

Local Wisdom as a Medium for the Existence of the Ancient Town of the City- Case Study: Kampong *Lawas* Maspati Surabaya

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Abstract Surabaya is essentially a collection of villages, some of which have survived to the present day and some of which have not. This achievement was achieved through a variety of activities and also by giving themes based on the historical background of the village and village activities, such as Kampong *Lawas* Maspati, which had a heritage theme due to the presence of numerous ancient buildings. The objective of this study is to determine whether local knowledge enables the ancient village of Maspati to survive and thrive despite the development and pressure of urban advancement. This local knowledge is also an endeavor to conserve local knowledge, which can become a village's identity. The findings can serve as suggestions for the establishment of urban communities with a comparable history. In this study, a qualitative research method employing a case study methodology was utilized. As a sampling technique, snowball sampling is utilized. The purpose of the qualitative descriptive analysis was to provide an overview of the local wisdom of Kampong *Lawas* Maspati throughout its existence. Since time immemorial, the residents of Kampong *Lawas* Maspati have been driven by a passion for indigenous knowledge. The findings of this study are the utilization of ancient buildings (heritage) as places of business, such as terraces that are used as cafes, living rooms where souvenir crafts are displayed, and public open spaces, corridors, alleys, and front yards of houses for social, cultural, and economic activities by placing storefront or selling carts (*rombong*). This demonstrates the existence

of citizens in preserving local knowledge.

Keywords Local Wisdom, Existence, Kampong Identity

1. Introduction

The image and personality of a city are shaped by the evolution of the kampong, which serves as the embryo of urban growth. In Indonesian cities, complex residential neighborhoods that are also known as kampongs predominate [1]. Today, the physical and non-physical movements of the community, which are a symptom of an old village, can make the old village susceptible to pressure and even lead to its demise [2]. The status of the historic village's economic activity may result in its extinction [3]. This occurred in a number of Jakarta and Semarang urban communities.

Kampong *Lawas* Maspati was chosen as the case study in this research because it is one of the old villages in the city of Surabaya that still retains its local knowledge activities, including economic, social, cultural, and activities for preserving ancient architectural buildings (heritage) that are the identity or features of the village in the middle,- development and the pressure of urban progress. The ability of Kampong *Lawas* Maspati inhabitants to live by

developing their own and local potential is the backdrop of village life. From the local to the global scale, the ability to alter and resilience interact with one another [4].

Local wisdom, such as life and cultural values inherited from village forefathers, serves as the foundation for village life, which manifests itself in the form of economic, social, and cultural activities, as well as the preservation of historic structures (heritage). Kampong *Lawas Maspati* is known as an old (old) village since it contains numerous old/ancient buildings with indic, local, and jengki architectures.

Despite its ability to exist in the midst of the development and the pressures of Surabaya's progress to date, Kampong *Lawas Maspati* is confronted with the limitations of the physical condition of open public spaces (the width of the alleyway corridor) in mobilizing various types of local wisdom in the form of economic, social, and cultural activities of the residents, as well as the ability to manage buildings ancient heritage (heritage) of residents as the identity or The built environment and the natural environment make up public space [5].

Based on these issues, the research question is: how can the local wisdom that arises in Kampong *Lawas Maspati* be preserved in the face of the city of Surabaya's advancement and development pressures? With restrictions such as the physical condition of small open public spaces (alleys), historic buildings (heritage) that still exist, and forms of activities, this research tries to uncover what local wisdom can predict Kampong *Lawas Maspati*'s existence to date. The findings may be useful in the creation and preservation of additional urban kampungs.

2. Materials and Methods

The qualitative method with a case study approach was used in this research. Through a direct approach to case studies, the goal of the research was to explore local wisdom activities and local physical possibilities in the form of employing alleyway passages and ancient buildings as a location of the business (Kampong *Lawas Maspati*). The snowball sampling technique was utilized in this investigation. Data gathering activities involved up to 30 informants. Primary data was gathered through interviews with residents who were directly involved in the activities of MSME actors and occupants of ancient buildings (heritage), observation of social and cultural activities, photos and videos of local wisdom activities in the physical use of open public spaces (alley corridors) and ancient

buildings (heritage), and document review.

