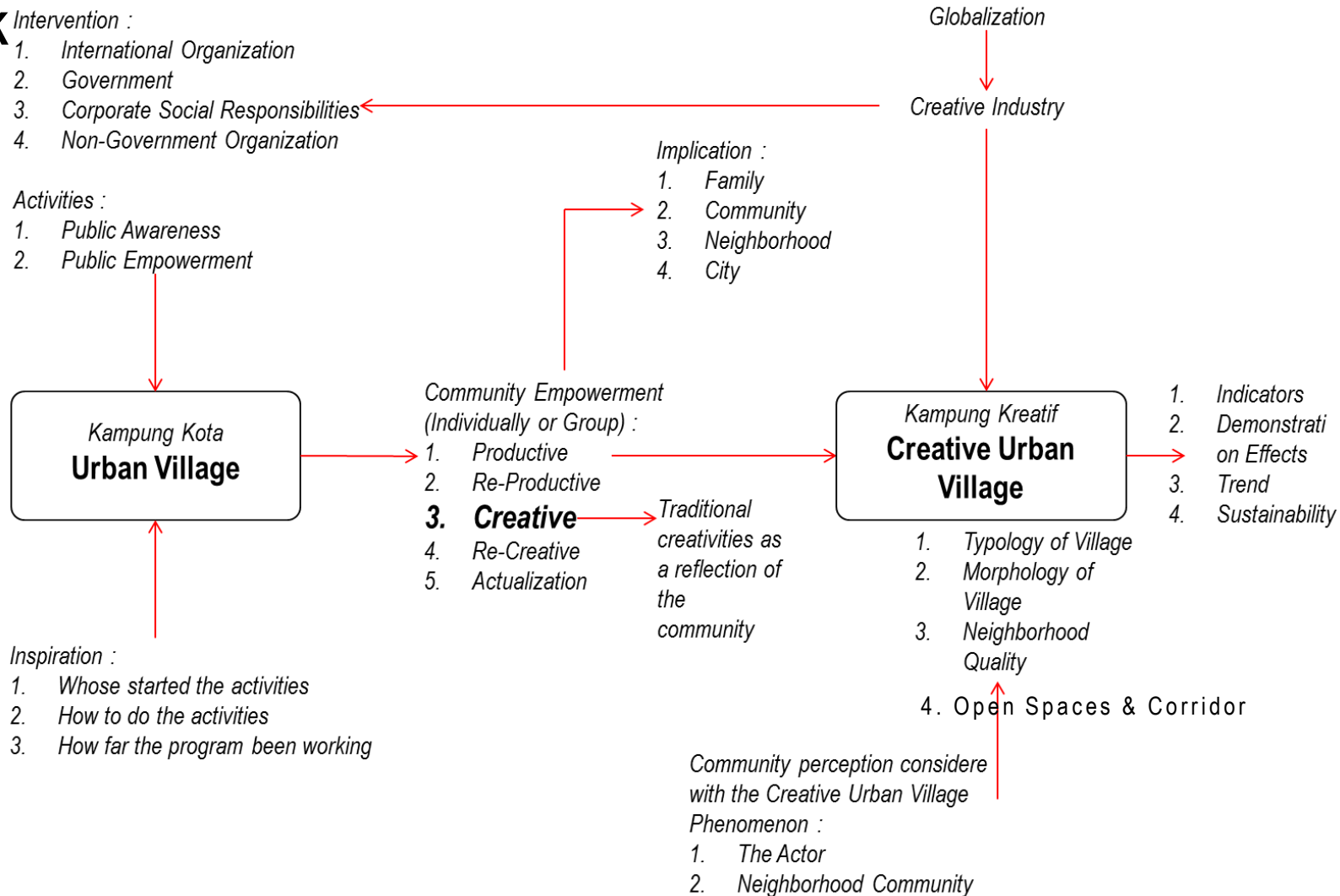


Globalization
↓
Creative Industry

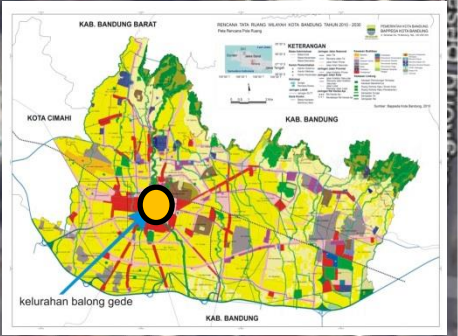
1. Indicators
2. Demonstration Effects
3. Trend
4. Sustainability

