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Editor :
Dr. Eng. Puspita Dirgahayani



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School of Architecture, Planning, and Policy Development
Institut Teknologi Bandung

The Proceeding of Planocosmo National Conference aim to disseminate ideas for information and discussion. Comments or arguments for improvement of their presentation are welcome. The views expressed in the papers are those of the authors and do not necessarily reflect those of the School of Architecture, Planning, and Policy Development.

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PREFACE

This proceeding is a collection of the selected papers that were presented in the 1st Planocosmo International Conference: Making Planning Works - Bridging the Gaps between Planning and its Implementation. The conference was hosted by the Regional and City Planning Program, *Institut Teknologi Bandung* (ITB) in October, 8th-9th 2012 as part of the event series in commemorating the 30th anniversary of the Regional and City Planning Graduate Program of ITB. The name of the conference, Planocosmo, refers to “planning cosmologically cosmopolitan society”. Cosmopolitan society is an ideal condition of pluralistic, tolerant and civilized society while cosmological planning is a spatial planning process based on knowledge about strength and balance of the universe. This 1st Planocosmo International Conference facilitated the sharing and exchange of the up to date research and practices between scholars from diverse disciplines of urban planning, infrastructure development, public economics, disaster management, information and computer technology, to respond to various problems encountered during implementation of the plan in complex situations. The conference featured two keynote speeches from **Prof. Armida S. Alisjahbana (Minister of National Development Planning Agency/Bappenas)** and **Dr. Mari Elka Pangestu (Minister of Tourism and Creative Economy)**. It also invited six internationally renowned scholars: **Prof. Christopher Silver (University of Florida, USA); Prof. Iwan J. Azis (Cornell University, USA); Prof. Johan Woltjer (RuG/Groningen University, Netherland); Prof. Richard LeGates (San Fransisco State University, USA); Prof. Tommy Firman (Institut Teknologi Bandung, Indonesia); and Dr. Rajib Shaw (Kyoto University, Japan).**

The papers discussed a wide range of issues related to the central theme of the conference that aimed to address the growing concerns on the discrepancies between the high economic growth and the rise of middle-class groups with the physical and non-physical development in the contemporary society that caused a number of urban problems such as traffic jam, environmental problems, and social clashes. These situations led toward inefficient urban and regional economic system and injustice spatial arrangements. Consequently, the pursuit towards sustainable development becomes more challenging than ever. Proper planning is crucial. However, the implementation of regional and city plan is not as easy as 1-2-3. There are plenty of factors involved, particularly soft factors, such as, among others, political power, bureaucracy, institutional framework, and financial aspect. In contemporary planning theory, it is widely accepted that content and interaction, and facts and values, are intertwined. Given such complexity, innovative solutions are needed to narrow the gap.

The discussion of the conference's theme was organized into six tracks, which consist of urban innovation and smart urban design; innovations in regional planning and policy; urban and regional infrastructure financing, budgeting, and management; ICT in urban and regional planning; implication of environment, disaster, and climate change in planning; and creative economy and tourism planning. The urban innovation and smart urban design track was chaired by **Dr. Iwan Kustiwan** (Head of Undergraduate Program, the ITB). Papers presented in this track discuss recent development and innovation of urban planning and design to address the contemporary urban problems toward green and sustainable urban development. The second track, Innovations in regional planning and policy, was chaired by **Prof. Benedictus Kombaitan** (Dean of the School of Architecture, Planning, and Policy Development, ITB). Papers presented in this track discuss recent development and innovations of planning and policy to address contemporary regional development issues such as mega-urban and peri-urban development, globalization and its impacts on city system; coastal and river basin management, and so on. The third track, urban and regional infrastructure financing, budgeting, and management, was chaired by **Dr. Heru Purboyo** (Regional and City Planning, ITB). The papers presented in this track discuss the strategies and policy options for regional infrastructure development and provision. The fourth track, ICT in urban and regional planning, was chaired by **Prof. Roos Akbar** (Regional and City Planning, ITB). The papers presented in this track discuss the application of information and communication technology to enhance the urban and regional planning processes. The fifth track, implication of environment, disaster, and climate change in planning, was chaired by **Djoko S.A. Suroso, PhD.** (Regional and City Planning, ITB). The track highlights the need to integrate recent development in research and practices related to environmental sustainability, disaster, and climate change into planning process. The sixth track, creative economy and tourism planning, was chaired by **Arief Rosyidie, Ph.D.** (Regional and City Planning, ITB). The track discusses the recent trend of tourism and creative economy and their important roles for economic development.

The completion of this proceeding is indebted to the 1st Planocosmo International Conference organizing committee and student volunteers who have been working for the success of the conference as well as for the completion of this proceeding. The greatest gratitude is given to conference organizing committee members who had been working tirelessly to prepare the conference and to collect, review, compile, edit, and to finalize proceeding. The highest appreciation is also submitted to the student of the Regional and City Planning Program, ITB, who have been willing to help in organizing the overall conference event. Acknowledgement is also expressed to Wilmar A. Salim, PhD. and Dr. Iwan Kustiwan for their friendly and warm technical guidance throughout the preparation and during the conference event. The high gratitude is also expressed to Staff for Administration for their reliable administrative support during the preparation and the actual event of the conference.

