

Reconstructing and re-defining the space: Living in between the slum and the tourist destination

Rekonstruksi dan redefinisi ruang: Hidup di antara area kumuh dan destinasi wisata

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Abstract

Efforts to reconstruct landscapes and living spaces occur in cities, especially in urban slums. This effort is not only carried out by the settlers but also by external actors who have the intention to improve their lives. It is interesting to see the encounter between actors, especially regarding how negotiations occur between their interests. Jodipan Village becomes one of the slums areas in Malang which make efforts to define and reconstruct the space of their living space by re-colouring the neighbourhood landscape. By the collaboration of various stakeholders such as private parties and the civil society, the village space redefined into a tourist destination that attracts tourists to visit. We gathered a set of information from six local people, one public official, and two team members of Guyspro. Nowadays, Jodipan is popularly known as Kampung Warna-Warni Jodipan or Jodipan Colorful Village (KWJ). The spatial changes which rise from the grass-root provide the opportunities and challenges for the community to negotiate the process of the urban planning implementation in Malang. As a result, the slum stigma has been alleviated and the public acknowledgements that Jodipan Village is being a tourist destination, giving a chance to the settlers to gain their right to live in Jodipan Village area. With this thematic village, the community learns to manage their assets independently by creating a management team that manages the printing of ticket passes, repainting and organising parking lots that benefit local people.

Keywords: slum area; tourist destination; space reconstruction; Jodipan Village

Abstrak

Upaya untuk merekonstruksi landscape dan ruang hidup terjadi di kota terutama di kawasan kumuh perkotaan. Usaha ini tidak hanya dilakukan oleh pemukim tetapi juga oleh aktor eksternal yang memiliki niat untuk memperbaiki kehidupan. Pertemuan antar aktor inilah yang menarik untuk dilihat terutama terkait bagaimana negosiasi terjadi antara kepentingan mereka. Kampung Jodipan menjadi salah satu daerah kumuh di Malang yang berupaya mendefinisikan dan merekonstruksi ruang tempat tinggal mereka dengan mewarnai ulang lanskap lingkungan. Dengan kolaborasi berbagai pemangku kepentingan seperti pihak swasta dan masyarakat sipil, ruang kampung didefinisikan ulang menjadi tujuan wisata yang menarik wisatawan untuk berkunjung. Metode yang digunakan dalam penelitian ini adalah penelitian kualitatif dengan proses pengumpulan data menggunakan wawancara mendalam dan observasi partisipasi. Data dikumpulkan melalui wawancara mendalam dan observasi partisipasi. Melalui cara ini kami mengumpulkan informasi dari enam warga lokal, satu pegawai pemerintah, dan dua orang anggota Guyspro. Saat ini, Jodipan dikenal sebagai Kampung Warna-Warni. Perubahan spasial yang muncul dari akar rumput memberi peluang dan tantangan bagi masyarakat untuk menegosiasikan proses implementasi perencanaan kota di Malang. Akibatnya, stigma permukiman kumuh telah diatasi dan pengakuan publik bahwa Kampung Jodipan menjadi tujuan wisata memberikan kesempatan kepada penduduk untuk mendapatkan hak mereka untuk tinggal di daerah Kampung Jodipan. Dengan adanya kampung tematik ini masyarakat belajar mengelola asetnya secara mandiri dengan membuat tim pengelola yang mengatur sirkulasi tiket, pengecatan, dan pengaturan lahan parkir.

Kata kunci: kawasan kumuh; destinasi wisata; rekonstruksi ruang; Kampung Jodipan

Introduction

The informal settlement or slum is the problems that always arise in urban. According to Jaffe & De Koning (2016), all cities around the world have informal settlements where the poor and marginalised

people build their houses. Generally, those houses are below the standard of living because there are not sufficient housing facilities such as electricity, sanitation, and clean water availability. Besides, the houses built without issuing land certificates. However, building a house in informal settlements is an option for urban citizens who are unable to access legal housing. Moreover, municipal governments categorise informal settlements as an urban problem. To overcome those problems, in order to improve the livelihood of people living in the slum, relocating is the pragmatic solution (Pellow & Lawrence-Zúñiga, 2014).

