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SOCIOCULTURAL LANDSCAPE OF RURAL COMMUNITY IN NEW TOWN DEVELOPMENT OF BUMI SERPONG DAMAI CITY KOTA TANGERANG SELATAN, INDONESIA

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Abstract

Bumi Serpong Damai City, a New Town Development in Kecamatan (District) Serpong, Kota Tangerang Selatan, Indonesia, is causing many changes in land usage in its development area and also a flow of immigrants into this area. This phenomenon is causing rural settlement or kampung in this area to change in terms of land usage and population proportions, this kampung, namely Lengkong Ulama, is culturally very rich in traditional religious activities and education. The mentioned changes are affecting the social condition in communal and gathering activities within the kampung and can be explained by its spatial organization across generations. Methods in data gathering and data analysis in this research are done by qualitative methods, by using in-depth interview with snowballing sampling. Lengkong Ulama keeps its cultural value by having some strong Islamic institutes throughout generations and have a consistent gravitational system of notable places such as mosque and tomb, which creates a place identity in the village.

Keywords

Social Landscape, Rural Settlement, New Town Development, Spatial Organization

1. Introduction

Rural communities are facing many new challenges amidst modernizations of urban expansion. Displaced local settlements, decreasing agricultural land use, change in population proportion between locals and migrants, and diminishing cultural value of locals due to strong urban influence in rural area. Many cities across the world especially in developing country are experiencing this phenomenon, local government and several private sector developers are taking part in building new town in an area that has many rural communities.

The development of trade and entertainment areas, business central, and exclusive residential areas by BSD City, Kota Tangerang Selatan, Indonesia, resulted in urbanization in areas around traditional settlements as well as deurbanization and urbanization affecting the existing kampung conditions in the middle of the city. There are settlements that are missing and replaced with modern shopping center buildings. This also affects a village that has a high historical value, Kampung Lengkong Ulama, which also still has a strong religious cultural tie, marked by the number of madrassas (school) in the village and village morphology that extends follow the direction of Qibla, this village has useful habits of social activities for the villagers. A strong local and traditional values in a rural community in the middle of new age of society, technology, and economy is not only found in Indonesia, for instance in Zhu Stronghold, China, Hsin-Chao (2014), finds that Zhu Stronghold proves the effectiveness and usage of traditional practices in the modern new market economy. This case shows that the usage of local traditions and local value is based on ideas that cannot be easily replaced or overturned. the main objective of ritual traditions and practices in Zhu Stronghold is to develop community solidarity and particular social processes.

Since long time, Lengkong Ulama has produced many scholars. This becomes commonplace if there are many Kyai who have pilgrims scattered in the areas of Tangerang, South Tangerang, Bitung, Karawang, Bekasi, Bogor, Banten, and Sumedang at this time (Mian, 2001 in Khamdevi, 2012: Field Survey, 2018). This shows a very wide area of influence as well as the nature of a religious-based or *Ukhuwah Islamiyah* community. Lengkong Ulama village is also famous for its skill in calligraphy since the 1990s which is recognized to the international world (Septayuda, 2011), although the skill has now begun to decrease.

The very high land use change that occurred in Lengkong Ulama Village since BSD City built some settlement and trading area, then changed the social condition of the villages in Serpong District. Physical changes in the form of new city development BSD City along with the symptoms of deurbanization and suburbanization are changing the social conditions of society are depicted in the spatial order of activities gathered from generation to generation.

1.1 Study Area

Kampung Lengkong Ulama or Lengkong Kyai is one of the oldest villages in Pagedangan District. Its existence is known to have existed since Indonesia's pre-independence period, and now this village consists of two neighborhoods which is RT (*Rukun Tetangga*) 1 and RT 2. Geographically this village is located on coordinates -6.285 LS, 106.652 BT, the village is located south of Ci Sadane stream, next to north of the BSD City school facility, and is located east of De Cajuputi Residence housing built by BSD City. This village is famous for its long standing pesantren, as well as Muslim scholars who have a major influence on the teaching and spreading of Islam in Banten, especially in Tangerang