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Keynote Speaker

Prof. Dr. Armida Alisjahbana, SE., MA. (The Minister of National Planning Agency)*

Dr. Mari Elka Pangestu (The Minister of Tourism & Creative Economy)*

PLENNARY SESSION 1

DEMOGRAPHIC PATTERNS OF INDONESIA'S URBANIZATION, 2000-2010: CONTINUITY AND CHANGE AT THE MACRO LEVEL

GLOBAL ATTRIBUTES OF PERI-URBAN DEVELOPMENT AND PLANNING

CHINA'S COORDINATED URBAN-RURAL DEVELOPMENT, URBAN-RURAL LAND LINKING POLICY, AND DEVELOPMENT VALUE TRANSFER

Zaenuddin, Dundin., 2002. *Strategi Pengembangan Modal Sosial Budaya Kewirausahaan, Pengembangan Modal Sosial Kewirausahaan di Era Otonomi Daerah*. Jakarta: Pusat Penelitian Kemasyarakatan dan Kebudayaan (PMB) – LIPI.

MARKET AS A NETWORK OF CULTURAL SPREAD IN BANTUL REGENCY, YOGYAKARTA SPECIAL REGION

Endy Marlina¹, Arya Ronald², Sudaryono³, Atyanto Dharoko⁴

Abstract

The study which aimed to uncover the values underlying the creation and development of the market in Bantul regency is base on the idea that space can be viewed as a space (physical form that can be seen visually) and as a place (the container of human activities that may reflect cultural values of the user). Diverse activity of the user and spatial order which grows comprehensively in market related to three aspects, they are physical order, social order, and human activities.

This study was conducted with the paradigm of phenomenology as a descriptive method with a rigorous systematic to explain the phenomenon known by direct awareness.

This study found that *pekenan* as an economic mobilization system of community in Bantul regency is dominated by social values that develop a market as a socioeconomic space. Market as an economic activity container has a major role as a social networking in Bantul regency. This is an important node in order to disseminate of culture in the district of Bantul.

This study also found that the cultural values underlying the economic activity in the market is togetherness, partnership, civility, and harmony. These value is the local wisdoms of the people which was support the recovery activity post earth quake 2006 in Bantul regency.

1. Introduction

Space can be seen as a space itself - physical formations that can be seen visually, and as a place - a container of human activities that reflect the values and culture of its users (Schulz, 1977). Once created, the space will grow and develop along with the users (Habracken, 1998). This activity is give breath, meaning, and value to the space. It also occurs in markets in Bantul regency, Yogyakarta. As a reflection of the values and culture of its users, the establishment and the use of this market describe the influences of people economic activities to the space and the influences of the space to the user's activities.

Basically, market can be seen as a reflections of psychological, social, and cultural of

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the user (developed from Lawson, 2001). In this case, the use of the market can be assessed as a system of ideas, actions, and the form of the space itself as a result of man's work (Koentjaraningrat, 1990). The persistence of the economic sector in Bantul regency should be studied in depth to reveal the culture and local values that proven to maintain the continuity of the community's life, especially the economically weak ones.

2. Analysis

The spatial relationship between the space and human underlies the understanding that setting contains three aspects, they are: human beings as actors, variety of activities, and the cultural value system formed by the interaction between humans and space. The relationship between environment and human behavior emphasized the cultural background of human's way of life, beliefs, values and norms, which will determine a human's behavior, as reflected in the way of life and role in society. Furthermore, cultural and social context will determine the activity system or human activity. This specific character could form an identity of a space generally called sense of place.

In Bantul regency, despite the economic activity is planned to developed in the markets, there are linkages between the home and the market in the setting of the people's economic activities, namely:

- a. House / village as a production place - market as a sales place;
- b. Market as the primary sales place - House / village as a secondary sales place;
- c. House / village as a storage place / warehouse - market as a displays place;
- d. House / village as a sales place - market as a wholesale place.

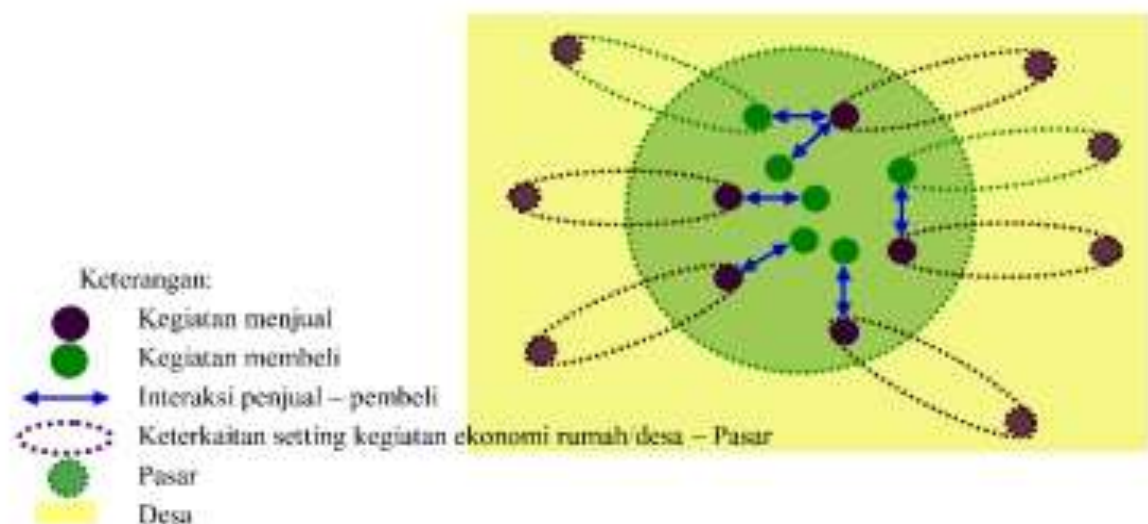


Figure 1. Setting of linkages between the home and the market in the setting of the people's economic activities in Bantul regency