Malang is one of the cities in Indonesia which have an agenda to rehabilitate the informal settlements. According to Mayoral Decree (*Surat Keputusan Walikota*) Number 188.45/86/35.73.112/2015, the size of informal settlement reaches 608.6 Ha, compared to the total area of Malang (11,606 Ha), the slums area accounts 5.53% (<http://dpupr.malangkota.go.id/menju-malang-kotaku-kota-tan-kumuh/>). Furthermore, in Malang, 29 out of 57 urban villages (*kelurahan*) are slum areas (e.g., Jodipan, Polehan, Sukun, Kota Lama, Tulusrejo, Ciptomulyo, and Bandulan) (<http://suryamalang.tribunnews.com>). Geographically, the slum in Malang lies across the Brantas riverbank. In the urban planning perspective, that area is a part of the protected zone which supports the river ecology. Based on government regulation, there is a plan to govern the building located in the riverbank area, with a buffer zone 10-15 m. In order to protect the river areas that have the function to anticipate flood and landslide threats, thus, there should be restrictions for human activities in the riverbank area, one of which is prohibiting any private infrastructure, including housing area (PP No.38 of 2011 on River, Article 17 and Article 22). In 2014, the Mayor of Malang made a set of plans to normalise the Brantas riverbank area. For those who are living along the river will be relocated. Thus, the solution offered is providing subsidised flat for those people (<http://www.republika.co.id>). Moreover, the city government promises to eradicate slum problem in 2019 by implementing the National program of the Ministry of PUPR (Public Works and Housing), called Kotaku Program (Town without Slum Program).

In the middle of that process, Jodipan Village community initiate to clean up by reconstructing the image of slum areas to become attractive and clean. Several actors pioneer the idea of the clean-up project. They are internship students from the University of Muhammadiyah Malang (UMM), Corporate Social Responsibility (CSR) of the paint companies in Malang, and the residents. Since 2016, this initiative has been begun by colouring and painting the house facades. As a result, the landscape change becomes public attention, turning as one of the tourist destinations in Malang. Today, this village is known as Jodipan Colorful Village or *Kampung Wisata Warna-Warni Jodipan*.

Thus, this paper proposes how residents undertook the negotiation process in order to 'reconstruct and 'redefine' their space and its environment, contending slum definition as judged by the government. Baur & Hering (2014:11) argue that there is no natural space. Thus, in real context, space is a place. Spacing process in particular place always involves cosmological and political adjustments. In the critical theory, according to Levebre (in Valverde 2011:278), space definition can be interpreted as a political economy process in governing particular area. Following that notion, in this study, we see that the government uses urban planning perspective to define Jodipan as the slum. In other words, the city government considers that slum areas are the distortions which have to be governed (Valverde 2011:291).

According to Holston (1989:133) in governing urban areas, every state action is very contradictory. On the one hand, the state acts as the "regulator" in organising private and public space that it emphasises the aesthetics of the space. In many cases, this practice leads to settlement cleansings; on the other hand, the state has a moral obligation for helping the poor (Jaffe & Koning 2016:128). Moreover, Holston (1989) argues that the urban slum regulation plan which adopts urban planning science is a utopia project because economic activity in the city heavily depends on the marginal classes which mostly live in the slum. As noted by Soja (2010:32), urban life is the production of the political economy, which causes spatial injustice.

Given that the majority of the world's population now lives in cities, contextualizing spatial (in) justice becomes to a significant degree a matter of locating it in the specifics conditions of urban life and in the collective struggles to achieve more equitable access of all residents to the social resources

and advantages that the city provides. The specifically urban condition and the justice/injustice associated with it are not connected to or by a particular territorial scale. Urban life is nested within many different geographical contexts above and below the administrative space of the city itself.

Moreover, spatial injustice creates a political difference in urban life. Urban is considered a geographical space where citizenship entities are more detailed than the space like the state. Holston & Appadurai (1996) argue that the concept of citizenship, considered as neutral, faces challenges in the context of a multi-identity society. Different groups from historical background and characteristic, such as minority, particular races, and religion, reinforce the relationship between rights and obligations as citizens. This difference underlies that specific in the group obtain different 'treatments' and to be respected for its existence. Each group seeks to have a claim in a particular interest with a specific purpose. Furthermore, as mentioned by Das & Walton (2015:44):

“The local leaders emerge in the process of learning how to engage institutional processes of law and bureaucracy in an urban context to secure housing and infrastructure. The enfolding of structures of governance with democratic politics in these neighbourhoods reveals the overlapping movements of law, bureaucracy, markets, and democratic mobilization through which social life is made durable for the urban poor.”