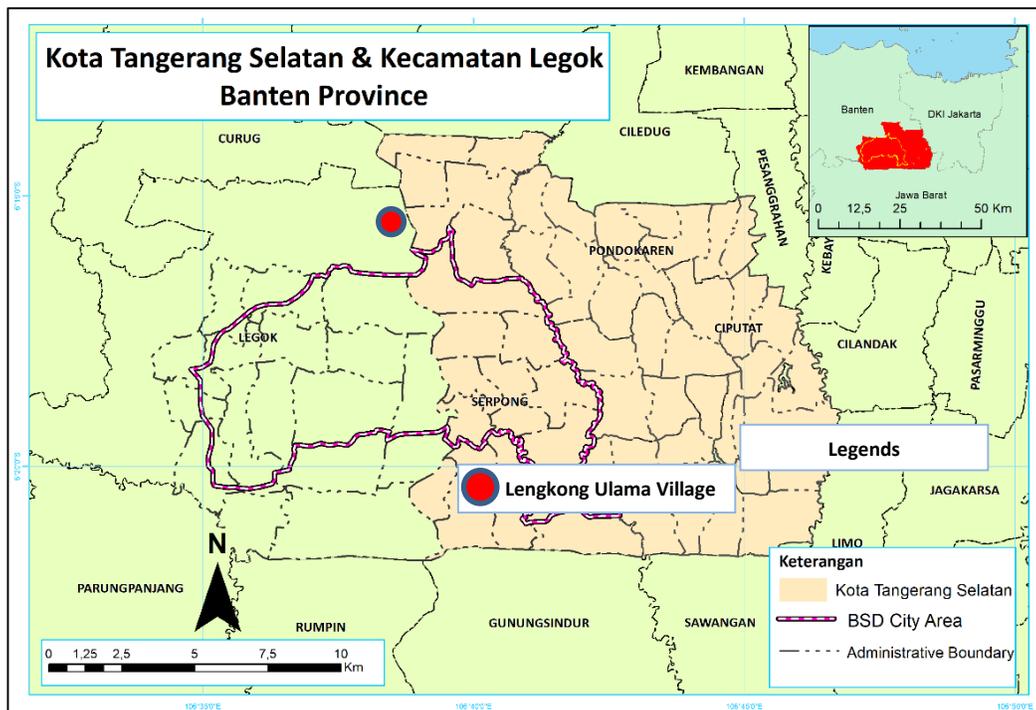


Figure 1: Kota Tangerang Selatan and Lengkong Ulama Village



Figure 2: *Satellite Image of Lengkok Ulama Village.*

2. Methodology

The approach used in this study is a qualitative approach. This approach was chosen to emphasize the interpretation of the social dynamics of the villagers in Serpong sub-district. This approach has properties that focus on the search for meaning, concepts, characteristics, symptoms, symbols, or descriptions of phenomena, which can be used with naturalistic or holistic ways to achieve a narrative interpretation (Yusuf, 2014).

Data collection in this study consists of two kinds of primary and secondary data collection. Secondary data retrieval is done through agencies, online documents, and to trace primary data to the field directly to obtain primary data, that is by way of observation and in-depth interviews. Data collecting technique conducted in this research using field observation method, in-depth interview with the method of deciding informant by snowballing, triangulation as an effort to confirm informant's answer through literature review, field observation result, and another informant's answer about the same topic.

Using Snowballing Sampling as a method of recruitment of informants, is selected to obtain information from the most proper informants and find out the problems according to the topic of research in the intended area. Therefore at the first stage in conducting in-depth interviews with Snowballing Sampling is started from the gatekeeper. The requirements of the gatekeeper are the indigenous people who recognize the local community leaders, as well as

identify the majority of indigenous villagers, then to this gatekeeper being asked about who knows and understands the case in relation to the research topic in the social situation in the research area. From the first informant, the second informant was obtained, which was the recommendation from the first informant. And so on until the information obtained from a complete range of people.

To get information about the location change of gathering activities as a sociocultural markers, there will be in-depth interviews and mental map usage in each generation by using indigenous family units divided into 3 generations which is now the grandparents or father / mother or children in a family.