The society of Bantul regency which has Javanese cultural background uses the



market not only to facilitate the functions of the economy, but also to accommodate other functions such as social function. The society's response to the system of economic activity is also influenced by local values prevailing in the society. The cultural aspect as the most influence element on the human response to this system becomes dominant when the man comprehensively seen as the main user of the space. The close relationship between human, activities, and a growing cultural value system shows the interplay between physical and cultural environment. In other words, a physical setting has role and influence in the cultural development of the society.

2.1. Systems of *Pekenan*: Mobility of Economic Activity Develop Multisystem of Community's Life

Trade is an essential economic activity for the Javanese. A region which has a stable trading means has a good and dynamic economic development. This conditions called *gemah ripah loh jinawi* (Anshoriy, 2008). *Gemah* is related to the busyness of the trade. People are selling goods in the market without feeling tired and sleepy day and night. This is done in order to earn money to live and to support relatives and prosperity. *Ripah* refers to the hustle of a region. The allure of a region makes people from other areas come in droves to live in there or sometimes just have a picnic. *Loh* means fertility. Fertile soils have high agricultural potential and capable to prosperous its society by good management. *Jinawi* means that the prices of goods are mostly cheap. The daily needs can be accessed easily. The purchasing power gap between the Able and the Unable would not be too wide (Anshoriy, 2008).

In this study, market observed as a place for buying and selling (*bakulan*) for community. *Bakulan* activities carried out traditionally without a lot of help of modern equipment and new technologies. The entry point of this research is *bakulan* activities. This means that most of the actors do *bakulan* or other supporting activities. This research also found that activity in the market not only *bakulan*, but also developed other activities that have larger social value. These activities develop specific atmosphere on the markets observed. One of the thew of *bakulan* in this study is the system of *pekenan* (the rotation system of the market in 5 (five) days of Javanese calendar).

The Javanese in pre Islam periode recognize the day turnaround are not only seven days turnaround, but from 2 to 10 days turnaround. Weeks are called by names *dwiwara* (2 days turnaround), *triwara* (3 days turnaround), *caturwara* (4 days turnaround), *pancawara* (5 days turnaround), *sadwara* (6 days turnaround), *saptawara* (7 days turnaround), *astawara* (8 days turnaround) and *sangawara* (9 days turnaround). Today only the last of five days turnaround and seven days turnaround were used. Week consists of five days called pasar by the Javanese and consist of the days: *Legi*, *Paing*, *Pon*, *Wage*, and *Kliwon*. Week of seven days: Sunday / *Radite*, Monday / *Soma*, Tuesday / *Anggara*, Wednesday / *Buddhist*, Thursday / *Respati*, Friday / *Sukra*, and Saturday / *Tumpak* / *Saniscara*.



Bakulan activity have been developed in society of ancient Javanese. Depiction of the people who come from one village to another to trade on *pasar* (*pekenan*) days is explained in an inscription called Pangumulan A of year 824 Saka (902 M) (Nastiti, 2003). On *pasar* (*pekenan*) days, traders from many villages bring their wares to market overland by wagon, horse, or on foot; also over river by boat.

From the time of Ancient Mataram only two inscriptions pertaining market they are the inscription of Turyan and the inscription of Muncan year 866 Saka (944 M) (Nastiti, 2003). In both inscriptions, the word '*pkan*' contextually translated as 'the market'. However, it is possible that the word '*pkan*' is also interpreted as a field, which at certain days (days *pekenan*) used for the late nights, while on other days it can be used for other activities. It is also in line with the inscription of Gulun-gulun year 851 Saka (929 AD) and the inscription of Jru-jru in 852 Saka (930 M), which tells of the use of '*pkan*' for the ceremony (Nastiti, 2003). Depicted in the reliefs of Borobudur market activity that illustrates some of the traders carrying their goods, and a woman was tying down a jackfruit under the tree that full of fruit. The reliefs depict market located in an open field (Nastiti, 2003). The above description illustrates that the physical market in the village of Ancient Mataram might be an open field. On *pasar* (*pekenan*) days which held once or twice a week the field was used as a market, while on other days the field can be used for other activities.

System of *pekenan* is a rotation system of the market in *pekenan* cycle (five days a week) at Bantul regency. In this system, trading activity in these markets is fluctuated, reaching its peak one day of the five-days turnaround in the cycle of the Javanese calendar. At this time, most of the markets in Bantul regency is open daily, however, the intensity of trading activity is not the same every day. The peak day of the market is on the *pekenan* day.