Therefore, this paper explains how Jodipan people negotiate to the state apparatus in proclaiming their right to live in the city.

Research Method

This study is qualitative research using the ethnography approach. According to Spradley (1997), ethnography obtains a fundamental point of view. Murchison (2010) states that there are some characteristics in ethnographic research: 1) the researcher is in the research location (being there) to collect data derived from the informant by using the participation of observation; 2) researchers as research instruments, where researchers should be sensitive to social problems in the community and able to take decisions in research under unexpected conditions; 3) researching and writing ethnography emphasize induction process, the researcher starts from the specifics than to the abstract and general with reference to data. In order to gain information, we conducted observations and interviews with several parties related to slum management issues. Structured and semi-open interviews conducted with a variety of informants. Among them are people who live in the village of Jodipan, such as village head, neighbourhood coordinator (Ketua RT), residents; Public Work and Public Housing Agency (Dinas PUPR); and also students who become program initiators. The methodology used in this study is qualitative research with the process of collecting data using in-depth interviews and participant observation. We conducted interviews in some topics such as the history of the village, local livelihood and environment, and planning and initiative from stakeholder to manage informal settlement. In total, we collected a set of information from six local people, one public official, and two team members of Guyspro.

Results and Discussion

The brief history of Jodipan Village

Jodipan Village area has a long historical process which can be traced back to the Hindu-Buddhist era. Developing in the Brantas riverbank, Jodipan Village is one of the dense settlements in Malang. This village was formerly known as Temanggung Wetan Village. Based on local stories, two villages connected by a log bridge, Buk Gluduk, which is the first axis in Malang post-Hindu-Buddhist era. A few decades ago, local people frequently found objects of ancient relics such as Shiva and Lumpung Kenten statues.

During the colonial period, Temanggung Wetan Village was a part of Dutch settlement (Figure 1). Mr. Sunarto, the third generation in Jodipan, says “When I was younger I saw that my father kept

a written Dutch letter, and he said this is a house document from Londo (Dutch).” Based on local history, there is a phenomenon of land handover from the colonial to the residents. Elders told that in the colonial era there were many houses which were occupied by the Dutch. Afterwards, before the Dutch return to the Netherlands because of Indonesian independence, they had written a letter of a memorandum which addressed to local people occupy the Tumenggung Village. After the handover of ownership, as the years went by, the local people built semi-permanent houses which made of bamboo, *omah daduk*.



Figure 1.

Jodipan view taken from brantas bridge (1935)

<http://collectie.tropenmuseum.nl/>

In water access issue, there is a change in water utilization for everyday purposes. In the past, water supplies for the domestic needs, the residents drew and brought home from springs. For bathing and laundering, which are parts of women’s task, they took place near the riverside. A few decades ago, 1985, for the wealthy, they obtained the water by drilling water wells and registering as the Local Water Company or *Perusahaan Daerah Air Minum (PDAM)* consumer. Because of the ease of water accesses, it invites migrants to settle down in this region. The rapid development, which causes the increase of density of settlements, can be traced following the growth of the tobacco industries in Malang. In the ‘60s, the tobacco industry began to develop, especially Bentoel and Grendel companies. Many people were attracted to work in those companies. Thus, they chose to settle down in Temanggung Wetan Village because this area was close to the companies. As the years went by, because of the high population, administratively, this village was included to Jodipan .

Initially, the land ownership acquisition in Jodipan depends on the unoccupied land. Before the 1990s, that category was still widely available. People were free to build their house anywhere as long as it was located in Jodipan. This condition has changed since the land fully occupied. In other words, land scarcity leads the buying and selling process. Uniquely, the transaction process between every seller and buyer did not pass any legal process from government agencies. In addition to landlord and buyer, there is another party who offers housing construction service.

Furthermore, the poor people who did not have any financial resources still could have a house by bartering their food supplies. The phenomenon that occurs in the slums area depicts the citizen efforts to obtain their right to live by occupying the land and neglecting the formal law. All the residents do not have legal documents that declare the land ownership. According to Holston (2008:111) claiming a land is an extra-legal act aiming to legalize the illegal. Furthermore, it is a typical way of the marginal classes to convert ‘things’ to their property. Appadurai (2000:37) asserts that property claim is a strategy of lower-class society to survive from the critical situation as a subaltern, repositioning their status as citizens which have a right in accessing public facilities, such as water, electricity, and health services. The rapid growth of the informal settlement in Jodipan increased in the 1980s. During this period, Jodipan became denser following the high number of incoming migrants who came to work in informal sectors, pedicab drivers, bricklayers (*kuli*), and street vendors.