This study was analyzed using qualitative descriptive approaches. The examination begins with a description of the residents' activities on the local wisdom of Kampong *Lawas Maspati*. The units noted were (1) the use of open public areas (alley road corridors) for economic, social, and cultural activities; and (2) the use of historic structures as a place of business and family historical residence. This description identifies the types of local wisdom that have enabled Kampong *Lawas Maspati* to exist in the face of urban development and pressure. This identification of local wisdom is also an effort to maintain the culture, which can become a distinguishing feature or identity of a village.

The research was conducted in the following stages: (1) carefully observing the physics of Kampong *Lawas Maspati*. The units observed were: the use of existing street corridors (alleys) and open public spaces, the use of terraces and guest rooms used as economic spaces (storefronts or shops), various ancient buildings, and joint activities carried out in the village; (2) identifying spaces that accommodate activities that reflect unique activities and contain local wisdom values; and (3) carrying out exploratory descriptions in order to formulate the types of local wisdom values.

3. Results

Surabaya's historic village, Kampong *Lawas Maspati*, lies 500 meters from the Tugu Pahlawan Monument. This settlement is located in Gangs V and VI, RW VIII, and is made up of 5 RTs. This village is a one-of-a-kind location with a history theme (old structures) that may be seen from numerous perspectives. Kampong *Lawas Maspati* is an indigenous village, with ethnic Javanese being the bulk of the population [6]. Kampong *Lawas Maspati* Surabaya is made up of around 300 densely crowded dwellings positioned on the right and left sides of the village alley road, which is just 2.00 meters wide and cannot accommodate four-wheeled vehicles (cars). Many historic buildings with Indis, jengki and local architecture can still be found in Kampong *Lawas Maspati*. The survival of these historic structures cannot be isolated from the involvement of the locals in maintaining and conserving them so that they become the identity or characteristic of Kampong *Lawas Maspati* inadvertently. Figure 1 depicts a map of Surabaya, which includes 5 regions (Center, North, South, East and West) and the location of Kampong *Lawas Maspati*.