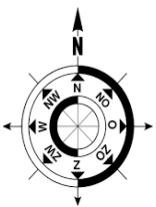
1. Typology of Village
2. Morphology of Village
3. Neighborhood Quality

4. Open Spaces & Corridor



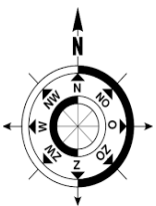
OBSERVATION RESULTS





source : Peta RTRW Kota Bandung 2010 - 2030

**OBSERVATION
RESULTS**



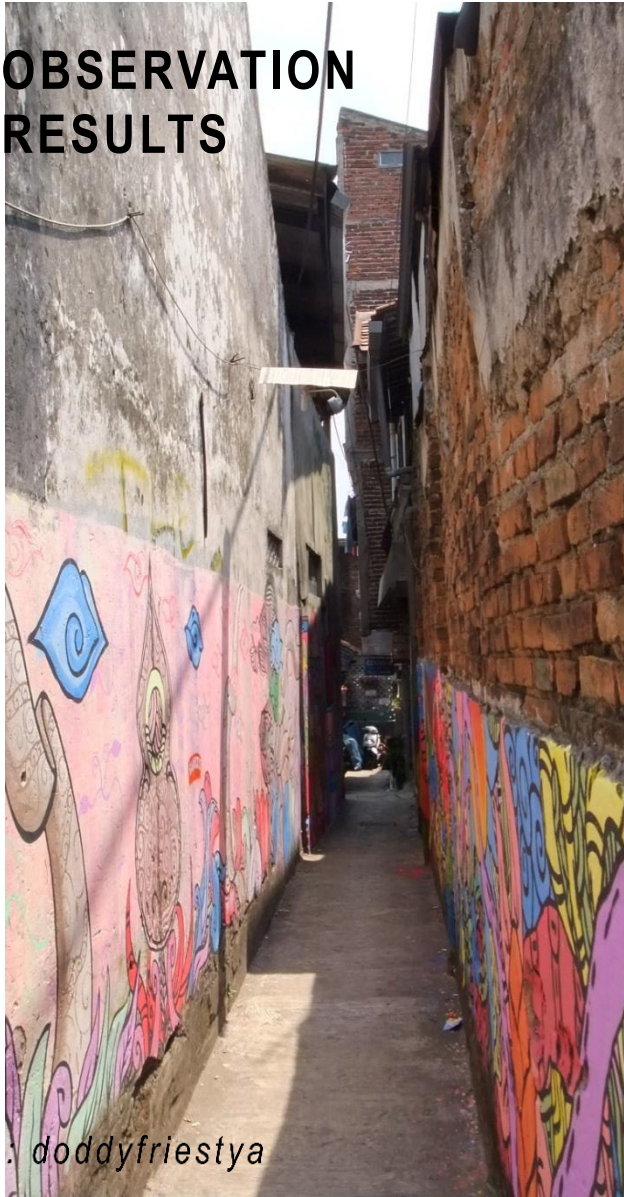
source : www.googlemaps.com

OBSERVATION RESULTS



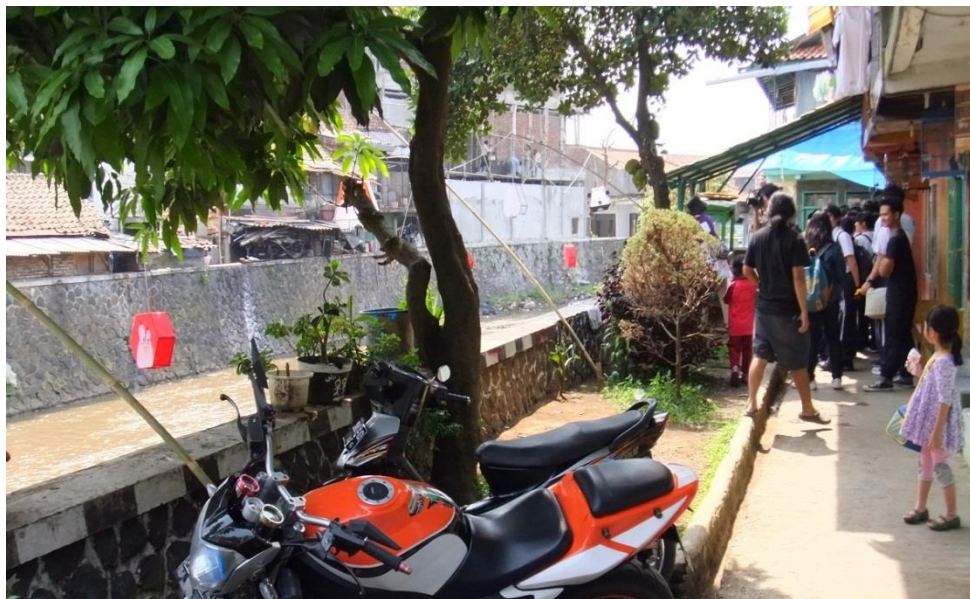
Kampung Pasundan berasal dari nama Pa – Sunda – an, yang berarti orang Sunda, dari awal berkembangnya kawasan ini ditempati oleh masyarakat Sunda, kemudian etnis yang lain