According to Davis (2006:30) living in the slum is a rational choice for the urban poor classes, both in the economic perspective and the ease mobility to the workplace which located in downtown and commercial zones. As a consequence, a dense population creates land-use problems. For instance, the settlement area expansion to the river bank, which produces the household waste makes the river ecology becomes worst. The slum in riverbank is the most common urban problem across third world country. This region is commonly identified as the symbol of the poor and stigmatized as the criminal zone (Jaffe & Koning 2016:129, Kenny 2013:30).

Reconstructing the landscape: From slum to be an attractive neighbourhood

By using legal and zoning based urban planning perspectives and the politic of the survey, the city government considers that slum areas are uncontrolled, non-ideal and irregular or unwanted zones (Valverde 2011:291, Appadurai 2001:32). Furthermore, Malang City Regulation No.4 Year 2011, spatial planning of Malang in article 48, affirms that the arrangement of environmental settlement in Brantas River Basin, Metro River, Amprong River by gradually moving the building out of the riverbank area which is categorised as potential disaster area to the eastern Malang regions. In the government perspective, relocating the slum area is a practical way to improve the quality of the settlement environment (<http://www.jdih.setjen.kemendagri.go.id/>). Inhabitants who live along the river will be relocated (Figure 2). Thus, the solution offered is providing subsidised flat for those people (<http://www.republika.co.id>).

Malang regulation concerning normalisation of the river above was formed during the leadership of Mayor Peni Suparto. However, in 2013, Peni Suparto stepped down from his position and was replaced by Muhammad Anton (<http://www.daerah.sindonews.com>). The river normalization program in Malang was continued by Muhammad Anton. One of the locations in the spotlight regarding the program is Jodipan Village. To realize the river normalisation policy, the government built flats to accommodate residents affected by the relocation process.

Jodipan Village is a neighbourhood categorised as a slum or informal settlements in Malang according to slum settlement indicators. Administratively, Jodipan Village is a part of neighbourhood enclave hamlet or *Rukun Warga (RW)* 2. Hamlet two itself consists of three sub-neighbourhood enclaves neighbourhood or *Rukun Tetangga (RT)* (neighbourhood six, seven, and nine). Various negative stigmas are attached to the settlement which located in Brantas Riverbank. According to Law No. 1 years 2011 Housing and Settlement Areas, slums described as “The settlements which have characteristics such as high building density, and quality of buildings and facilities that do not meet the requirements.” According to the Head of Housing Division from the Housing and Settlement Area (*DPKP*) of Malang, the characteristics of slums divided into two parts, physically and non-physical. Physical features include regularity, density, and feasibility of building as well as open spaces and sanitation systems. Meanwhile, the non-physical criteria refer to the human who inhabits the slum, which is identical to the lower economic class. The majority of the residents of Jodipan Village are the lower-class people.

Although Jodipan Village situated in an illegal area and there will be a full possibility to relocate it, there are some community groups which redefine their neighbourhood. For instance, for those who live in the riverbank, they have received much information through the media and government officials that the government will relocate their houses. This common issue discussed ten years ago. In other words, it is still the unresolved matter in every mayoral period. As said by Yaris & Yani:

“Many times appears in the newspaper, relocating, dirty. Because of this, irrigation land, I mean that this (the land) doesn’t have any certificate, including my house is a part of irrigation area; thus, they measure it (the land), the mayor has changed but the issue still occurs, if we are relocated, we will resist” (Yaris, 4/4/2017).

“Yes, we will be relocated, some say there will be prepared flat for us we don’t want to move, we have been here since a long time ago, we feel much comfortable here” (Yani, 4/4/2017).