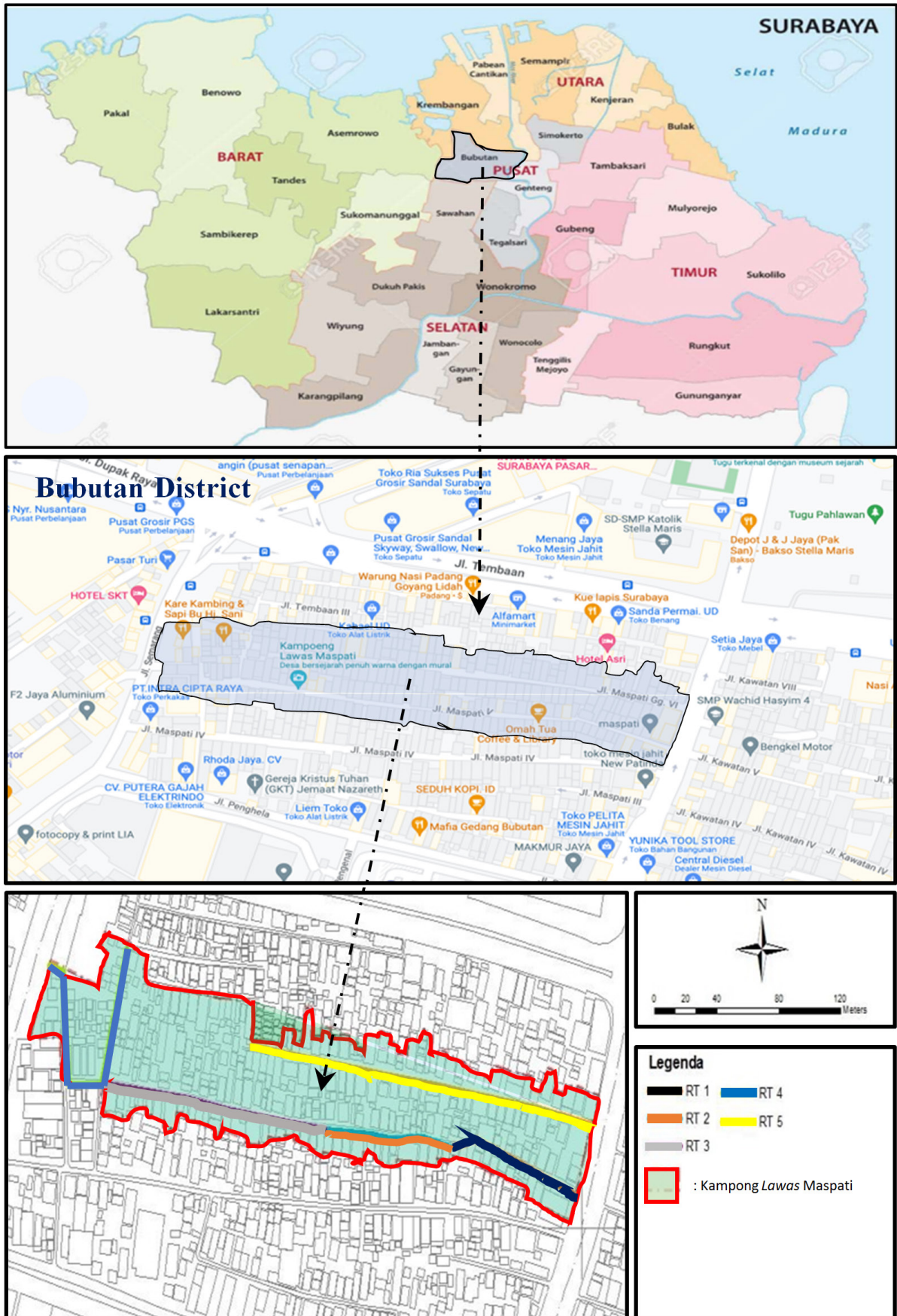


Figure 1. Location Surabaya City Map, Bubutan District and Kampong Lawas Maspati (Analysis Results, 2021)

The corridor of Jalan Kampong *Lawas* Maspati is currently in good condition as a form of open public space. Residents of Kampong *Lawas* Maspati use both of these places to conduct local wisdom activities (social, economic, and cultural): PKK women's meetings, community work, joint gymnastics, folk entertainment, August, festivities, and religious events, community recitations, religious holiday celebrations, and children's Al-Quran Education Park (TPQ). The residents of Kampong *Lawas* Maspati received the value of living in harmony and assisting one another from their forefathers, and this became the characteristic and identity of Kampong *Lawas* Maspati.

Some Kampong *Lawas* Maspati people are entrepreneurs, while others are private workers, students, or housewives. Citizen entrepreneurship in the form of MSMEs lasts nearly 24 hours. Beginning before sunrise, several locals were spotted in this village cooking traditional snacks, cuisine, cakes, and herbal drinks, followed by activities for making souvenirs such as t-shirts and key chain knick-knacks. Around 7 a.m., certain snack goods, food, cakes, and drinks began to be sold in front of the home (terrace, front yard of the house), and in front of the lane at the entrance to Kampong *Lawas* Maspati, and some were sent to markets or businesses that had acquired citizen subscriptions. This selling activity by residents occurs between the hours of 7 a.m. and 11 p.m. According to research, over 80% of the dwellings in the village are used for productive purposes by their residents [7]. Residents' entrepreneurial efforts in the form of MSME have created a hereditary legacy that has formed the local culture of Kampong *Lawas* Maspati and is being perpetuated by their descendants. This action represents Kampong *Lawas* Maspati's local wisdom.