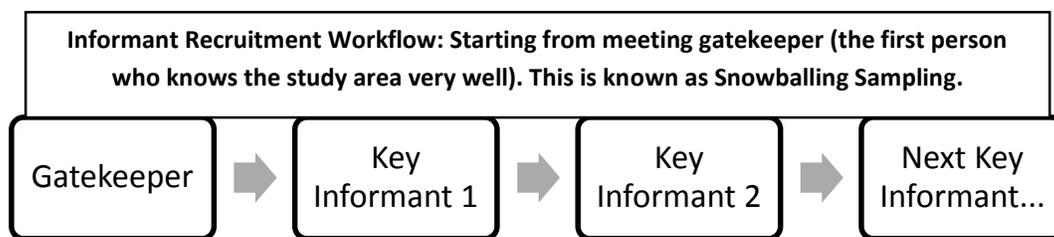


Figure 3: *Snowballing Sampling Recruitment.*

In qualitative research, there is the possibility that the predetermined problem may change when it is in the field, as there are more important and urgent things than what has been set or can limit a fraction of what has been previously formulated. Similarly, when conducting observations and in-depth interviews. Because the social situation has special characteristics, actors, places, and activities, it allows the appreciation of the researcher as the research instrument itself to be different in interpreting the meaning obtained. Therefore, it is necessary to check the validity of data collected so that no interpretation is incorrect or not following the concept, so it takes a credibility test. Test credibility can be done by extending the time of participation of researchers in the field, increasing diligence in observation, as well as data triangulation.

Person conducting a qualitative research is the research instrument itself, the validity of data is decided by commitment, involvement, and intensive research involvement. According to Yusuf (2014) researchers should be sure while the data is being collected is not yet convincing, not yet credible, then researchers should extend the time in the study area and continue to collect data while reviewing, tracking and analyzing the data that has been collected.

Researchers' persistence in making observations or in using data collection techniques will also decide the credibility of the data obtained (Yusuf, 2014). Various social situations in the field can lead to less favorable conditions for qualitative research that affect the process of data collection. Researchers should not be fixated on the visible or visible situation but must be willing to find out the actual conditions in tracing the social phenomenon holistically. On the other hand, researchers should also limit the position of researchers with the subject of research because the subjectivity of researchers can affect the results of research. The analysis should be based on the researchers' understanding of the culture, language, way of life of each informant (Yusuf, 2014).

3. Results

3.1 History of Lengkong Ulama

Since this village was founded by Raden Aria Wangsakara originating from Sumedang Sultanate, Lengkong Ulama has a long historical background, traditions and strong cultural values. In Lengkong Ulama there are village facilities such as mosques, mosques, ta'lim chamber buildings, citizens' tombs, pesantren and madrasah. The historical objects in this village are: Al-Muttaqin Mosque, Hutan Heroes of Raden Arya Wangsakara, Tomb of Kyai Mustaqim, Tomb of Kyai Azhari, Azhari Mosque and houses with architectural type of Betawi or Banten house. The population, social and cultural characteristic of the Lengkong Ulama residents is related from the history of this village, especially in the history of Tangerang struggle. Since the time of the Kingdom of Mataram, then during the struggle of Sultan Ageng Tirtayasa against Dutch VOC (Tjandrasmita, 2009), until the period of independence and the period of military aggression; The village also became one of Masyumi's headquarters (Mian, 1983 in Khamdevi, 2012) and also became the territory of Major Daan Mogot's headquarters before heading to the battle area, known as the "Lengkong Battle" (Seno, 2011).

3.2 Social and Cultural Dynamics

The existing settlement area in BSD City area has changed the characteristics of the population, as well as changes in the existing socio-cultural dynamics. It is recognizable from the characteristics of rural communities and transformed into urban communities or rural adaptation processes in urban systems. This process took place since BSD City started its construction in Lengkong Ulama, Lengkong Gudang, and Lengkong Wetan and surrounding area. Changes in the characteristics of the population and the socio-cultural dynamics of the population can be

seen from the decohesion symptoms occurring in the peri urban sphere, the changing forms of interaction between citizens and with the immigrants because of changes in the proportion of the inhabitants of the village.

