

THE BEAUTIFICATION OF WATERFRONT SOCIO-SPATIAL IN THE HISTORY OF JAKARTA USING STORYTELLING METHOD. CASE STUDY: THE PASAR BARU, JAKARTA

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ABSTRACT

The overflow of river water is always unstoppable and becomes a high puddle in the city of Jakarta which will soon relinquish its status as the capital of the Republic of Indonesia. When talking about rivers, it is known that the formation of a city that has rivers and canals cannot be separated from urban planning in the Dutch Colonial era, even earlier in the era of Prince Jayakarta, the first ruler of the city of Batavia. This study aims to find and retell the history of the heyday of rivers in Jakarta in their golden era which were beautiful, clean, livable and became the pride of the city at that time. This research use a qualitative method with storytelling and narrative lines, as well as descriptions. Data collection was obtained from literature sources focussing in the Ciliwung River, Jakarta. The conclusion was closed with a big question: can this beauty be repeated and make the river one of the socio-spatial media in the development of urban planning? What can stakeholders do so that the river becomes an icon of a sustainable urban environment and can be more useful for the community in improving their economy.

Keywords: Jakarta waterfront, Ciliwung, sustainable urban environment

1. INTRODUCTION

Jakarta's flood, Kusno pointed out [1], Governor Ahok (2014-2017) has planned extensive flood control in specific areas through transformation and sustainable city development. Flooding is a strange world in reality. Ahok took Banjir seriously, and he wanted resolving the flooding issue to be his signature achievement during his governorship. The flood always returned as it had in the past, or by surprise, leaving the many preventative projects nowhere in particular.

The city in its development will not be separated from the historical story that accompanies its life in it. History is a tool to reread events in the urban spaces that are formed. According to Sulistyono [2], cities in Indonesia have their own identities and problems, which can be an important study to determine the right city concepts. Cities that have an identity are a representation of the identity of a nation and its culture. Sulistyono [2] also argues that one of the identities of a nation exists because of material culture, "material culture".

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The city of Jakarta, which has just celebrated its 495th anniversary on June 22, 2022, is an example of a city with a multicultural civilization that grew together in a series of historical events. The development of the city that started from prehistoric times until now shows the concept of modernization. Jakarta as a port city with Sunda Kelapa as one of the ports that developed around the 5th to 15th centuries is evidence that shows the development of the city of Jakarta from time to time. According to Sulisty [2], Jakarta has a growth similar to other cities in Indonesia, starting from the culture and life of the riverside to the formation of the city square.

The Ciliwung River, which crosses the city of Jakarta with a length of about 120 km and has a river upstream on Mount Pangrango, is believed to have been inhabited since prehistoric times until now. The trade entrance to Batavia, Jakarta City, formerly known as Batavia, is described as having beauty with clean water in the Ciliwung River. The figure 1 below shows an illustration depicting the entrance to Batavia via Sunda Kelapa in the 15th century. The Ciliwung River has an estuary that can accommodate large merchant ships. Activities that occur along its banks are community activities that make the Ciliwung River the center of its primary activities. Fragments of stories, photos, and picture illustrations show the existence of a real-life along the river. The water from the Ciliwung River is apparent to drink, and the neatly lined buildings make this area worthy of being the gateway to Batavia with the nickname "Queen of the East."

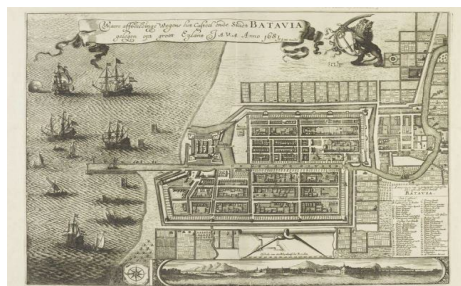


Figure 1 Map of Batavia 1681, Sunda Kelapa Harbor [1]

History records that the Ciliwung River's beauty has changed since Mount Salak's eruption in 1699. The eruption changed the condition of the Ciliwung River's water to become polluted, dirty, cloudy, muddy, and toxic.

The critical role of the Ciliwung River in the City of Jakarta has changed; it was once known to be an essential source of life for the people along the river, then turned into a garbage dump. Changes in the dependence of community activities and culture on rivers are essential factors in changing the paradigm of rivers. Jakarta's morphology transformed from the old city to experiencing expansion to the outskirts of the city, the formation of Weltevreden shows that the city of Jakarta is also constantly adapting to the "modernization" of the western city concept, "westernization," and continues to struggle in its development to create a city with character and livability. In line with forming a city character with an identity, the City of Jakarta grows from the acculturation, assimilation, diffusion, and penetration of culture over a long period.