Some Kampong *Lawas* Maspati people operate as entrepreneurs. The presence of many ancient buildings in Kampong *Lawas* Maspati made up of Indis, jengki, and local architecture is partly used by people as places of commerce such as cafes, inns, souvenir shops, and MSMEs. The preservation and preservation of ancient buildings by certain people are relics with historical significance and stories that are especially important to Kampong *Lawas* Maspati, a village with numerous antique buildings (heritage). Local wisdom is represented by ancient structures.

4. Discussion

4.1. Local Wisdom Kampong *Lawas* Maspati

Kampong *Lawas* Maspati is administratively located in RW VIII, Bubutan Village, Bubutan District, Surabaya. Kampong *Lawas* Maspati is now known as Kampong Lawas since it still retains ancient structures that are more than 50 years old, and it is one of the old villages in Surabaya's core. Kampong *Lawas* Maspati is made up of 5 RTs, totaling 350 household heads and 1,350 people. The form of preserving

local wisdom such as culture, social, and economic in this village is demonstrated by the frequent holding of traditional village art events, seminars, or conferences that invite guests from outside Surabaya, and the economic activities of residents that last nearly 24 hours beginning early in the morning to the production of traditional snacks, food, cakes, herbal drinks, and souvenirs. Residents use several ancient structures and village halls to accommodate events both inside and outside. The physical qualities of a place, such as ancient buildings and complete physical amenities, influence the sense of attachment that comes from that area [8].

Because of the many ancient and historic buildings in this village, as well as the emergence of new buildings around the village and the Bubutan area, the image of Kampong *Lawas* Maspati as Kampong *Lawas* arises. The historic houses from the Dutch colonial era have been well preserved. Among the historic structure is a home erected in 1907, an inn that has been converted into a warehouse and residential house, and the *Ongko Loro* House (number two), which was originally utilized as a public school during the Dutch colonial period. The majority of Kampong *Lawas* Maspati's people are families of freedom fighters, particularly those who took part in the November 10 conflict. *The kepunden* (village founder's tomb) and social bonds between people that are still strong in daily life and many social activities are other indications of the traditionality of historic buildings. Aside from that, the people of this hamlet are still committed to a way of life that has been passed down from generation to generation since the town's inception, particularly as craftsmen and makers of traditional culinary snacks.

Due to limited space in Kampong *Lawas* Maspati, village alleyway corridors are frequently used for public activities. These public activities are part of the villagers' domestic activities, such as the wedding, ceremonies, circumcision, or if someone dies, as well as activities that are part of insiders' and outsiders' activities, such as cultural festivals, conferences, product sales places, showrooms, and so on.

The social life of the residents of Kampong *Lawas* Maspati was inherited from their forefathers, who had mutual respect principles, tolerant behavior was open to many yet still friendly, carried out religious traditions, and celebrated national festivals to provide residents with a sense of comfort [9]. Local wisdom activities that are active in the village allow the village to exist and prosper despite the pressures of urban development advances, such that this activity allows the village to expand its social, economic, and cultural activities. The vibrancy of these activities contributes to the village's local wisdom and interactions, which can be carried down. The interaction of humans with their environment, as well as their ability to adapt to changing circumstances, can help to preserve local wisdom [10]. Figure 2 depicts non-physical (social, economic, and cultural) local wisdom activities in village alleyway corridors as well as physical (old buildings) that are preserved by locals and inherited from their forefathers.



Figure 2. Physical (ancient building), open public space and non-physical (social, economic, cultural and spiritual) activities that the inhabitants maintained and inherited from their predecessors (Field Observation Results, 2022)

The descriptive analysis of local wisdom in Kampung Lawas Maspati shows that non-physical activities (economic, social, and cultural) and physical preservation (ancient buildings) that are used in the residents' business activities have very good and high results, indicating that this is a

success of the residents so that they can strengthen their existence. Maspati is an old village.