The people who live in Jodipan try to reconstruct the landscape to release the stigma of slums. They realise that living in river boundaries has a high risk, especially related to the flood. Learning from experience in 2001 the Jodipan Village area was hit by a flood which resulted in severe damage to the east of RT 6. The activity has been preceded by the elevation of the necessary foundation of the house located on the riverbank; this is a preventive effort in anticipating the threat of floods or rising water levels of the river. Technically, the necessary foundation of the house (*plengsengan*) was elevated 2-4 m by using stone material

Awareness of a healthy residential environment can be seen from the efforts of the community in improving village infrastructure and public space. Around 2005, residents of RT 6, 7, and 9 initiated land paving activities to become paving roads. The paving activity carried out based on the initiative of residents without any assistance from the government or the private sector. The same way is also sought in fixing public facilities on the banks of the river such as badminton courts. Unlike the installation of paving for road access in settlements, the construction of the foundation involved Hamlet Community Empowerment Institute (*LPMK*) in the range of 2001-2002.

In the middle of the relocation plan and local initiative to improve infrastructure, Jodipan Village visited by an internship university student group, Department of Communication Universitas Muhammadiyah Malang (UMM). Later, the group is popularly known as Guys of Public Relation (Guyspro). They were assigned by their lecturer to conduct an event which has to collaborate with real clients-in this case PT. Indiana, a paint company- and the society. After obtaining approval from the company and getting a form of activity in the form of painting, the next step is to determine the target of the activity. In a discussion conducted by Guyspro with the initial supervisors, the idea of the activity converged on the painting of an essential and iconic site in Malang. One of the initial descriptions of the iconic things in Malang is soccer that is closely related to the Arema Team. Then they thought of painting in the area of two soccer stadiums owned by Malang. However, after conducting discussions, for this group painting or staining the stadium did not provide benefits to the community, because it was only intended for football fans and residents of Malang. For them, restoration has a more significant effect on the stadium than painting.

The idea of painting was finally shifted from the stadium to the slum area in Malang. It is an idea given by practicum supervisors. The group then traced several slums in Malang and chose to carry out activities around the banks of the Brantas River. After doing some research on slums in Malang, it is known that there are 29 slums from 57 regions in Malang. One of the slums is Jodipan Village. Finally, the student group came to Jodipan Village and decided to make an event in the region. The location of Jodipan Village chosen because it has an attractive landscape when viewed from the Brantas River bridge and the area has a public facility in the form of a field that allows it to be used as an event. In addition, this group has the aim of initiating the process of managing slums. It is hoped that by making Jodipan as a slum village management activity, there will be growing awareness of other villages in Malang to improve. A member of Guyspro also conveyed it:

"We took the initiative to start the program, and we are sure that other villages will follow. Moreover, after the program was running, it turned out that many thematic villages appeared in Malang, even contested by the government."

This partnership initiates "recolour" the Jodipan's landscape. Guyspro members think that the fully-coloured Jodipan Village will be more interesting if it viewed from Brantas Bridge and it has enough space to organise an event. Besides, Guyspro would like to help the people to transform this village for better livelihood condition. Jodipan Village residents as the party who accept CSR offer are not passive agents. They have a significant role in this program and have a strong effort to improve their public facilities. The Jodipan community, which is represented by the neighbourhood coordinator, is also able to change the initial plan that has previous scheme only to paint one neighbourhood to be three neighbourhoods. This request is a requirement submitted by the neighbourhood coordinators to intervene other parties (Guyspro and PT Indana). As a result, a massive scale of painting project produces a new space of Jodipan Village, which has a high value to be an urban tourist destination.

The plan to expand the painting area proposed by community representatives is another problem that must be solved by Guyspro. Hearing the request, the Guyspro group felt pessimistic because they had to consider the request for additional funds to the PT. Indana. When meeting again with the company, there was a positive response given regarding the expansion of the painting area. The vice president even suggested expanding the area to increase the usefulness of the community as well as the company's image. PT. Indana also agreed to the request and asked Guyspro to reorganise the proposal. The agreement between the three parties, namely, Guyspro, PT Indana and the Jodipan community finally reaped results. From the agreement, the CSR activities of the company provide approximately three tons of paint equivalents to 300 million IDR. After all parties agreed, the painting process began on May 22, 2016 in the village. The agreement was seen from the renegotiation between Guyspro and the Company:

“This is the first event we made. Moreover, we are still afraid to ask for funds from the company. We afraid of being rude. When we were invited to the meeting with the vice president of Indana, he said why not all [three neighbourhood] painted? If only one is incomplete. If everything is all right, the funds will be all too. So that the image of the company is also great.”