Beumer (2010) and Yunus (2008) in each of their literature suggest that the apparent spatial transformation of rural land use changes into urban areas can lead to a process of social transformation with an emphasis on social decohesion. From a temporal perspective, it is not very visible symptoms and is not absolute as land use change, but through information from villagers as above, changes in population characteristics from generation to generation can be detected along with the development of BSD City Region.

Culturally, the way of dressing or how to get along with young groups and old groups Lengkong Ulama is now more modern than the style gloved in the past, but the identity of Islamic citizens Lengkong Ulama is still reflected from daily activities. This cannot be separated from the role of each generation in the village that are still active in religious matters, by continuing the noble Islamic values of the ancestors of the founder of Kampung Lengkong Ulama.

Socially, the development of the BSD City Area that transforms rural land functions into urban nature becomes an attracting force for immigrants living in the region, or for investors to develop the region. For the local people, "urbanizing" their village into two sides of the coins, one generation who appreciate the attention given BSD City for the villagers, in terms of work and assistance, although still have the skepticism and prefer the traditional atmosphere, and there are two generations and three who consider the existence of BSD City signify the progress of their territory. Local people have increased income from accessibility to work in BSD City, experiencing ease of mobilization due to improved road quality, and increasingly varied transportation options.

It was concluded that the Islamic identity marked by the way of speaking, behaving and dressing that the villagers showed in Lengkong Ulama became the uniqueness of this village in the past. From the history of the establishment of this village, Raden Aria Wangsakara chose the location of the village south of Ci Sadane, and between the forest to avoid the Dutch attack, Ustadz Mukhli (2018), described that the location of Lengkong Ulama is the safest environment for teaching and spreading Islam in Banten, especially Tangerang.

In the village, celebrations such as marriage, birth of a child, aqiqah, circumcision, or mourning a grieving family are carried out also around the neighborhood of residents by setting up tents, and collaboration in the field of self-consumption preparation by neighbors based on religious bond or *Ukhuwah Islamiyah*. This is what makes the identity of the village of Islam owned Lengkong Ulama still exist and many citizens who already holds the status of respected people as scholars or kyai and have congregations outside the village. These characteristics are formed from a conducive environment for studying Islam, sharpening the skills of Islamic art such as calligraphy, and producing many scholars' and kyai as described above.



Figure 4: *Traditional Marriage Ceremony in one of the locals' house.*

Lengkong Ulama has its own uniqueness from a village pattern like the village cosmology (village settlement pattern and sacred places spatial configuration) in Java Island, where tombs are placed higher than settlements. Lengkong Ulama village is also seen having a settlement pattern that follows the direction of Qibla, where the houses will be seen extending from the mosque towards the Qibla.

When Raden Arya Wangsakara, who was the founder of Lengkong Ulama, died, he was buried in a hill in the village. The placement of this tomb is similar to the grave-fed sultan or sunan in the Javanese community in general (Tjandrasasmita, 2009). So, it is with the tomb of his descendants which are a 'respected' clerics and respected scholars.

The placement of Muslim tombs in Java is a form of acculturation with previous religions, namely Animism (believes in powerful ancestral spirits), Hindu, and Buddha. The

placement of the tomb is usually in a higher place (mountain or hill) which is intended for kings. Like Sunan Gunung Jati Tomb Complex. Then close to the mosque, to the wali, kyai, and ulama. As in the Great Mosque of Banten, Demak Mosque, and Sendang Duwur (Mustopo et al., 2003).