Table 1 shows the results of a questionnaire completed by 30 Kampung Lawas Maspati residents on local wisdom in physical and non-physical activities:

Table 1. Community Respondents to Local Wisdom in physical and non-physical activities

No	Activities	Questionnaire Results (Percentage)	Conclusion
1	Physic		
a.	Ancient Building	90%	Home of ancestors. Attempts are made to preserve its existence and authenticity while preserving the building's shape.
b	Keeping style (Indisch architecture)	65%	Some of the structures are designed in the style of local architecture and jengki.
c	Has historic value throughout the conflict	90%	There are ancient structures that give witness to the conflict.
d	Have a distinct identity in the village	95%	It is known as an old (old) village since it contains many historic structures.
e	Location in the heritage area	80%	Enter in a cultural heritage area.
f	Location in downtown Surabaya	95%	Very strategic trade and service area
2	Non-physic		
a	Mutual cooperation and Guyub	90%	A close relationship between residents
b	Togetherness, value, and respect	90%	Provide a sense of security and comfort
c	Availability of places for social activities	95%	Focused and organized
d	Suroboyo culture	95%	The use of calling <i>Cak – Ning</i> , The use of typical village costumes when welcoming guests
e	Religious traditions (yasinan, sinoman, and recitation)	95%	Hereditary
f	Culinary business, craft SMEs	90%	Suroboyo typical local culinary

Source: Results of field interviews, (2022)

Because of activities conducted in open public areas, the community gains cultural resilience, the environment becomes more beautiful, and economic value grows [11].

This can be seen in the rise in resident income and the expansion of small and medium-sized businesses (MSMEs). The economic activities in question are the production and sale of traditional snacks, food, cakes, herbal drinks, and souvenir crafts through the use of ancient buildings (heritage) as places of business such as cafes, inns, and residents' stalls in alleyway corridors, as well as spiritual socio-cultural activities such as resident weddings, circumcision, cultural festivals, and recitation. These activities are carried out on a daily basis in Kampung *Lawas* Maspati in open public spaces to help the residents survive.

A person or community's interpretation of space as a place has a specific meaning and value [12]. Native wisdom in the form of economic activities shows the locals of Kampung *Lawas* Maspati's local skills. The presence of historic structures (heritage) that are still maintained, as well as the manufacture and sale of traditional snacks, cuisine, cakes, herbal drinks, and souvenirs, have given Kampung *Lawas* Maspati individuality, establishing it as a heritage village as well as a SME. The existence of old buildings and economic operations carried out became the foundation of the residents,

allowing them to create their own jobs for residents while continuing efforts to be maintained and improved.

Table 2 and figure 3 depict the distribution and form of utilization of open public spaces in Kampung *Lawas* Maspati for local economic wisdom (MSMEs), social, and cultural activities carried out by residents.

Table 2. Types of Activities, Locations, Number of Activity Places

No	Activities	Location	Amount (Place)
1	-Recitation -Celebration of religious holidays	-Mosque, - Street corridor (alley)	1 4
2	Receive guests	- Street corridor (alley)	2
3	Child playing	- Street corridor (alley))	12
4	- Citizen entertainment - Independence Day celebration	- Street corridor (alley)	6
5	Selling	- Street corridor (alley)	12

Source: Field observations, (2022)



Information:

- : Location of economic activities selling
- : Location of social, cultural, and spritual activities (recitation, celebration, gathering and socializing)
- : Space (open public)

Figure 3. The location of economic activities (UMKM) and social and cultural in the use of open public spaces in Kampong *Lawas* Maspati (Analysis Results, 2022)

Residents of Kampong *Lawas* Maspati make the best use of open public places for their economic, social, and cultural activities. Integration of human activities and the places/places where activities occur in order to resurrect a settlement [13] and related to space, time, and actors [14]. Similarly, case studies can exist and thrive as a result of

human activities, public areas, and changes in activity times. Different actors demonstrate the disparity in activity time to space use related to the range of economic activities of the population. This is a common occurrence in Kampong *Lawas* Maspati (Table 3).