Rotation system of the market has grown in ancient Javanese society. The rotation was developed by the government at the past and was aimed to bring equality in social welfare. People who have achieved a surplus, beginning to realize that their daily needs cannot be met by their own production. Therefore, other items needed to complete those requirements. Moreover, people also need a place to distribute their products. This underlies the development of *bakulan* activity.

The market is also a symbolic meaning of the government. Market presence in the region shows that the security of the region is guaranteed to make transactions of *bakulan*. Thus, the authorities deemed able to give protection to the people (Nastiti, 2003).

Until now, the market in Bantul regency is still become the most chosen place to develop economic activity. The system of economic activity illustrates economic order prevailing in the society, which is closely related to specific social order. It describes the system of norms or rules concerning community daily activities (Zoetmulder, dalam Nastiti, 2003). Social order that underlie human activity cannot



be separated from the cultural of community, is a manifestation of the various responses formulated and systematized of all the necessities of life (Herskovits, dalam Nastiti, 2003), and is closely related to religion, economic and livelihood, kinship, marriage, ethics, and art (Hadiatmaja, 2009).

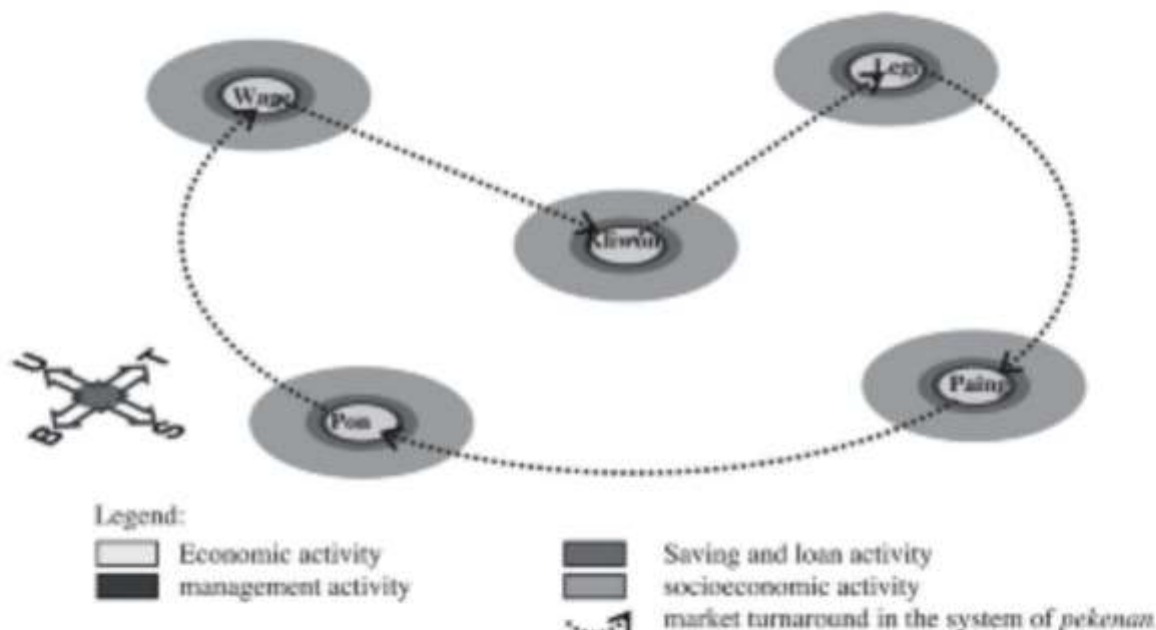


Figure 2. The rotation of market in *Pancawara* cycle (*pekenan*)

One of the prevailing understanding in the Javanese is familiar '*Ratu Adil* (fair queen)' where welfare is a priority, as the realization of the principle of 'balance', which means not only political but also the balance of the economy – welfare for all (Hadiatmaja, 2009). In the system of people's economic activities in Bantul regency, this principle is achieved by the deployment strategy of economic activity. It is realized with the development of market mobility and can become a generator of regional growth in Bantul regency. Most markets in Bantul regency fluctuates with the cycle of five (5) days according to the Javanese calendar (*Legi, Pahing, Pon, Wage, and Kliwon*). Every one day in a five-day turnaround market has the highest intensity of economic activity. This cycle is referred to local society as '*pekenan / pasaran*', which is derived from the word '*market*', to describe the timing of the market in the region. *Pekenan* market occurs on a day differently among markets. With such a system, economic activity will rotate / move from one place to another, so that economic transactions will evenly in various regions.

The development of economic activity in a place certainly not suddenly occur in a large scale, but through a growth process that reflects the growth of a region. Strong support resulted in the rapid development of a market.