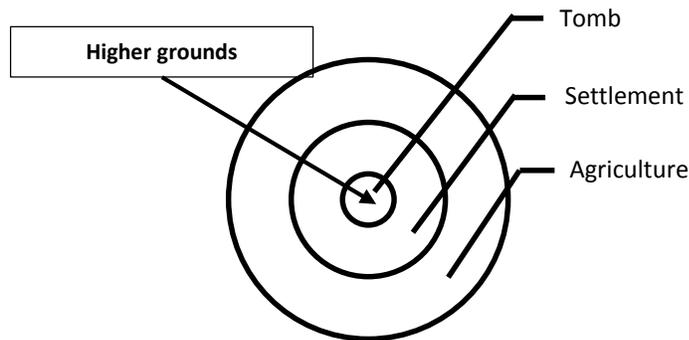


Figure 5: *Settlement Pattern in Lengkong Ulama.*

For the people of Java, mountains or hills symbolize high status and as an effort to get closer to the Almighty (Khamdevi, 2012). Mountains and hills also symbolize the relationship between the human world ie the earth and the afterlife or khayangan that is close to the sky (Walsh, 2000). The construction of the mosque at the beginning of the process of the formation of a village built by the founder of the village to be built the tomb of the founder on the hill symbolizes the existence of a unity of the world and the hereafter (Khamdevi, 2012). The village located in the south of Ci Sadane is the result of a move by Raden Aria Wangsakara entourage to establish a pesantren for students and followers, starting from the establishment of a village in Tigaraksa as a sign of power granting by the Sultanate of Banten, then moved on due to lack of water supply and food to provide for *santri* (religious pupils). Grendeng, Tangerang was chosen as the next location because of adequate water and food supply, but not safe from the Dutch military attack at that time. Finally, a riverbank enclosed by a dense bamboo forest was chosen, now Lengkong Ulama.



Figure 6: Land use change over the year in Lengkong Ulama.

Lengkong Ulama as seen above, generally able to maintain the area during the construction of BSD City Area, in the BSD development scheme, Lengkong Ulama is located in phase 2 area built after stage 1 located north of Ci Sadane completed, this village, for its citizens, accessibility because it has been built bridge since 2012, facilitate the mobility of citizens to the District Serpong. From the results of interviews with some informant's community leaders, the status of Lengkong Ulama as a Cultural Heritage preserves the land owned for a very long period.

Lengkong Ulama or Lengkong Kyai is a settlement area in the second phase of BSD City development. In terms of land use, Kampung Lengkong Ulama did not experience any significant changes that cause a reduction in the village area. This is because the historical background of the formation of a village that has been declared as a proper area to be preserved. According Ustadz Mukhli who is a religious figure Lengkong Ulama and one of the direct

descendants of the village founder, Raden Aria Wangsakara, this village was recommended to Tadjus Sobirin as Regent of Tangerang Regency period 1988-1993 as a preserved area because it has historical and cultural values that are very prominent in South Tangerang.