Table 3. Actors, Forms of Activities, Utilization of Space and Time

Actor	Forms of Economic Activity	Space Utilization	Information
Residents of Kampong <i>Lawas</i> Maspati	Preparation of foodstuffs, processing of materials, packaging of finished products in processed,	House	Every day between 1.00 – 4.00 am
	Preparation for sales in the location of the (open public) space of the village and outside	Village neighborhood alleyway	Daily between 5.00-7.00 am
	Daily Culinary	Village neighborhood alleyway	Daily between 7.00 – 23.00 pm

(Analysis Results, 2022)

4.2. Local Wisdom Kampung

Several urban villages within a community have insufficient infrastructure and networks. This is because there is no planned village spatial concept, therefore it appears organically, resulting in a poor network of utilities and infrastructure. The village, which arises without a planning procedure and has minimal infrastructure, is one of the shapers of the city structure [15]. Local wisdom activities comprise human efforts toward space use with local knowledge and the application of their thoughts [16]. The framework of the old village in a settlement has been developed through the use of local knowledge and inherited values of life, customs, culture, language, socialization, and the pillars of the community that constitute local wisdom in life in the village [17].

A form of village existence is active activities and interactions amongst villagers in a space in the village that survive from time to time so that they become an inseparable part. The values of local community life, such as human interaction and activities carried out in the village space, as well as economic, social, and cultural backgrounds reflecting the existence of a village, are juxtaposed with the values of old urban villages that can survive in the midst of modern urban development [18].

For a historic urban community, the presence of local wisdom provides its own meaning. The economic state of the local community can be enhanced by sustaining and conserving local wisdom activities, which are also a reflection of the village's or a group of people's local identity. To rejuvenate and build the image of the old village, steps must be taken to revitalize local wisdom activities. Local wisdom activities like culture, village traditions, and village history, which are the characteristics and identity of a village, are a type of village existence that is transformed into a

tourist and cultural village so that local wisdom activities like the economy can collaborate with selling power [19,20]. The old village has its own memory and history, which are local wisdom, thus the government should include this when developing urban spatial planning policies [10].

4.3. The Existency of Kampong *Lawas* Maspati

A qualitative descriptive method was used to analyze local wisdom activities in Kampong *Lawas* Maspati. The use of open public spaces, the use of several spaces (terrace, living room, bedroom, kitchen) in ancient buildings by residents for economic activities in the form of MSMEs, social and cultural activities, and the government's role in urban development policies and other parties make Kampong *Lawas* Maspati successful and continue to exist despite the pressures of the city of Surabaya's development progress. The research findings show how local wisdom in the form of ancient buildings (heritage) and limited open public spaces (the width of the alleyway corridor) in Kampong *Lawas* Maspati, which is used for economic, social, and cultural activities, can keep the village alive in the face of urban progress and development.

4.4. The Importance of Local Wisdom for Society, Government, and Other Parties

Active local wisdom activities can become a characteristic and identity of a village, serving as a source of information for the community, government, and other parties interested in the town's economic, social, and cultural local knowledge. The function of economic, social, and cultural local wisdom activities for the community, government, and other stakeholders in the plan depicted in Figure 4 is as follows.