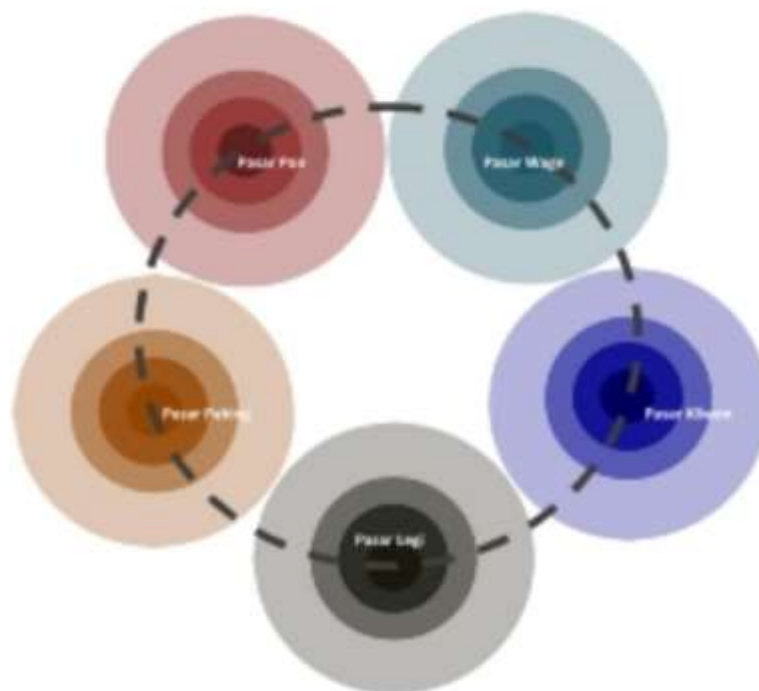


Figure 3. Widespread network of people's economic activities have an impact on the widespread of growth of the region.

Generally, the society of Bantul regency implement economic order with the aim of achieving prosperity for its members. Relationships in society is basically an embodiment of the relationships among people. In the context of economic activity, this relationship is evident in the relationship between the merchant-buyer-manager, as well as the relationships among traders, among buyers, and among managers. More broadly, the relationship is then developed include the scope of the order, the relationship between merchant families, between families buyer, inter-family managers, as well as the relationship between family members merchant-buyer-manager. The interaction of economic activity led to something:

a. Establish a culture system of pekenan

Mobility of the actors of economic activity in Bantul regency has impact on the spread and the acculturation of society cultural. Each of the actors of economic activity is always has a cultural background. In the beginning the actors of these activities were entirely Javanese. But in its development, this activity involves widespread economic actors from different cultural backgrounds. Pekenan system resulted in turnaround of economic activity, impact on the turnaround of the actors of such activities. This rotation resulted in cultural interactions between the markets with other markets forming pekenan cultural system.

b. Establish information systems of pekenan.

In the interaction between traders - buyers - Market management and the interaction among traders, between buyers, and between managers, information transfer occurs. The flow of the information can be derived from the market itself or from home / villages of the economic actors. Mobility of the actors of economic activity from one place to another in the system of pekenan then formed a wider network of information, called information systems of pekenan.

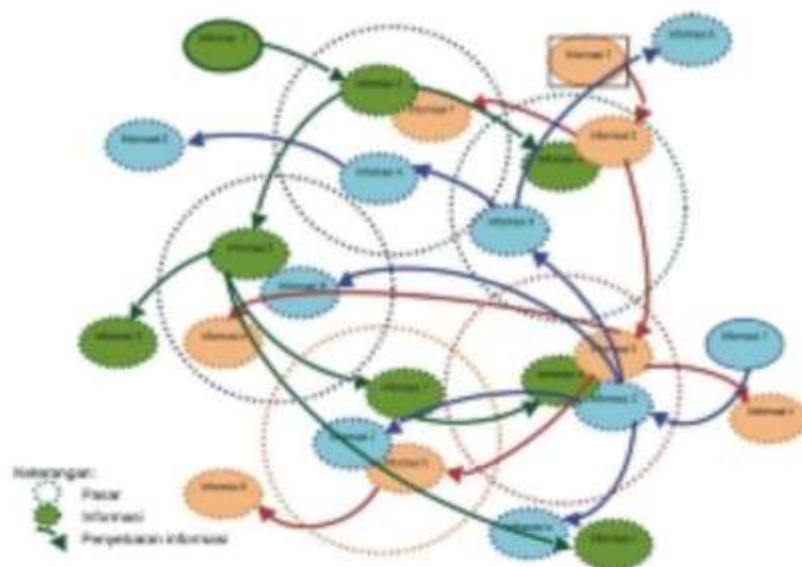


Figure 4. Pekenan system acts as a network of information and social communication

c. Establish a knowledge system of pekenan.

Interaction between people from different cultural backgrounds with different knowledge backgrounds followed by knowledge exchanges. People who interact in economic activity in the Markets in Bantul regency come from different backgrounds, such as different economic, characters, and cultural backgrounds. The interaction among the actors of economic activity also occurs between people with different skills and knowledge. The interaction was followed by social interaction, culture, and knowledge exchange among the actors. Mobility of the actors of economic activity from one place to another in the system of pekenan then formed a wider network of knowledge, knowledge systems of pekenan.

The development of various systems on the market indicate that the task of the market is not only as a place of economic activity, but also has a variety of task, namely: a place for recreation, a place for cultural dissemination media, a place for social interaction, media spreading of information and knowledge, even the place for settle that in fact is a cultural elements according Koentjaraningrat (2000). Thus, the market has a task in the spreading of the cultural society in general.