The history that will be raised in this research is located at the Ciliwung River, which crosses the Pasar Baru area, Sawah Besar, Jakarta. The study's location was motivated by Pasar Baru's existence, built in 1820 with the flow of the Ciliwung River on the south side. Pasar Baru, as one of the historical areas in Jakarta, is a witness to the history of the triumph of the Ciliwung River. As Sandi wrote [3], the DKI Jakarta Province through the



Department of Culture has designated three object as Cultural Conservation of DKI Jakarta in early 2022. Jalan Pasar Baru, Ciliwung Canal, Jalan Antara and Jalan Pasar Baru Selatan and Taman Proklamasi. Jalan Pasar Baru and Ciliwung Canal are designated as Cultural Conservation Structures, because these locations are part of man-made objects created to meet needs and as an activity space that accommodates human needs in the past.

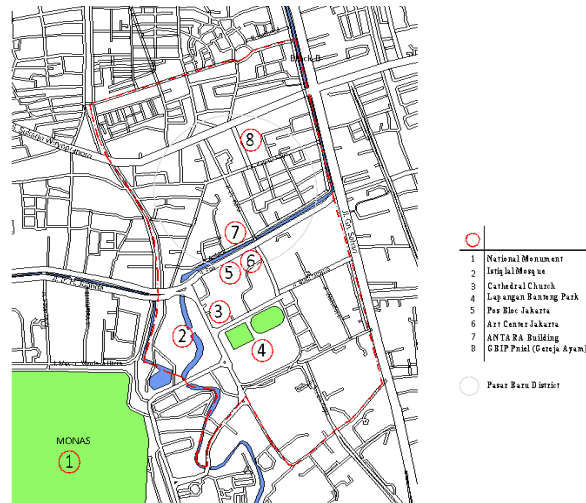


Figure 2 Cultural heritage buildings and open parks around Pasar Baru (private documentation, 2022)

The above map depicts an area with buildings and open parks since Indonesia's independence. They were built when the Dutch government was in Batavia. The map above illustrates a situation in 2022, with some buildings and open parks still visible. The Pasar Baru heritage building according to Fajarwati et.al [4], is located in an area characterized by the complex mingling of Jakarta's numerous ethnic communities. This area's hybridity provides an exciting location that can be used as an escape route. Fajarwati et.al also mentioned [4], during the Dutch colonial period, the Ciliwung River was a source of activity and life for various ethnic groups in Pasar Baru. This community group was initially formed to fulfill colonial interests related to trade and labor needs. As seen in the map, the canal of Ciliwung River (blue color) flow across Pasar Baru District. The situations and activities of the local culture's life along the river in Pasar Baru, past, and present are shown below.



Figure 3. Pasar Baru Gate





A **B**
Figure 4. Pasar Baru waterfront



A **B**
Figure 5 A. Washing clothes in the Ciliwung River is an early morning activity that is always done by indigenous women at that time, B. 1920s photo along the Ciliwung River in Noordwijk (now Jalan Juanda)



A **B**
Figure 6 A. Old. Time Pasar Baru Waterfront, B. Contemporary activities, competitions on the Ciliwung River at the Pasar Baru Festival

2. METHODS

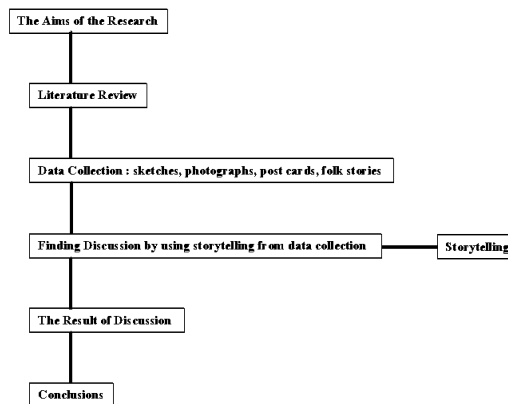


Figure 7 Research Methodology



3. RESULTS AND DISCUSSION

The Ciliwung River, which divides the city of Jakarta with its upstream at Mount Pangrango, West Java, and empties into the Sunda Kelapa Harbor, has witnessed the morphology of changes in watersheds and community activities along the river since the period of the Pakuan Pajajaran Kingdom. According to historian Susantio [5], the name of the Ciliwung River first appeared in 1513. The river bank was cleared and turned into sugar cane plantations. Since then, the condition of the Ciliwung River has become a residential area and a source of life.

In the early 18th century, Batavia as a prosperous trading city was contrary to the physical condition of the canals of the Ciliwung River in the port area. Dewi et al.[6]; said that the physical condition of the canals has changed due to the increasing population of the surrounding area, where the canals with initially clean water become full of mud, shallow, smelly, and full of garbage. Batavia was still in the form of swamps, which resulted in the development of malaria. The changing waters in the canals led to cholera disease, resulting in many deaths. The condition of the waters in the canals of the city of Batavia at that time was fruitless.