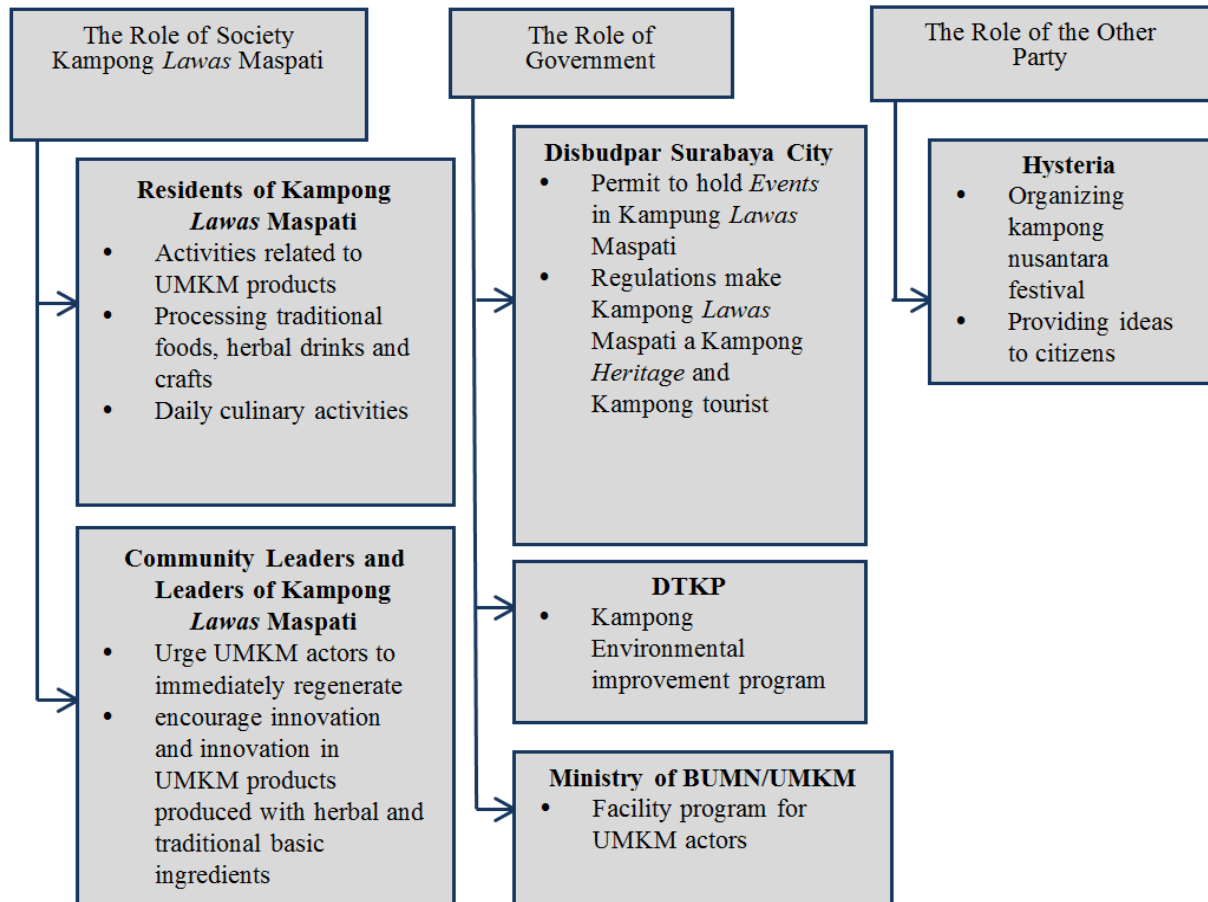


Figure 4. Community Activities, Government, and Other Parties (Analysis, 2022)

5. Conclusions

The use of historic structures (heritage) as a location of commerce, as well as the use of open public spaces (alley corridors, front yards) by people in maintaining local wisdom, has a positive impact on Kampong *Lawas Maspati*'s survival.

In addition to serving as dwellings, historic buildings use a portion of their area to house businesses such as cafes, reading rooms, shops, accommodation, and MSME manufacturing. Economic activities such as selling food, traditional snacks, and herbal drinks, social activities such as community service, joint gymnastics, folk entertainment, and August, festivities, and cultural activities such as religious activities and recitations take place in open public places.

The existence of village residents is demonstrated by the survival and continuance of local wisdom activities, as well as the formation of reciprocal interactions between residents, the Surabaya city government, and other parties (universities and state-owned corporations). This is something that can be kept and developed in other urban old villages. The use of ancient buildings (heritage) as a place of business, as well as the use of open public spaces (alley road corridors, front yards) by residents in preserving local wisdom, has a positive impact on Kampong *Lawas Maspati*'s survival.

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