Market rotation developed as a mechanism of control and distribution of welfare for people in different areas. Market turnaround was developed in accordance with the concept of *panatur* of Javanese village society which is known as *mancapat*. On



Kliwon day, market held in main village which is in the center, *Legi* held in the eastern side of the main village, Market held in the southern side of the main village on *Paing*, *Pon* Market held in the main village next to the west, and the market is held in the northern side of the main village on *Wage*. Among the five markets, *Kliwon* market regarded as the center and of course the largest market. This concept includes the main village surrounded by four other villages in the four corners of the compass. However, perhaps the location of the villages are not exactly in the direction of the four winds, since in this direction there is a river, ocean, gulf, lake, and forest (Sumadio, in Poesponegoro, 1984). In addition to the concept of village harmony, *mancapat* also deals with common issues such as agrarian villages like irrigation and security (Sunarti, 2003).

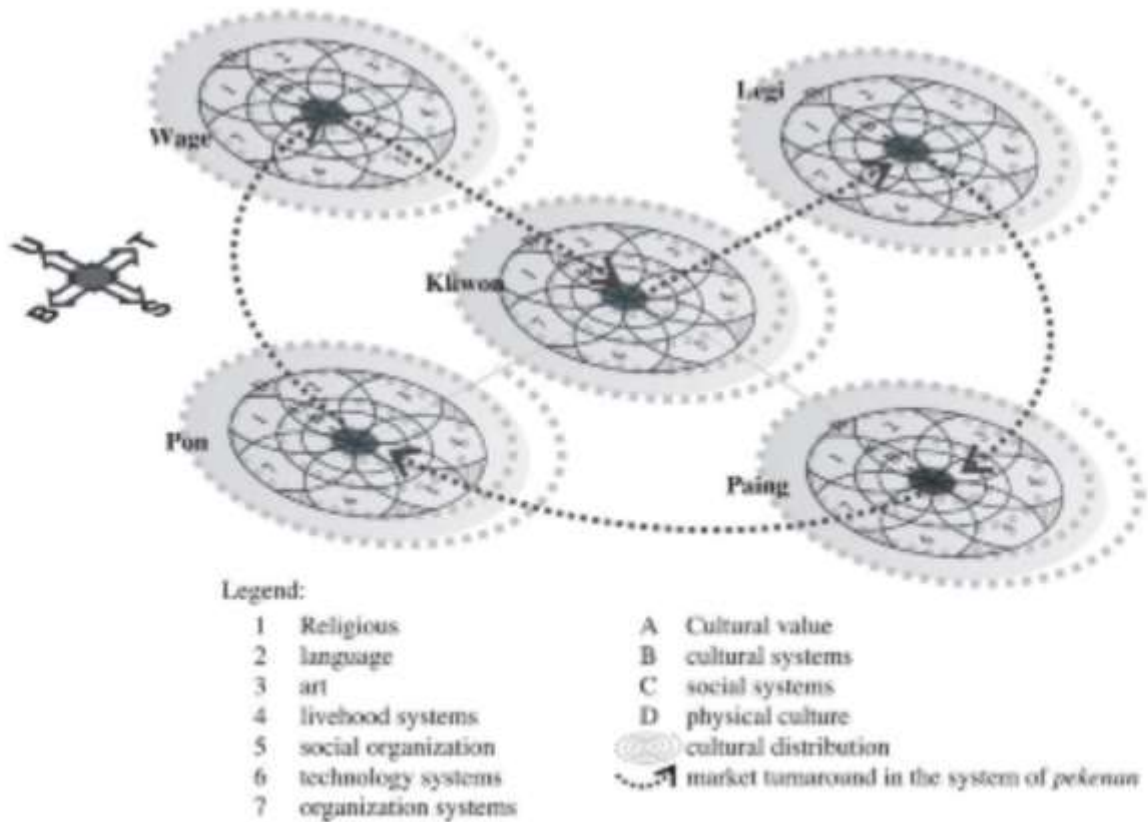


Figure 5. The task of the system of *pekenan* in the spread of the social cultural of the society

In the current location of the study, some *bakul* do *bakulan* activities every day in the same market (*bakul dinan*) and others do *bakulan* in some markets following the rotation of the market (*bakul pekenan*). Variations of the market cycle that followed by *bakul pekenan* are not always the same. This is based on their own accord or following other *bakul* from the same village without any other binding regulations. Harmony among villages/markets then not only limited to the five villages / markets only, but extends to the villages located further and include a wider area.

The rotation of this markets shows that there is a good cooperation among the markets involving residents of the villages concerned. With the implementation of the rotation system, the producers and consumers have to keep attention to the market days, so they know where the market takes place. The linkage among this markets further strengthens the need for the term 'system' in talks about *bakulan* activities at Bantul regency. Expansion of market rotation system in the wider region confirmed the task of the market as a node in the spread of cultural society.

2.2. Mukti Siji Mukti Kabeh, the Understanding of Balance of Economic Activity

Mobility of the actors of economic activities in Bantul regency impacts to the development of various systems in community's life. In addition to developing a system of economic activities of the people, it is also developing systems that constitute the social system, which often become more dominant in the development of the economic system of the people. This system implements the principle of 'balance' and 'harmony' with the realization of the following: 1) System of pekenan acts as a network of information and social communication, 2) system of pekenan acts as a network of mutual aid; 3) System of pekenan acts as religious networks, and 4) System of pekenan act as a network of equilibrium (*Mukti Mukti Siji Kabeh*).