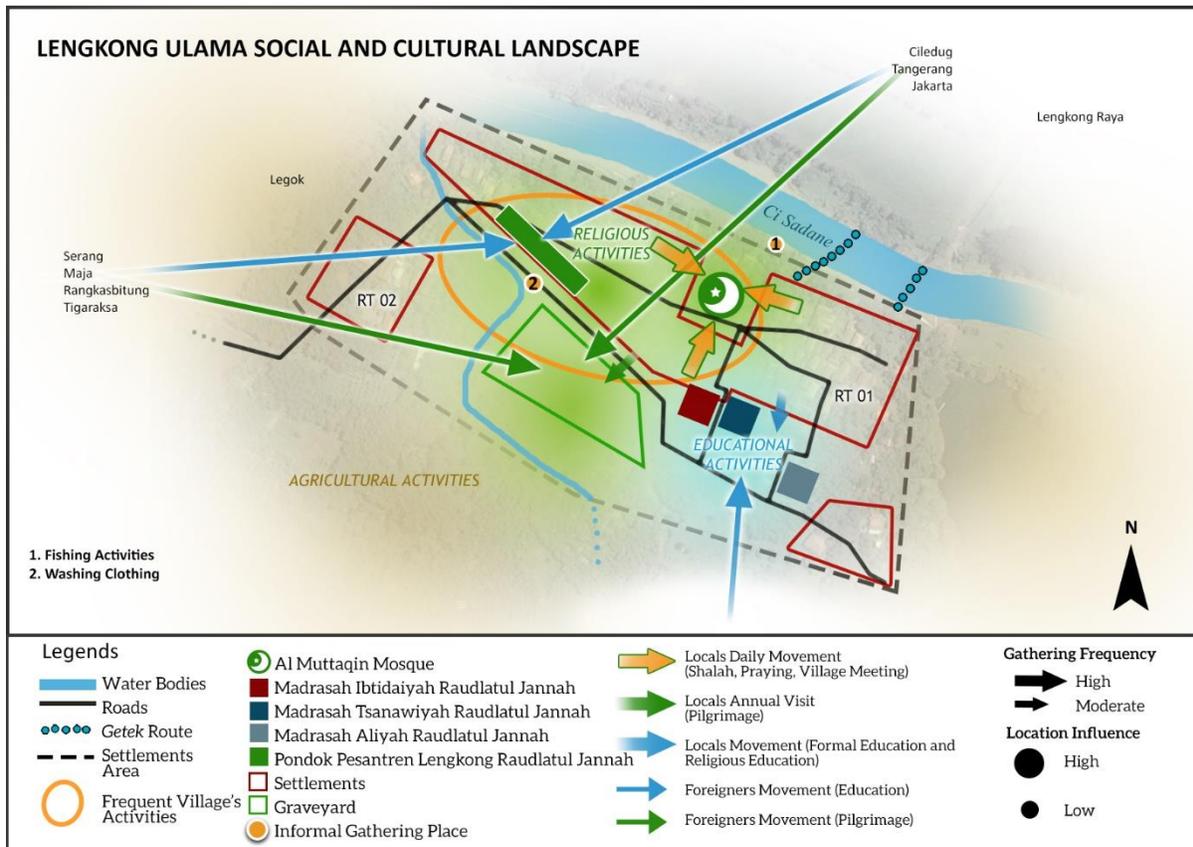


Figure 7: Past social and cultural landscape based on interview and mental maps.

The figure above is an interpretation overlay of several informant's drawing sketch for their residential area and farming area when BSD City has not been built, guided by an image depicting the depiction of the earth in Lengkong Ulama in 2003. It can be seen in the figure above that there are no bridges and main roads in south of the village now built by BSD City, because the dominant land use is agricultural land.

During this generation, the proportion of the local population is still much larger than the immigrants and the value of the most influential locations in the Al-Muttaqin Mosque. This indicates that the religious values and noble values derived from family ties that exist in the village underpin the gathering activities that exist in this kampong, the centers of activities that are formed were located in locations with influential religious values such as tombs, boarding

schools, and mosque. In addition, the area of influence possessed by Lengkong Ulama is derived from the identity and strong Islamic style and is reflected in the types of locations gathered, the characteristics of the population, and the activities undertaken. There are immigrant movements from Ciledug, Tangerang, Jakarta coming from the north and migrants from Serang, Maja, Rangkasbitung and Tigaraksa from the west and south to make the pilgrimage to the Tomb of Raden Aria Wangsakara, or to study for some time in the madrasah or cottage boarding school Raudlatul Jannah. For routine activities of Lengkong Ulama residents themselves, centered in Masjid Al Muttaqin, in order to worship, weekly recitation, or musyawarah. Every year, the village's pilgrimage activities is done in congregation, by all the residents right before the Eid Fitr prayings (Islamic Holiday after Ramadhan Month), to the tomb complex of the hero and village founders which is also the tomb of the citizens.