The issue of the land title and river normalisation had become a problem in painting activities in the village of Jodipan. The Guyspro party only found out that there was an issue of Jodipan Village which would be moved through a normalisation policy. Nevertheless, the Guyspro group continued the program. As the Guyspro representative said:

“We do not know that Jodipan will be evicted, we understand when a resident told me about it. At that time the program was halfway through. Finally, we are determined to continue the program; the risk is that we take responsibility later. The important thing is that our intentions are good”.



Figure 2.

Kampung jodipan before and after the painting project

Source: Guyspro and researcher's documentation

During the painting project, many local tourists were visiting Jodipan Village. Those tourists, mostly teenagers, were interested to see Jodipan Village, which has a unique landscape. At first sight of “new Jodipan Village” tourist activities just hung out and took the picture in some spots, mostly in the front of houses. As the months went by, Jodipan Village went viral in social media. Consequently, public and media scrutiny go to Jodipan Village. Eventually, the slum perception has faded away from this area.

Blessing in disguise: Redefining and organizing Jodipan Village as a tourist area

In maintaining Jodipan Village, neighbourhood coordinators initiate to build a team manager in order to control and to manage the flow of coordination between the internal stakeholders. The team manager consists of one managing coordinator, and three collegial managers, one secretary, etc. Every position has a specific task. For instance, the managing coordinator should control collegial managers, as the representatives in every three neighbourhoods, who have some specifics program based on the

neighbourhood needs and aspirations. Later, the secretary is doing accounting and filling jobs. The treasurer maintains the cash flows and the security coordinator dispatches and assigns the security roster. Moreover, the women representatives receive any inputs and ideas, especially from housewives. In collaborating with urban village, this team manager includes one representative from Village Community Empowerment Institute or *Lembaga Pemberdayaan Masyarakat Kelurahan (LPMK)*.

According to the KWJ management team coordinator, all local communities are highly expected to participate in the management and benefit from the presence of colourful villages. In its implementation, it is mandatory; people who are empowered in the management of KWJ are residents of the KWJ itself. "All management, ticket keepers, parking, traders are residents here. We empower citizens, basically how we manage our village independently". Most of the programs are designed to maintain KWJ such as printing the ticket pass, repainting, organising parking lots, etc. All those activities have a priority to empower housewives and unemployment-mostly high school graduate-in Jodipan Village. Ticket management is one of the efforts made to get income funds used for management of KWJ. At each entrance at neighbourhood six, seven, and nine; one-three people served as ticket guards. The majority of KWJ ticket guards are women, especially housewives. Every day the guards are given five tickets. In each of these bonds, there are 100 ticket stickers valued at 2.000 IDR each ticket. They are given a wage of 20% of each ticket sold or in the amount of 40.000 IDR if the two tickets sold, then the wages obtained will be duplicated, so it goes on while 80% of sales utilized for KWJ maintenance.

As the time rounds by, Jodipan people get used to their new environment. Today, Jodipan people have a strong effort to keep their neighbourhood clean. Eventually, the discarding garbage habit into the river significantly decreases. It should be noted that tourism development in KWJ is very different from other slum tourism such as in Favela Rio, Brazil and New Delhi, India which commodifies the poor and offers criminal sensation (Costas 2011, Sengupta 2010). In contrary, Jodipan community offers the cleanliness, hospitality, and creativity, which have aesthetic values (Pigliasco 2010:161, Das & Randeria 2015:9). If in the past, the majority of people throwing garbage into the river, now the management team is making a waste management program. As one resident said, "Yes, in the past we dump garbage into the river, the orange troopers (janitor), they want to wait on the upside, they do not want to go down here, they say that are reluctant to do that. "Looking at the problem of waste, a solution must be found; the KWJ management team has empowered a resident of neighbourhood seven KWJ to manage waste. The garbage collectors usually start duty at 6:30 a.m. by using garbage carts. The salary is given by the Chairperson of hamlet two from the sale of the KWJ ticket.

To maintain the sustainability of this thematic village, which initially turned into a colourful village, the management team added visual ideas to the walls of the residents' houses. The ideas are then manifested in several forms, for example, like painting murals, making various kinds of decorations around the KWJ. The first mural painting that appeared first located on the wall of the house of Chairman hamlet two. After the first mural painting finished, it turned out that the residents gave a good response. Residents were so interested and wanted that the walls of his house also be painted. According to mural artists from the village, initially, there were no residents who wanted the walls of his house to be painted. "Initially, no one wanted to, then I submitted the idea to hamlet coordinator, and he agreed, but could not pay. Finally, I painted the walls of his house, from where the residents turned out to ask too." The painter gets an income of 200.000 IDR for one painting after the management team gets income from ticketing. Now besides painted houses, mural paintings provide an attraction for tourists visiting KWJ.