bergabung. Lokasi penelitian berada di RW 04, Kelurahan Balonggede, Kecamatan Regol, Kota Bandung, Propinsi Jawa Barat.

OBSERVATION RESULTS



source : dodyfriesty

OBSERVATION RESULTS

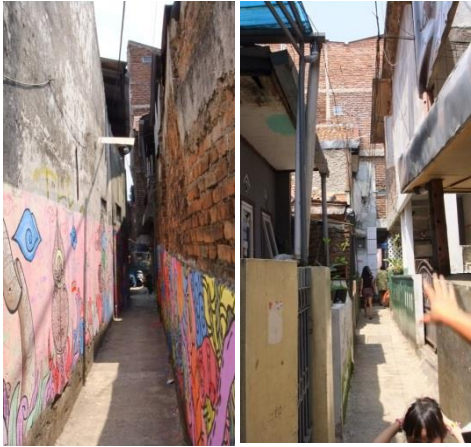


OBSERVATION RESULTS

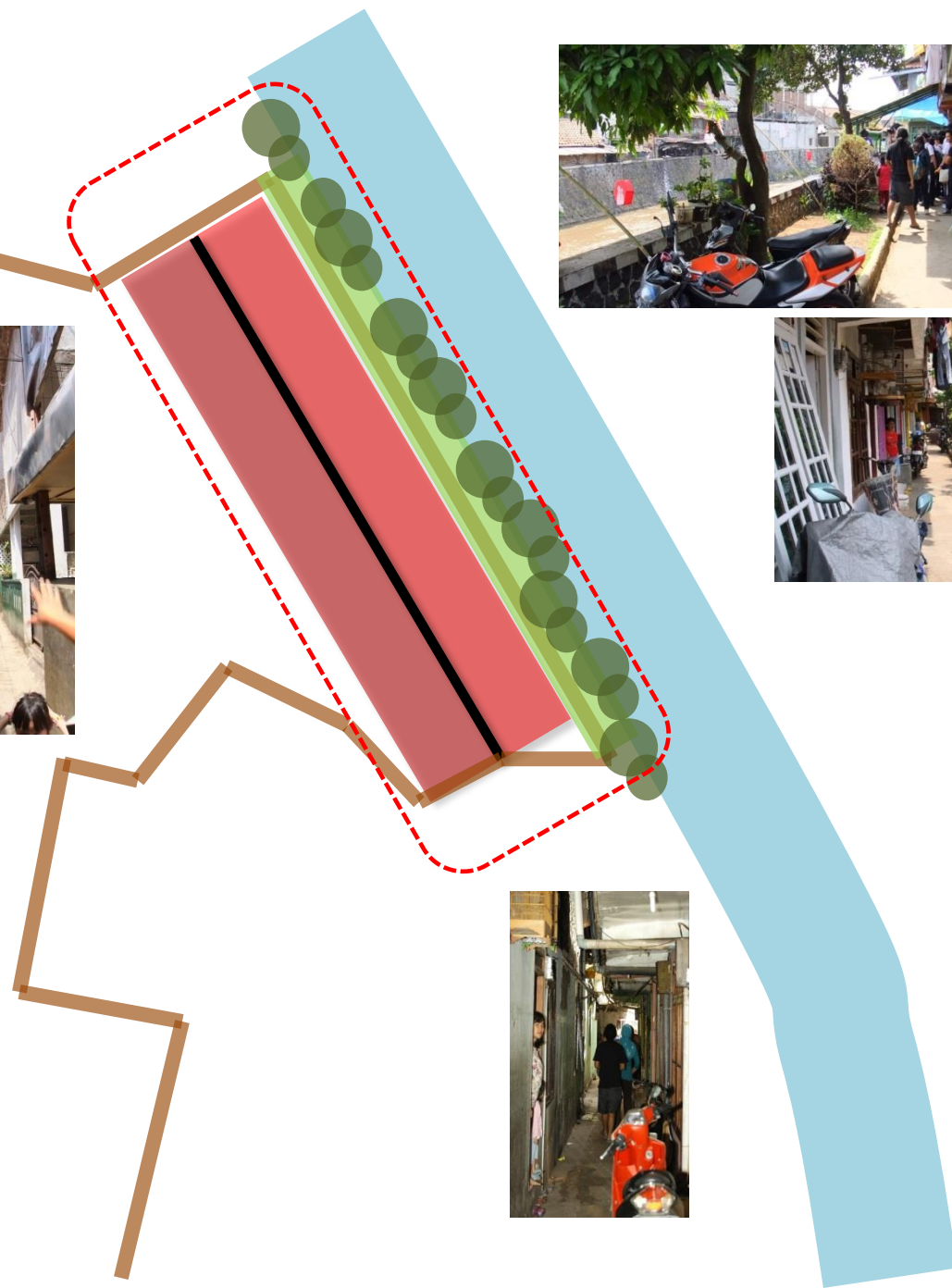
Masyarakat Pasundan bersama Karang Taruna kreatif secara ekonomi menghasilkan barang-barang berguna dari sampah-sampah plastik. Namun permasalahan dalam pemasaran menjadikan kegiatan ini terhambat. Event /festival tahunan Kampung Kreatif mejadi ruang bagi mereka untuk dikenal melalui karya-karyanya.