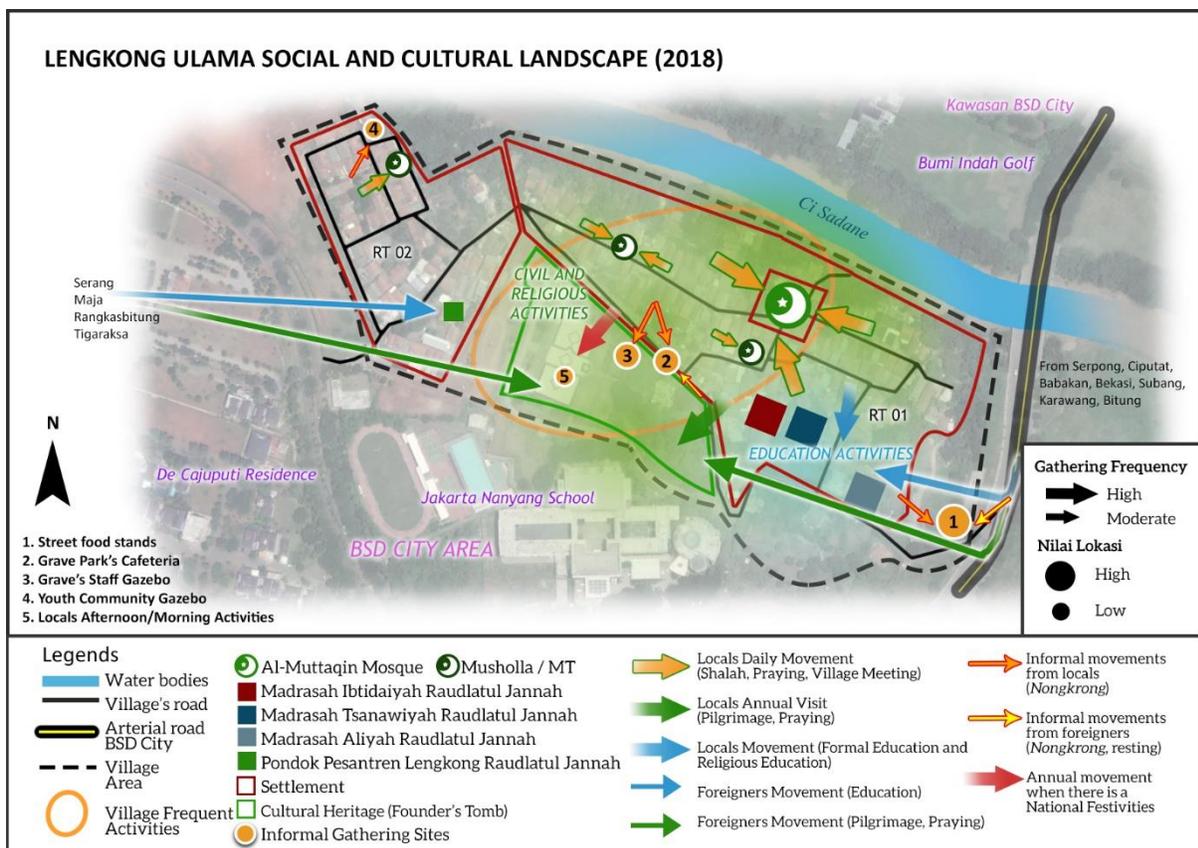


Figure 8: Social and Cultural Landscape based on interview and mental maps in 2018.

Spatial organizational changes also occur along with changes in land use and the changing social dynamics that exist in Lengkong Ulama and surrounding areas. Can be seen in

image above the emergence of informal locations with varying values and densities, there are food stalls in the village entrance access to the east, which is visited by migrants and locals, then there is also a shop built in front of the Heroes Cemetery which is also often visited by local residents and visiting pilgrims. Then came several gazebos built by local residents to conduct informal gathering activities. Then in recent years emerges new religious site locations namely ta'lim assemblies and mushollas residing in RT 01 and in RT 02 which has a dense enough density of population and routinely visited by residents to conduct Islamic Lectures or musyawarah at neighbor level in existing mosque.

The change in the shape of the main area that now only covers the Heroes and Mosque Tombs, this is because the boarding school that is not so influential the value of its location because the education activities in the madrasah increasingly crowded students and come from different regions, unlike the conditions in generation 1 -2. Most of the informants in Lengkong Ulama stated that the presence of the remodeled Heroes Cemetery, inaugurated for general use and free of charge for the residents is a great improvement for the villagers. For the younger generation of villages, can play futsal every week in the court of the tomb that has been installed ceramics. For women residents there is also a schedule of gymnastics every month that can be followed by anyone. To commemorate the various national day and religious holidays are also done in this Heroes Memorial Park.



Figure 9: *Village's Tomb (left) and Mosque (right).*

4. Discussion

In the result section of this research, a new insight of how a traditional community which have strived through generations, since their village formation, can still exists amidst a modernized area of a new town development. Borg (2005) in its research “The Impacts of Culture on The Economic Development of Cities” specifically elaborates that the relation between a community and its culture is affecting social harmony and safety. In this age,

especially in urban areas in which societies comes from multicultural backgrounds. Borg (2005) also mentions that in a multi-cultural city, culture can be a lever that stimulates pride, this can be seen in Lengkong Ulama as Islamic identities are a defining aspect for its residents. At the same time, culture can be a common language for its resident, and a bridge between diverse groups in urban settings. For this reason, Borg (2005) told that cultural development and planning are regarded as valuable strategies to accelerate processes of urban growth or regeneration.