Revenues from ticket sales and parking are also used to paint roads. With this income, the management team bought paint at PT. Indana. Because they already have a relationship with the company, they get a discount. Street painting is done at night (because there are no tourists) at around 8:00 p.m. Painting is carried out jointly by each citizen on each road in the neighbourhood. This is a form of community participation in environmental preservation. Within two months, the road around KWJ is repainted so that it still looks attractive. Besides, the management team also accommodates local

people's creativity to develop tourist spots in the Jodipan Village. The result of the creativity of the residents that emerged when the research was carried out was by producing tourist spots by using umbrellas and masks.



Figure 3.

Creating tourist's spot

Source: Researcher's documentation

Furthermore, communities get financial benefits from tourism activities. In this case, housewives groups are actively involved in microeconomic activities; they open a small coffee shop in front of their houses. On the other hand, the unemployment groups create various crafts, memorabilia t-shirt, and open the merchandise shop. Responding to tourists who came to Jodipan village, the community began to get involved in the informal economy. According to the residents' explanation, at first, the residents were reluctant to take advantage of economic opportunities to trade. Most residents do not want to trade because of shame. A resident named Yani was one of the first traders to start his business. "Initially embarrassed, I brought around the ice with a basket, now I am used to it". Currently, he has obtained a stall near the public space field in Jodipan by selling snacks and instant noodles. The income earned is 50.000-100.000 IDR on weekdays. However, it can increase on holidays such as Saturday and Sunday with reaching 300.000-500.000 IDR.

In addition to managing ticketing and street vendors, managers of the Jodipan village also manage parking lots. Empowerment in parking management is intended for men, unemployed, especially young people. According to Mr Ismail, many young people in KWJ are unemployed. They usually become buskers or road controllers (Mr Ogah). At present, there are approximately 15 parking guard members divided into two groups (A and B). The division into two groups is intended so that there is no envy between parking guards. The division of time in maintaining parking is group A in the first week of guarding at three parking lot points (neighbourhood six, seven, and nine) and group B in the following week, and so on. Parking guard usually earns between 75.000-100.000 IDR each day.



Figure 4.

New economic activities in Jodipan

Source: Researcher's documentation

The government supports the changes that have taken place in Jodipan Village, and even the government will develop this program into a thematic village program in Malang. "This has become

a program. Good if students have initiated it with CSR assistance. Hopefully, this improvement trend will become viral, which then increases people's awareness to reduce the slums of their respective regions" (suryamalang.tribunnews.com). At present, other thematic villages are trying to find the potential that will be offered to tourists, such as the blue village. Recently, the government provided the infrastructure support by opening a park and building and a new bridge which connects Jodipan Village and Ksatrian. Although government looks indecisive regarding the policy and it does not give legality to Jodipan Village, the presence of the government apparatus allows the inhabitants to get their right as citizens in having a place to live inside the grey area. As mentioned by Scheyvens (Booyens & Rogerson 2019:53), an urban tourism should embrace a sense of fair tourism that delivers benefits to both tourists and residents, bridge bonds of solidarity between guests and the hosts, promote mutual understanding, enhance the self-sufficiency and self-determination of local communities, and maximize local economic, cultural, and social impacts.

Conclusion

Informal settlements, the slums, are considered as the prominent issues which appear in the urban area. Nowadays, not only government agencies as the central authorities but also other parties and actors have accesses to manage the informal settlement. In the Jodipan case, many actors, such as university students (Guyspro), PT. Indiana and the local people have participated and involved in managing Jodipan Village. Each actor has distinctive strategies to negotiate with other parties in creating social engineering in Jodipan Village. Furthermore, from a citizenship perspective, Jodipan Village communities have repositioned their social status from slum inhabitants to become influential citizens by reconstructing and redefining their neighbourhood from the slum to be an attractive tourist area. Besides, they also take the economic opportunities for local people, such as ticket management, traders, and creative workers which lead to reclaim their space as a place to live as well as the place to work and those actions are parts of the negotiation process to the government.

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