

Challenging Social Production Habitat through Community Architecture Practice

by M. Nelsa Mulki Iqbal

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Urban Transformations to Sustainability in South and Southeast Asia

Challenging Social Production Habitat through Community Architecture Practice:

Investigation to New Emerging Professional Roles in Development Process

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INTRODUCTION

URBANIZATION IN INDONESIA	LAISSEZ-FAIRE DEVELOPMENT	SELF-HELP HOUSE
SOCIAL PRODUCTION HABITAT	SOCIAL CAPITAL	COMMUNITY ARCHITECTURE PRACTICE

RESEARCH OBJECTIVE

In the context of Indonesia, where self-help housing is commonly applied in the spatial practice of the common mass, we do need another approach to push out the potential in order to challenge marginalization, inequality, informality, and environmental degradation. Therefore, community architecture practice can be a promising breakthrough in the development context since it accommodates the notion of participation and empowerment in different ways. Community development is a profession that requires creativity in design (both the process and the outcome) more than the attitude of social working that lacks proper applied knowledge and capability. Based on these premises, this research finally aims to find out certain objectives including:

RESEARCH QUESTIONS

What the elements of community architecture practice that are suitable to Indonesian urbanization context and how it can both academically and professionally contribute to the development context?

How to rethink habitat as a means of production, particularly in the context of social production habitat, through community architecture practice?

What community architecture can accelerate in terms of human settlements both quantity and quality in Indonesia? and how to apply it both academically and professionally?

METHOD

This will be an ethnographic research with a focus on one case study organization ARKOM. Their initial works were mostly in Yogyakarta, however, lately that action has been expanded in several cities in Indonesia: ARKOM SOLO, ARKOM EAST JAVA, ARKOM MAKASSAR, and ARKOM SEMARANG. Understandings the case studies from ARKOM practice hopefully will lead to new findings in architecture and offer new approach in challenging social production habitat – in this case, addressing urban issues through participatory and empowerment approaches – also to know what effect their operation to the common mass.

Thus, it will be excavated through several strategies including: USE OF SECONDARY SOURCES (articles, journals, reports) from the case study organizations and other supportive documents.

USE OF PRIMARY SOURCES (semi structured interviews, observation, focus group discussion) from community architecture and other related community organizations.

One of the key strengths of ethnographic research is that it allows for a detailed portrait of complexity at the individual and communal level. In other words, it treats actors as integrated human beings who are at once objects and subjects and whose thoughts, actions, experiences, and ascriptions of meaning are constantly evolving.

IMAGE PREFERENCES

To describe and provide evidence of work to community architecture in Indonesia which incorporates participation and empowerment as their main tool in their works.

To investigate whether community architecture can be considered as new emerging professional role in architecture that can fundamentally solve architectural and urban problems – particularly in the case of Indonesia and Southeast Asia.

To present the gap between conventional architectural practice and the reality of the urban problem in Indonesia, focusing on informal settlement and community development.

To present the gap between conventional architectural practice and the reality of the urban problem in Indonesia, focusing on informal settlement and community development.

To against the domination of capitalist conduct, a non-profit community architecture organization in Indonesia (ARKOM) takes an alternative approach to tackle an urban issue that put people living in slum area as a victim. In the late of 2010, ARKOM Jogja, arguably the most continuous movement in architecture community in Indonesia, was initiated by some community architects and social workers to find a solution regarding to informal settlement issues that they believe residents should have their role in finding the answer of their problems.

A momentum of transformation was shared with the ongoing program from ACCA (Asian Coalition for Community Action), a program that initiated by CAU (Community Architecture Network). This program is a part of the main organization named ACHR (Asian Coalition for Housing Rights) that by now operating in 19 countries, networking with lots of organizations, communities, academic institutions, and professional.

Since then, in Yogyakarta they started working together to solve the problem related to land, sanitation, economy, health, and waste management. Working closely with the community living near riverbanks, ARKOM assisted 31 communities and establishing another community-based organization called Kalijaya, a city wide-wide Federation of saving groups driven by women in the communities. The concept is mainly adopted from Ban Mankong, which is a successful national upgrading program in Thailand.

While promoting an awareness of the right to the city for the poor, ARKOM also assisted people to further advance their abilities in understanding their space and putting them in charge of their own destinies. Their operations and social struggles are not only as a means of physical production (building environments) but even more critical: they built active and vibrant citizenship against urban segregation, promoting a democratic planning, and increasing urban awareness. However, even their practice is considered as a successful effort to tackle housing and environmental problem, it is still hard to make it as a massive attempt to solve urbanism problem in Indonesia. Thus, a research that investigates this movement is crucial to provide alternative approaches towards habitat and urbanism problems that may affect to both professional and educational institution.