Finding culture through sociocultural landscapes in both tangible and intangible way by plotting key point of interest in the village and observing villages activities with field work alongside in-depth interview with the residents is generally efficient. Some research has done this methodology to achieve understandings regarding their economy or political dynamics and their livelihoods, especially in a developing country like Indonesia. For instance, creative and art identities have shaped a small village in Dago, Bandung Indonesia as a well-known tourist destination. Adiati (2006) concludes that Dago Pojok has been developed from marginal, slum part of Bandung City, into a “creative village” through arts made by its residents. Not only changing the face of the village but also the society itself since the residents become more creative and active. Indirectly increasing villages income as it becomes a tourist destination. This resonates a possibility in Lengkong Ulama, Islamic identities are already seen to strengthen the village internally and government had helped them through tomb landmarks renovation.

5. Conclusion

Lengkong Ulama can keep the spatial order of gathering activities that they have, thus maintaining religious theme in sociocultural landscape of the village, this is due to the less intensive land use change around the village and the proportion of the still more indigenous population. This community has intrinsic factor inherited by the community's ancestors. These intrinsic factors can be seen and detected easily in Lengkong Ulama, in addition to the geographical location isolated from early war conflicts, continuous and institutional Islamic teachings, producing generations with good characters, and notable and important individuals. The effect is a set of habits that have already become a villages culture and have visible spatial representations, such as weekly studies at mosque, pilgrimage to the tomb of every Eid, teaches Islam by wandering outward the village, extending the territory of influence, by celebrating various religious events on the village. So that the limiting factor of spatial organizational change can limit further changes caused by urbanizations around them.

It should be underlined that Lengkong Ulama is able to maintain a set of customs and social values in its gathering activities, but that does not mean there are no change at all, the way each generation adapting to changes can be very different. This is what is encountered in youth groups in Lengkong Ulama, they want to follow the mosque institution rules and culture, and also hanging out outside the village or outside the usual religious activities. The strong value of traditions existing in the village is what makes their identity stronger.

5.1 Scope of Future Research

Knowledge about the value of landscape culture both from functions, symbols, and their meaning amidst modernization of urban area is still an uncommon scope of research, while traditional landscape in Indonesia is full of values local wisdom. Septi (2014) mentions that landscape is not just about physical territory, but the definition has developed and absorbed conflict interaction between human activities and their environment. The same thing was expressed by Amiuza et al. (2012), that landscape is a form of culture, which can't be separated from the culture of the region itself, but also depends on the circumstances of human activities and their environment. Gradually there is a degradation of cultural values and physical values which create and identity and define the character of the traditional landscape of a settlement in Indonesia, even though it is unique to the culture of an area and has positive values of local wisdom that are worthy of preserved and developed. Therefore, it is important to explore cultural and values about traditional landscape on aspects of the spatial organization as a basis for developing sustainable architecture and city planning as an effort to preserve the values within the rural area.

5.2 Research Limitations

In qualitative research, subjectivity of the researchers will always form a bias in their findings and conclusion synthesis. Researchers must maintain its distance with informant to create objectivity when drawing conclusions. In this research the limitations are the researcher's close relationship with the area of study as it is also the hometown of the researcher, while some qualitative research are better if the researcher knew the area very well, It can also be a 'double edged knife' as the researcher have already developed a personal opinion while growing up in the study area. Opinion can be adjusted accordingly through triangulations with other research and further observation in the study area. For instance, subjective opinions about people in a certain part of the village can be diminished by questioning the people in there with structured interview question that has been peer reviewed and reviewed by researcher's counsellor.

Observation with extensive durations on the study area can also minimize opinion as researcher will see new findings which was never seen before, but it will take up many weeks to fully change subjective opinion to a valid conclusion of the study area.

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