**OBSERVATION
RESULT
SCHEMATIC**



Key Plan

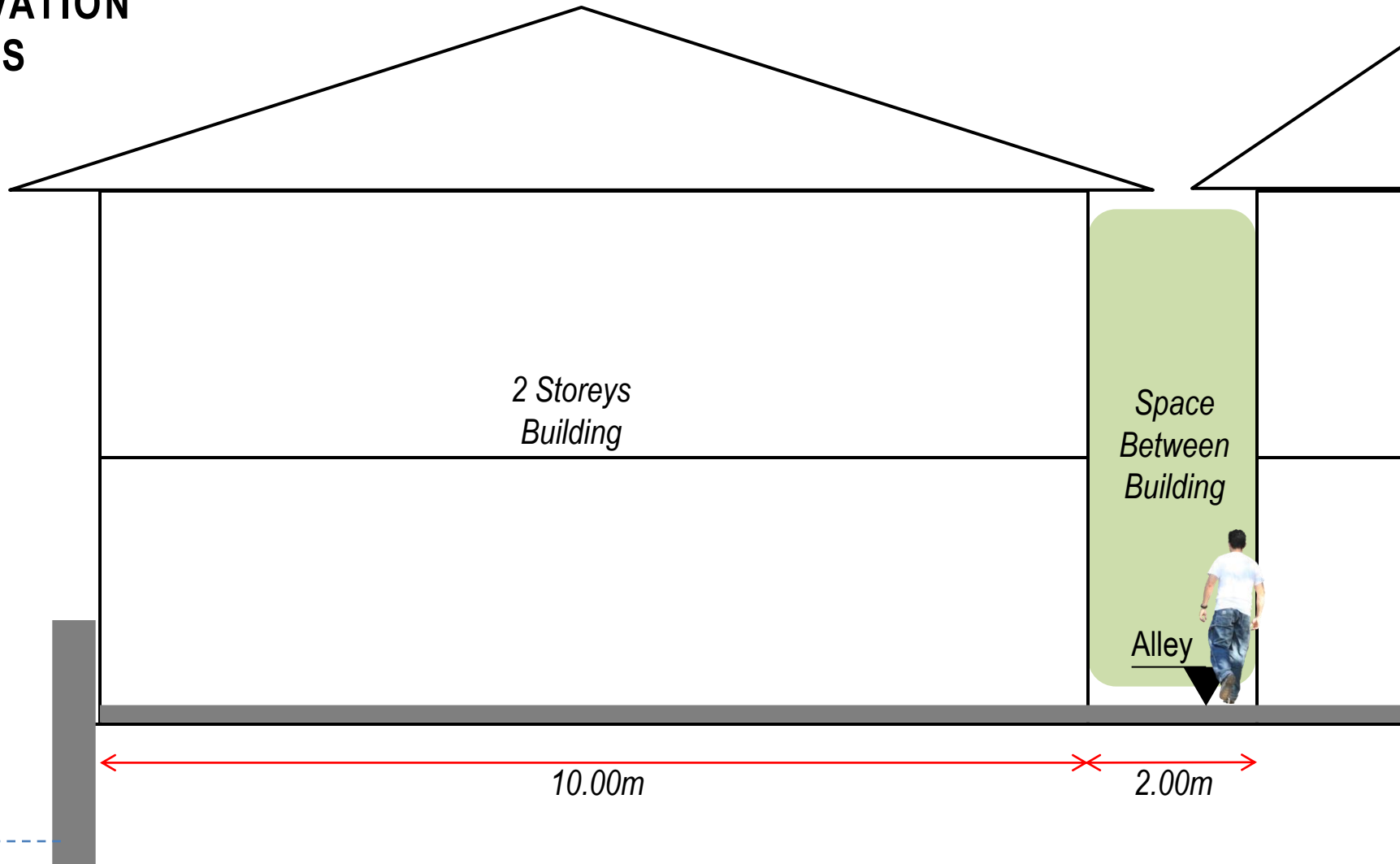


Penelitian ini diawali dengan mendalami dan meneliti tentang koridor-koridor di kawasan pemukiman Kampung Kreatif Pasundan sebagai kampung kota yang terbentuk pada awal perkembangan kota yang berada di tepi sungai Cikapundung. Kawasan ini mengalami dinamika dan perubahan yang pesat sampai saat ini. Koridor yang diteliti antara lain koridor yang berada diantara bangunan (*Space between buildings*) dan Koridor yang berada di sepanjang sungai (*Space along the river*).