PARTICIPATORY PROCESS AND KNOWLEDGE TRANSFER



Deutscher Akademischer Austauschdienst
German Academic Exchange Service



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INTRODUCTION

URBANIZATION
IN INDONESIA

LAISSEZ-FAIRRE
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SOCIAL
PRODUCTION
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SOCIAL
CAPITAL

COMMUNITY
ARCHITECTURE
PRACTICE

4th

most populated
countries in the world

80%

Self-Help Practice
*Indonesian
Ministry of Public Works
and Housing Affairs

56-68%

people will live in the city
In 2020

*state ministry of development planning

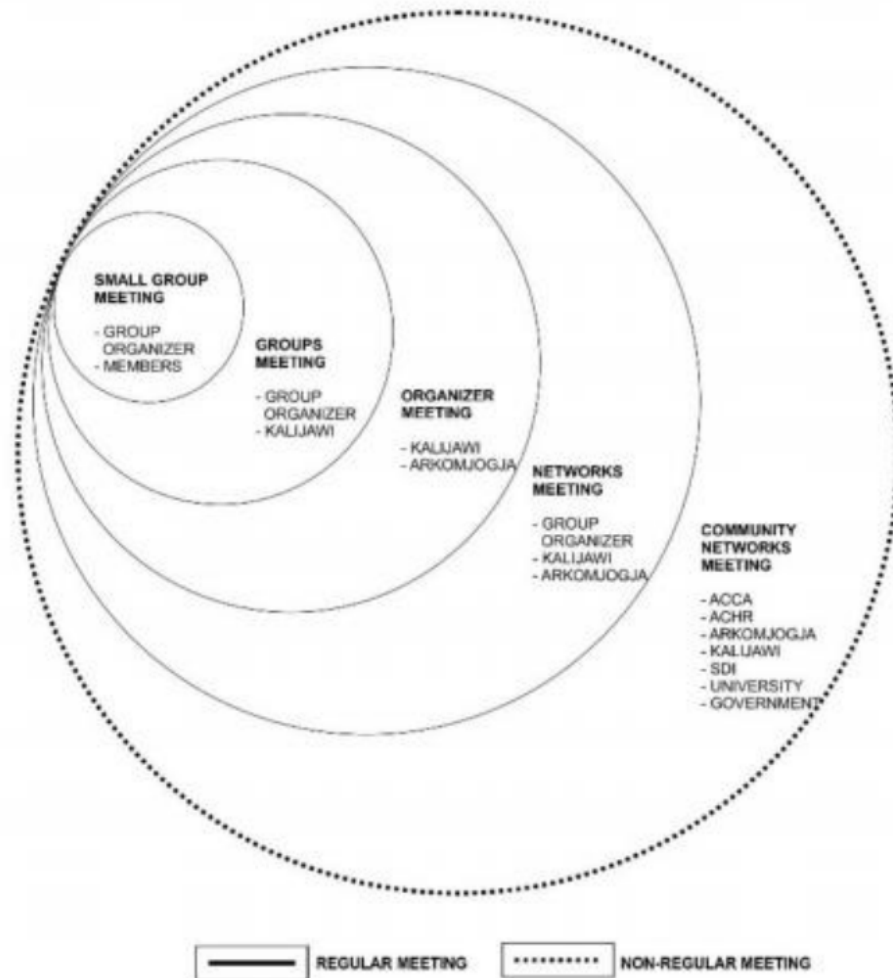
cities
without
slums?

UN MDG 11

“Social Production of Habitat” is a phrase to describe the **method** of people to **produce their own habitat**: dwellings, villages, neighborhoods, or even in large part of cities. They may be found in the rural and urban settings **that initiate from a spontaneous individual or familial self-construction** to collective productions. Their works imply on **high levels of networking organization, broad participation, and various agencies to conduct a negotiation and advocacy with collaboration** both public and private institutions—although, in general, they are implemented with very little or no support from the institutions (Ortiz & Zarate, 2002).



ARKOM JOGJA works with KALIJAWI
building a communal space in near riverbanks in yogyakarta



SOCIAL CAPITAL

BONDING | BRIDGING | LINKING

The importance of social capital based on Bourdieu's notion is related to the **range of people's networks** that **can affect their life chances**. For Bourdieu, social capital is the accumulation of resources, visible or invisible, that grow personally or communally through the benefit of possession in a durable network of institutionalized relationships that is based on acknowledgment and familiarity (Bourdieu, 1986).

Figure 1 Meeting Scheme in Kalijawi and Arkomjogja

PROFESSIONAL vs ACADEMIC ?

It is clear that the architecture profession, throughout its long history, has long been limited to serving a minority of the world's population. However, most architectural schools (still) produce common architects to serve the ten percent of the population who has the budget to commission the kind of buildings (Tovivich, 2016).