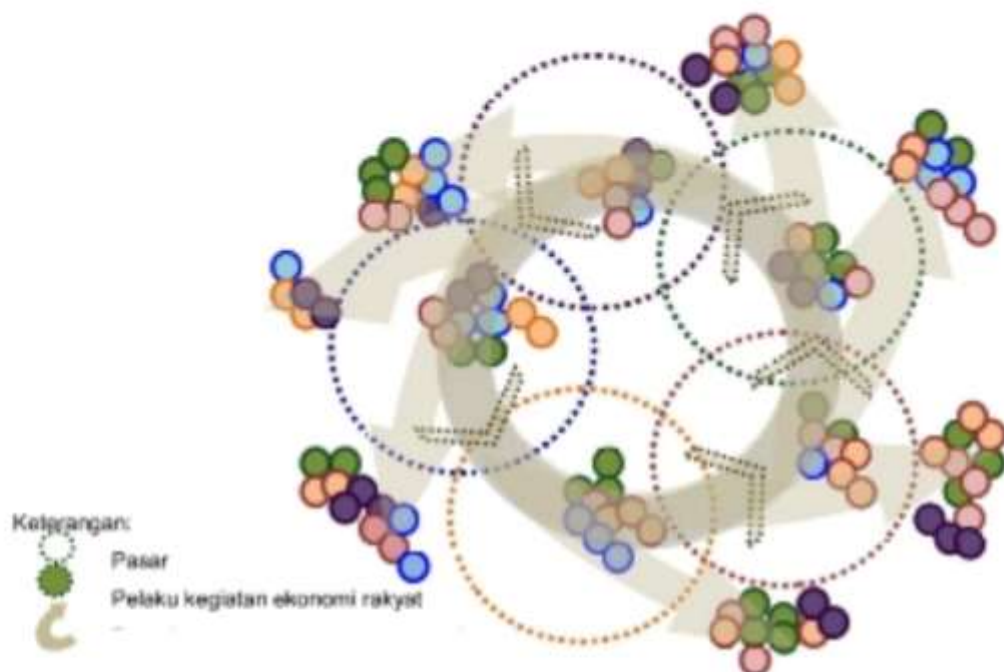


Figure 6. System of pekenan acts as a network of mutual aid and network of equilibrium (*Mukti Mukti Siji Kabeh*)

2.3. System of Pekenan Forming a Social Support Distribution in Community's Social Life

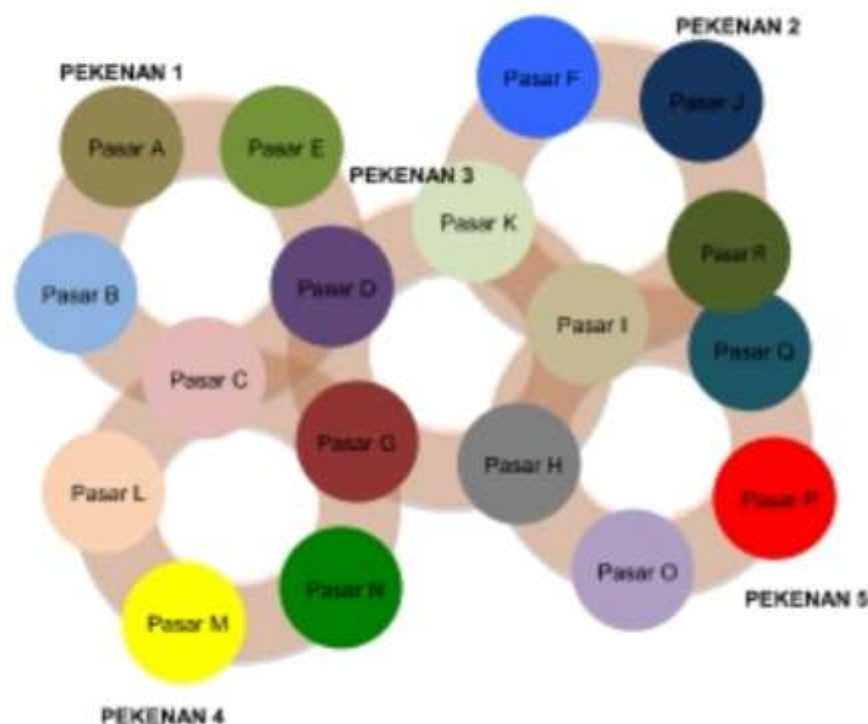


Figure 7. System of multi-pekenan of economic activities of the people in Bantul regency

System of *pekenan* in Bantul regency develop to turnaround of economic activity and economic actors from one market to another market according to the Javanese calendar. Turnaround of economic activity is not only limited to five (5) markets only, but also includes other Markets. It is growing because many circles of *pekenan* are overlapped one to another evolved into a *multi pekenan*. In community's life, this system acts as a network of social support distribution in the form of mutual cooperation and equilibrium.