OBSERVATION

RESULTS

SCHEMATIC

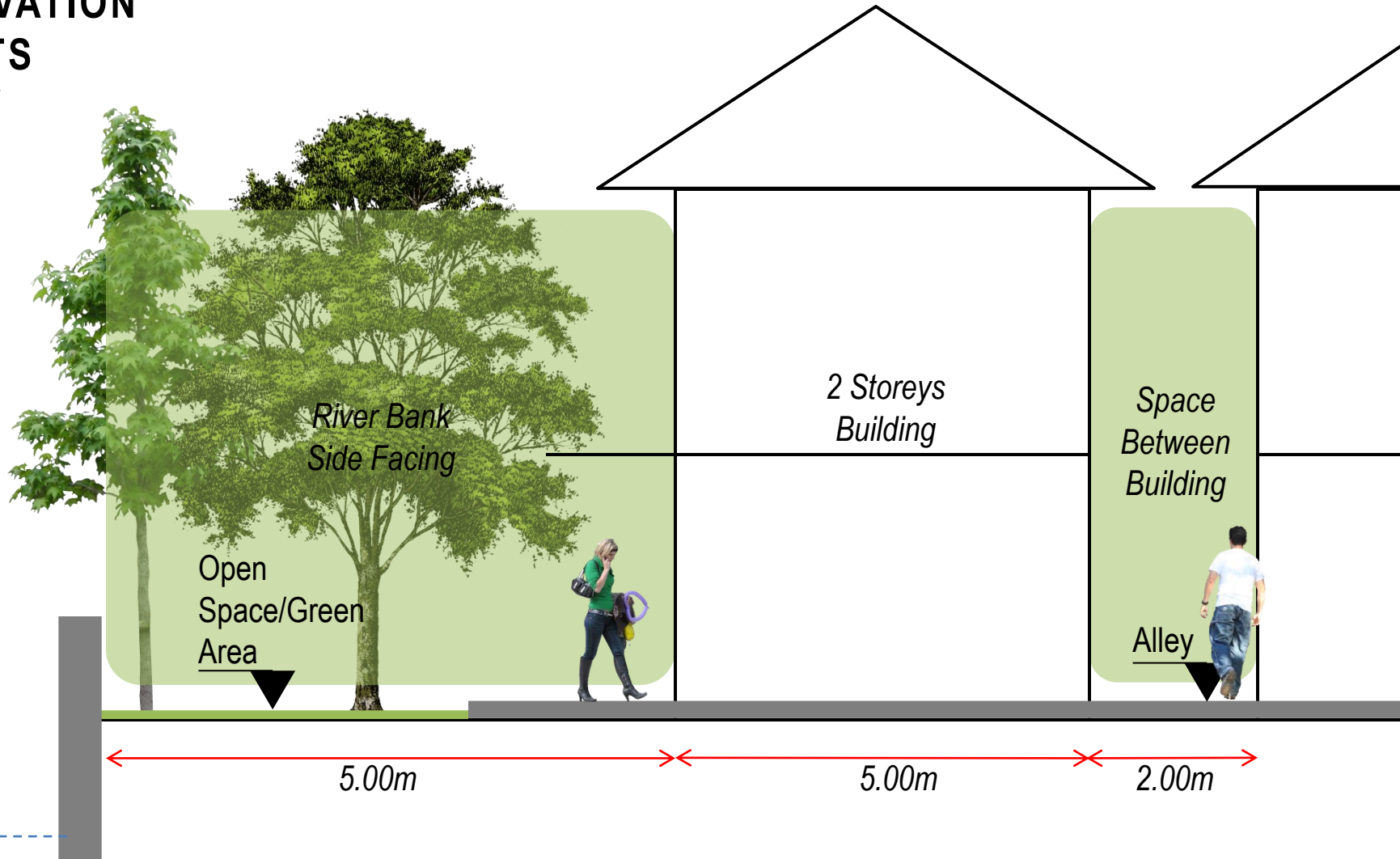


Pada Tahun 1994 terjadi kebakaran pada kawasan Pasundan ini, 24 rumah mengalami kerusakan berat, lalu dengan bantuan dana dari pemerintah kota saat itu , yaitu Walikota Ateng Wahyudi, untuk membangun kembali kawasan hunian padat penduduk ini, namun model hunian yang diwujudkan menyisakan ruang di tepi Sungai Cikapundung selebar +/- 5 meter yang berfungsi sebagai sirkulasi dan penghijauan. Hal ini menimbulkan pro dan kontra bagi masyarakat yang menempati.

OBSERVATION

RESULTS

SCHEMATIC



OBSEVATION RESULTS

Waktu/Hari	Pergerakan di Gang dan Koridor tepian Sungai Cikapundung	Jenis Aktivitas	Ruang Yang Digunakan
7.00 am – 12.00 pm Hari Kerja (Senin-Jumat)	Pedestrian dan trafik dengan intensitas tinggi	Pergi bekerja/sekolah, membuka warung, mengerjakan kerajinan.	Gang, teras, ruang terbuka tepian Sungai Cikapundung.
1.00 pm – 3.00 pm Hari Kerja (Senin-Jumat)	Pedestrian dan trafik dengan intensitas rendah	Duduk-duduk, mengerjakan kerajinan	Gang, teras, ruang terbuka tepian Sungai Cikapundung.
3.00 pm – 7.00 pm Hari Kerja (Senin-Jumat)	Pedestrian dan trafik dengan intensitas tinggi	Pulang bekerja/sekolah, menutup warung, duduk-duduk, mengerjakan kerajinan	Gang, teras, ruang terbuka tepian Sungai Cikapundung.
7.00 am – 11.00 pm (Sabtu-Minggu)	Pergerakan pedestrian lengang pada pagi hari karena libur	Duduk-duduk, mengerjakan kerajinan, membuka warung, menikmati tepian sungai.	Gang, teras, ruang terbuka tepian Sungai Cikapundung, ruang terbuka mesjid.
11.00 pm – 3.00 pm (Sabtu-Minggu)	Pergerakan pedestrian mulai rame pada siang hari	Duduk-duduk, mengerjakan kerajinan, membuka warung, menikmati tepian sungai.	Gang, teras, ruang terbuka tepian Sungai Cikapundung, ruang terbuka mesjid.
3.00 pm – 7.00 pm (Sabtu-Minggu)	Pergerakan pedestrian mulai rame	Duduk-duduk, mengerjakan kerajinan, membuka warung, menikmati tepian sungai.	Gang, teras, ruang terbuka tepian Sungai Cikapundung.

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THANK YOU



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