Figure 8 A.Sunda Kelapa Harbour around 1780 (birdview from the Java Sea to Sunda Kelapa Harbor), B. Sunda Kelapa Harbour 2017 (birdview from Sunda Kelapa Harbor to the Java Sea)

On the left figure 8, the beauty of the estuary of the Ciliwung River, Sunda Kelapa Harbor, is depicted, which has received much praise from traders and merchant ship captains as a beautiful area, not inferior to other cities in Europe. This description is not a fairy tale because, in the definitive evidence, it is apparent that the entrance gate to the city of Jakarta is through the Ciliwung River, which is vast, clean, and deep enough for ships to dock. Activities in the area are related to trading activities.

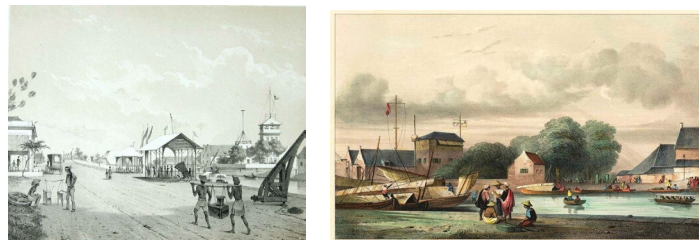


Figure 9 A. Sunda Kelapa Harbor on the Ciliwung River in 1859. Drawing by Charles Theodore Deeleman, B. Sunda Kelapa Harbor on the Ciliwung River in 1860.

Historically, there were customs buildings, castles, shops, and warehouses. The entry of the Dutch government in the 16th century changed the flow of the Ciliwung River by forming canals that divided the city symmetrically. The purpose of making these canals is to overcome the tides and flooding. Dewi et.al.[6], said that Batavia was a canal city



since the Governor of Batavia, J.P Coen, built Batavia with the concept of canals. As the first city in the Dutch East Indies built with this concept, J.P Coen chose Batavia because this city became a significant trading city and was very strategic with the flow of the Ciliwung River, which facilitated the distribution of needs up to the upper reaches of the city area. According to Muhana [7], the right figure 9 shows people shipping activities using wooden ships. The wooden ships of the Phinisi type have been known since ancient times, which are the primary means of transportation in Indonesia to connect the islands in Indonesia. These ships carry agricultural needs, food, and basic needs and serve as a means of transporting passengers between small islands. The development of life civilization along the canals in Jakarta during the early days of Dutch rule was described by Dewi et.al. [6] as a blend of western and indigenous cultural groups that had an essential contribution to its development. At that time, the canals were part of the defense system, transportation, clean water supply, and a symbol of the glory of the Europeans in Batavia. Over time, the canal's physical condition and the local community's culture have changed.



Figure 10 Sunda Kelapa Harbor on the Ciliwung River in 1859. Drawing by Charles Theodore Deeleman.

In left figure 10 above, the Ciliwung River flow passes through the city of Jakarta and the activities of the residents. Beautiful and sturdy buildings stand along the river, which shows the existence of the "elite" group, alongside the splendor of the building, formerly known as the "De Grote Hollandse Kerk" or "De Nieuwe Hollandse Kerk" Church. Today it is known as a Puppet Museum. Canoes pass by, where in the illustration above, it is apparent that the user of the sampan is Chinese with traditional clothes and long tied hair—possibly a merchant passing by for trading activities. The illustration above shows a unique incident were several indigenous people wanted to use the river as a place to bathe, wash, fetch water, and fishing. Imagine a calm atmosphere along the river because it can be seen on both sides that there are small "stalls" to sit together and enjoy snacks or drinks. On the right side, several people were sitting with "head turbans" on their heads, possibly residents or traders who stopped by. At that time, the Sunda Kelapa port had become a port known internationally by traders from India, and Arabia, especially from the Chinese nation. Based on data compiled by Ramdhaniah [8], the population of Batavia in the 19th century, there were 108,638 inhabitants, with details of 1,363 Dutch residents, 5,175 other European residents, 24,000 Chinese residents, 100 Arab and Indian residents, and 78,000 indigenous people. Meanwhile, at the beginning of the 20th century, to be exact, in 1905, the Residency of Batavia had 2,110,000 inhabitants consisting of 14,000 Europeans, 93,000 Chinese, 3000 Arabs and 2,000,000 residents from various ethnic groups such as Betawi, Javanese, Bugis, Malay, Minang, Madurese, Ambon. So cultural mixing has occurred at that time since the Dutch entered around the 1600s. In the research area, Pasar Baru, according to Nas, P.J.M and Pratiwo [7], there is a canal located at the South end of Pasar Baru that serves as a tributary of the Ciliwung river.