² Giancarlo De Carlo's seminal text ² Architecture's Public. De Carlo using participation as a way to deconstruct what it means to be an architect or to be a designer



Architect's Regulation based on Law No. 6 in 2017

section 4

the architect services including

- a. City Planning and Land Use
- b. Project and Construction Management
- c. **Assisting Communities / Community's Facilitator**
- d. others construction works

In the context of **Indonesian**, where **self-help housing** is **commonly applied** in the spatial practice of the common mass, we **do need another approach** to push out this potential in order **to challenge marginalization, inequality, informality, and environmental degradation**.

Therefore, **community architecture practice** can be a promising breakthrough in the development context since it accommodates the notion of participation and empowerment in different ways.

Community development is a profession that requires creativity in design (both the process and the outcome) (Tovivich, 2016).



RESEARCH OBJECTIVE

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To describe and provide evidence of work by community architecture in Indonesia
which incorporates participation and citizen empowerment
as their main tool in their works
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To investigate whether community architecture can be considered as new emerging
professional roles in architecture that can fundamentally solve architectural and
urbanism problems – particularly in the case of Indonesia and Southeast Asia
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To present the gap between conventional architectural practice
and the majority of the urban problem in Indonesia,
focusing on informal settlement and community development.
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RESEARCH QUESTIONS

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What the **elements of community architecture** practice that are **suitable to Indonesian urbanism context** and how it can both academically and professionally **contribute to the development context**?
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How to **rethink habitat as a means of production**, particularly in the context of social production habitat, **through community architecture practice**?
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What community architecture **can accelerate** in terms of **human settlements** both quantity and quality in Indonesia ? and **how to apply it both academically and professionally** ?
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METHOD

This will be an **ethnographic research** with a focus on one case study organisation, ARKOM. Their initial works were mostly in Yogyakarta, however, lately their action has been expanded in several cities in Indonesia; ARKOM SOLO, ARKOM EAST JAVA, ARKOM MAKASSAR, and ARKOM SEMARANG. Understandings the case studies from ARKOM practice hopefully will lead to new findings in architecture and offer new approach in challenging social production habitat – in this case, addressing urban issues through participatory and empowerment approaches – also to know what effect their operation to the common mass.

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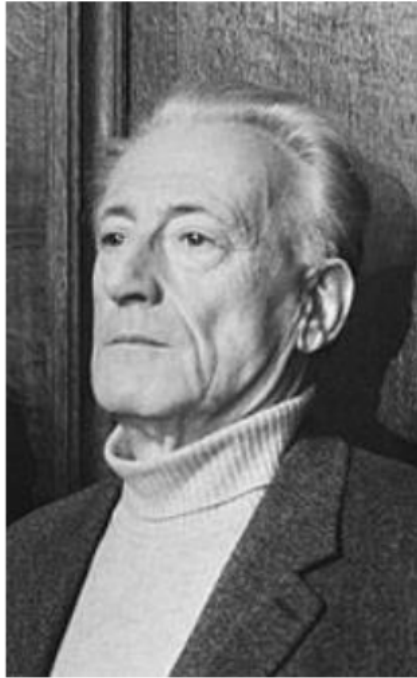
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One of the key strengths of ethnographic research is that it allows for a detailed portrayal of complexity at the individual and communal level. In other words, it treats actors as integrated human beings who are at once objects and subjects and whose thoughts, actions, experiences, and ascriptions of meaning are constantly worthy.



PARTICIPATORY PROCESS and KNOWLEDGE TRANSFER



the production **of** space
Lefebvre



social capital
Bourdieu



the question of why
De Carlo



WHY are we producing anonymous architecture for the global market while marginalizing alternate place based designs?

students will need to understand the po-litical/cultural/economic context of architecture **through cross discipline studies**, and thus be able to question the appropriateness of a given design intervention.

They must have the imaginations and technical knowledge to explore multiple solutions to the problem so as to **investigate the consequences and possibilities**.

They should understand the implications of how and why resources are all-located. The students have to **work collaboratively** in analyzing the problems and in the design processes.

They have to be critical in their analysis, to be creative in putting forth options for analysis and to communicate clearly their positions.

To against the domination of capitalist conduct, a non-profit community architecture organization in Indonesia (ARKOM) takes an **alternative approach** to tackle an-unfair means that **put people** living in slum area **as a victim**. In the late of 2010, ARKOM Jogja, arguably **the most continues movement in architecture community** in Indonesia, was initiated by some community architects and social workers to find a solution regarding informal settlement issues that they believe residents should take their role in finding the answer of their problems (Fitrianto, 2014).

A momentum of transformation was shared **with the ongoing program from ACCA (Asian Coalition for Community Action)**, a program that initiated by **CAN (Community Architecture Network)**. This program is a part of the main organization named **ACHR (Asian Coalition for Housing Rights)** that by now operating in 19 countries, networking with lots of organizations, communities, academic institutions, and professional.