Market rotation is an implementation of the concept of harmony and cooperation among markets. In accordance with the initial goal, the rotation system is intended to distribute of welfare society at large. This is a strategy to avoid any potential of jealousy among villages that would easily provoke conflicts. Strategies to prevent conflict is develop value of *paseduduran*. This value should always be maintained and preserved by eliminating the potential conflicts that could lead to a schism.

The rotation system of market adjusts with *mancapat* concept, the concept of harmony and cooperation among villages. This research also found the close linkages between the activities of *bakulan* with a variety of other life activities systems. This suggests that in a broader scale of the village, there is also value of *paseduduran* that underlying the concept of harmony and cooperation among the villages (*mancapat*).

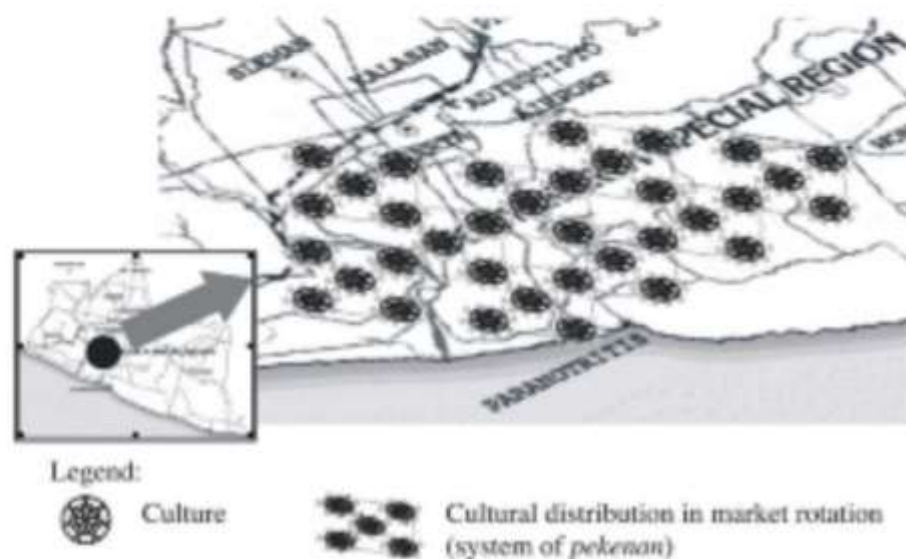


Figure 8. Illustration of the task of rotation of market (*pancawara*) on the spread of the culture in a broader scale

3. Conclusions

Systems of *pekenan*, economic order in the Javanese society, have a major role in the sustainability of the social life of the community. The system is built other various systems, mainly based on the realization of the principles of harmony and balance, which in terms of Java called *Mukti Siji Mukti Kabeh* (one survived all survived). Eventually these systems have a task to form social networks that play a role in the sustainability of community's life.

In the system of *pekenan*, economic activities placed in the moving market, evolves according to the Javanese calendar (*Paing, Pon, Wage, Kliwon, and Legi*). This system is a strategy to distribute economic activities aimed at achieving equitable welfare of the community in various regions in Java. Nowadays, with the development of the region and the demands of society, markets in Bantul regency no longer occur in *pekenan* day but every day. However, in each of the five days (*pekenan*) there will be a greatest intensity of economic activity in the market.

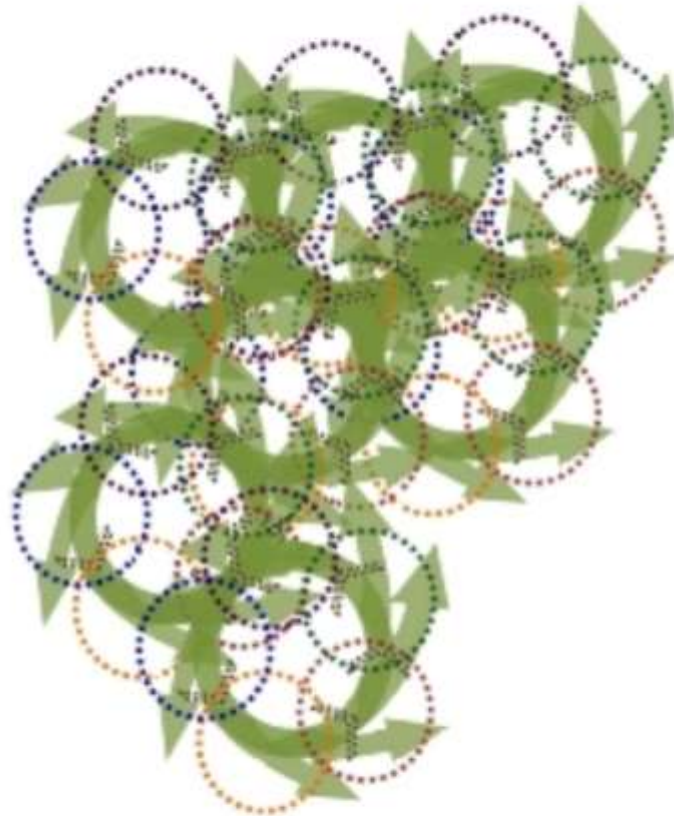


Figure 9. The *multipekenan* acts as network of social support distribution in the form of networks of mutual aid and equilibrium so that preserve the sustainability of community's social life.

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