Other rivers in Jakarta were dirty compared to the Ciliwung river, so sometimes, water festivals were held in this canal. As known by Meliana et al. [8], Pasar Baru was an elite shopping center arcade close to the water, the Ciliwung River, and the coast in the north, the Java Sea. The glory of the Pasar Baru in the past is not presented now, especially in physical shop performance. Nas and Pratiwo also argues [7] that Pasar Baru is a famous street among the city's inhabitants, meant Jakarta. Pasar Baru was rebuilt after the fire occurred in 1998. The new architecture express shyness as an example of the architecture of fear described Nas and Pratiwo [9]. Most of the shop buildings lost their original facade. Some still keep the Art Deco and traditional Chinese architecture.



Figure 11 Pasar Baru at night 1941

The glorious environment in 1941 at night, as seen on the figure 11 while the Pasar Baru shopping street arcade district at night was spotted, heading to the South, the Ciliwung River. The atmosphere was cozy photographic, and bustling.



Figure 12 The Growth of Pasar Baru area

The growth of population in Jakarta and urban development according to Pramantha et.al. [10], urbanization in Indonesia which began in 1950, changed a place, population, economy, and the built environment. Economic, political, and psychological factors are the background of population movement from rural to urban areas. Pramantha et.al [10] said that the availability of jobs in the city was an attraction to increase income due to political insecurity in the countryside. In addition, the background of population movement from rural to urban areas is the state of the city which is more independent with its psychologically attractive appeal.

Urbanization has changed the conditions of the place and the environment on the banks of the river. The Ciliwung River is beautiful, clean, and has clear water, and then the estuary area turned into a developed trading center which has changed the curve of the river to be straight and divided into canals. The morphology that shows the city of Jakarta is growing and becoming dense. The arrival of residents from various regions with limited abilities makes them work in the informal sector with small incomes. Simone argued [11], The concept of the urban commons is heavily emphasized in contemporary urban thought. Because all spaces are primarily valued as financial assets, this emphasis on the commons aims to make spaces accessible to a diverse range of uses and actors. The commons is



more than just a collection of objects. It is more than just the buildings and infrastructure, with their various uses shared by residents, or the specific public spaces identified through a checklist of green areas, squares, and facilities.

In the case of the riverbank along the Ciliwung River is a space for immigrants to establish their homes. People with a higher economic level no longer occupy space on the banks of the river but move to deeper areas that are still clean, green, and have higher elevations. The riverbank has become a space for migrant activities and has turned into a slum. In addition, according to Kusno [12], the north coast of Jakarta had almost been forgotten and left in ruins since independence. He also said [12], this sense of distance may be attributed to the fact that Jakarta has abandoned its coastal identity since the mid-nineteenth century, when the Dutch colonial government relocated its administrative center and European population to higher ground inland, away from the health hazards and constant threat of flooding on the north coast. Last Kusno [12] concluded that since then, the coast has become 'the other space,' or the space of the others, associated with poor coolies, fishermen, and Chinese communities who still live and work in North Jakarta.

Sulistyo mentioned [2], cities are developing chronologically from time to time, but at the same time also rooted in the human perception of space and time. The cultural layers of the City of Jakarta as an area leave evidence of the city's physical development that started from the mouth of the Ciliwung River to become the city it is today. In the end, urban planning no longer sees the socio-historical aspect where the characteristics of the Indonesian 'nationalist' city are lost.

4. CONCLUSIONS

The legendary beauty of the Ciliwung River with its clear water and the beauty along its stream has disappeared. The river life orientation has changed, which the beginning of its planning became the front, the part that became the "riverfront" along with the city's growth and population density's growth has made the river the back and the location of garbage disposal for decades.

The DKI Jakarta government is trying to polish the river with this river normalization program at a cost that is not small. Over the years, stakeholders consisting of the Government, residents around the banks, environmental communities, river lovers communities, and the existence of a community-centered community to make the Ciliwung River return like a virgin is still far from expectations.

The good news is that in August 2022, when welcoming National River Day in July 2022, the quality of the Ciliwung River received an award and is planned to become drinking water. In 2023, it will distribute to 15,000 houses. The life of flora and fauna is increasing. In some segments, activities along the river that have historical value have shown positive activities, river school activities, biota museums, and even on-site waste management activities. Of course, the great hope of the entire coastal community is that the Ciliwung River can return to its original function and designation, namely as a center for ecology, economy, and restoration of the glory of the Ciliwung River itself. Maintaining and protecting the Ciliwung River, which once brought the names of Batavia or Jakarta, is internationally known, is the responsibility of all of us. This research can illustrate the beauty of the Ciliwung River, which provides insight to the community about the importance of rivers in the evolution of life. Rivers must not be neglected but should be the pulse of the city.



5. ACKNOWLEDGMENTS

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