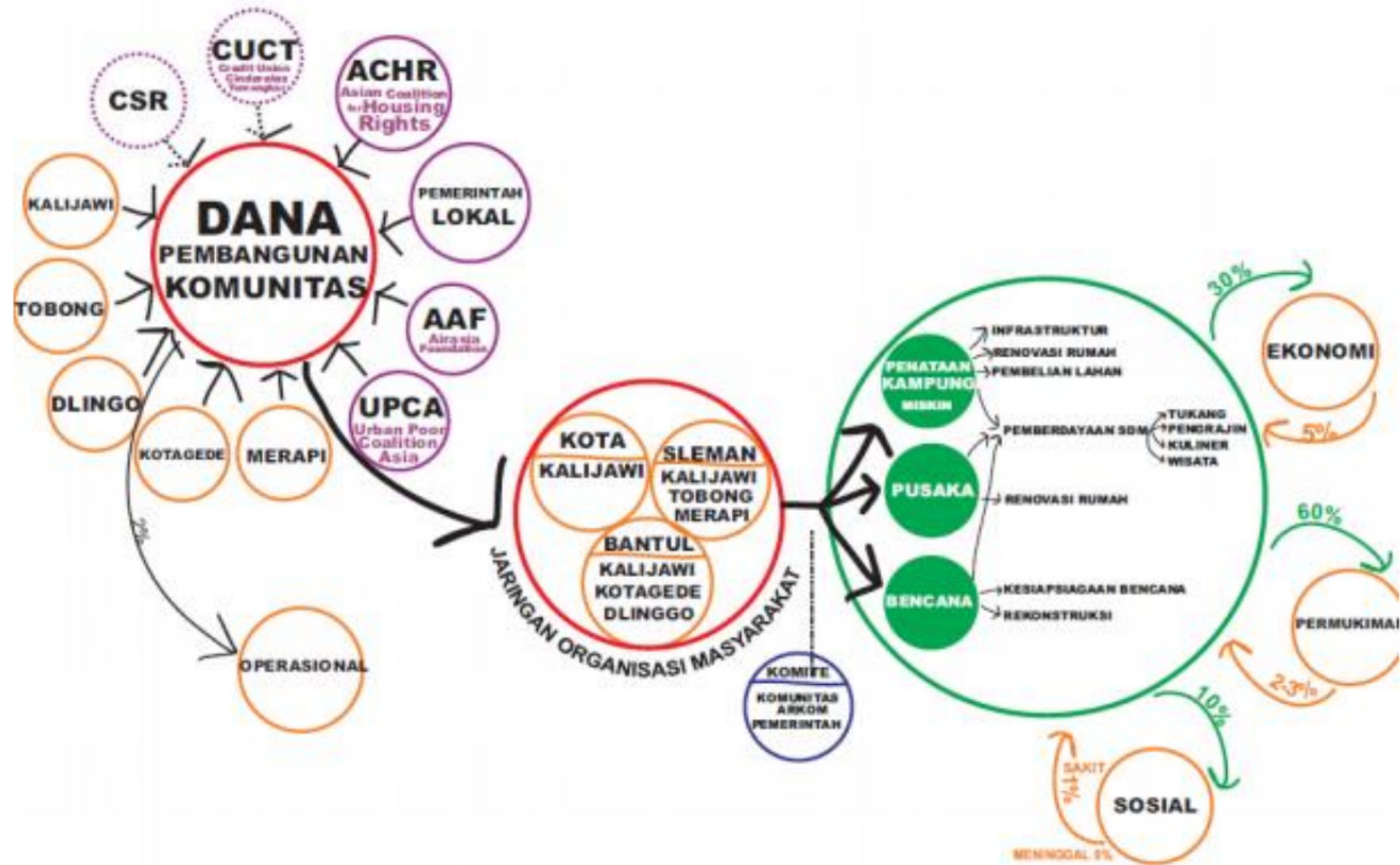


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133 Renovated Housing, prioritizing “decent poor”, funded a revolving fund



CONCLUDING MARKS

While promoting an **awareness of the right to the city** for the poor, ARKOM also assisted people to further **advance their abilities** in understanding their space **and putting them in charge of their own destinies**. Their operations and social struggles are **not only as a means of physical production** (building environments) but even **more critical** they **build active and rebel citizenships** against urban segregation, promoting a democratic planning and increasing urban awareness through series process of **co-production knowledge**.

Thus, the research that investigates this movement is crucial to **provide alternative approaches** towards habitat and urbanism problems that may affect to **both professional and educational institution**.





matur nuwun | terima kasih | danke schoon | thank you !
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