

# CHAPTER 1

## INTRODUCTION

### 1.1 Background of the Study

Surabaya is located in East Java and it is the second biggest city in Indonesia after Jakarta. Surabaya has an interesting historical value because this city is well known as the 'Hero' city, which was commemorated on November 10<sup>th</sup>, 1945, and at the time it aroused the courage of Surabaya's youth to fight the colonist. Surabaya as well as other cities has certain characteristics that can be used as the identity of the city. As a historical city, Surabaya has several heritage buildings that are historical, the buildings which were built during the revolution, and also the ancient *kampung*. Peneleh is one of the eldest and original *kampung* in Surabaya. There are many cultural heritage in Peneleh which still exist, although there are some buildings which are slightly damaged and dirty. Thus, environmental problems in Surabaya which are dominant at this time are the cause of increase in population and building and also matters that are related to waste, city sanitation, and water quality. Therefore, not only pollution but also the increasing volume of waste in urban areas which are the problems faced in Indonesia. In Indonesia, the production of waste of 380 cities in 2011 reached more than 80,000 tons per day (Andayani, 2012). The city of Surabaya, in this case, is interesting to be

discussed further because this city pioneered the first community-based movement in terms of waste management in Indonesia. In fact, the dominant waste in Surabaya comes from household waste which is around 79,19% (Profil Kota Surabaya, p. 3). The real action to improve hygiene has been implemented since Purnomo Kasidi who becomes the mayor of Surabaya from 1984 to 1994 (Basundoro 2012, p. 85).

Surabaya citizens should be able to work together to keep their environment clean and healthy through this program of green and clean. Tahir said that 3 years after the Green and Clean Program started, the volume of waste going to final disposal site in Surabaya decreased 1,600 tons/day (2006) to 1,399 tons/day (2008) (Tahir 2011). Therefore, Surabaya Government finds the solution to handle the volume of waste through Surabaya Green and Clean (SGC) program. The SGC began in 2001 and it aimed at realizing a more effective and efficient green space (*Ruang Terbuka Hijau*) to fulfill the needs of green space in Surabaya city. Surabaya green and clean were originally motivated by the closure of garbage disposal (*TPA Keputih*) in 2005 which resulted in the emergence of waste management in Surabaya. Furthermore, Green and Clean program also have been developed in 10 cities of the major islands in Indonesia.

Actually, a lot of researches have chosen the topic of Surabaya Green and Clean, but some studies look for different point of view, such as SGC in regards to ecology of science and governance of waste (Tahir, et al., 2011). In Aprilia Setyorini's thesis "*Respon Masyarakat Terhadap*

*Program Green and Clean (Studi Deskriptif Perilaku Hidup Bersih Sehat (PHBS) Implementasi Program Hijau dan Bersih (Green and Clean) Masyarakat di Kelurahan Jambangan Surabaya*”, the writer explained about public response about Green and Clean program in Jambangan. Furthermore, in Anindita Ratih Putri’s thesis “*Opini Kader Lingkungan Surabaya terhadap Program Corporate Social Responsibility PT. Unilever Indonesia Surabaya Green and Clean (Studi Deskriptif pada Kader Lingkungan Surabaya)*”, the writer explained about the opinion from an environmental cadre of Surabaya through Program Corporate Social Responsibility which conducted by PT. Unilever. All of these previous studies provide the significant contribution in handling the issue of garbage management, but there is one thing that is important in understanding a community-based movement, it is the human factor and power relations that influences the success or failure of the program. Green and Clean program involves not only government, agencies and industry, but also people or habitants.

Therefore, this study highlights the important factors which seem to be ignored in earlier studies of SGC, the way SGC (Surabaya Green and Clean) is perceived and signified by Surabaya people. It is interesting to find out the stories offered by Surabaya people regarding the program to further understand how Surabaya people make sense of the place that they live in, which also takes part in shaping their identities. Place and identity are discussed in Cliff Hague and Paul Jenkins’s book entitled *‘Place*

*Identity, Participation and Planning*'. The place is more than a location, it is a concept that is not only territorial but also political. A place meant for human and environments with its meanings, activities and a specific landscape which become one (Relph 1992 in Hague 2005). Likewise, "places are not just spaces because they have identity" (Hague 2005, p. 6). Identity itself is based on Latin pronoun *idem* which means 'the same'. "Thus identity is what central, real and typical of something or someone" (Amundsen 2000, p.15 in Hague 2005, p.4).

"Place is also implies some mix of memory, sensual experience and interpretation" (Hague 2005, p.3). Thus, the interpretation and narrative are created from the inhabitants that give identity and it is an identity that transforms space into place. Narrative is a storytelling metaphor that frequently appears in everyday life, the way we compose our lives (Anderson 1997). Narrative is a dynamic process that constitutes both the way that we organize the events and experiences of our lives to make sense of them and the way we participate in creating the things we make sense of, including our self-identities. Narrative is not only found in literary texts but also in life experience, such as in Green and Clean program.

In my research, I focus on Peneleh district which has won SGC that held by the municipality of Surabaya and other agencies as the sponsor. Peneleh succeed in obtaining *Kelurahan/kampung inovatif Green and Clean (RW 5)* and *Kelurahan dengan fasilitator terinovatif Green and*

Clean in 2010 (cited in Keputusan Walikota Surabaya tentang Penetapan Pemenang Lomba Kebersihan Surabaya Green and Clean, 2010). In 2012, RW 2 is obtaining *Kampung paling berbunga Surabaya Cantik* Green and Clean. RW 2 is also obtained *Pengelolaan lingkungan terbaik* (developing category) in 2013, Surabaya *Bersinar* Green and Clean. Whereas, RW 5 is obtained *Pengelolaan IPAL terbaik* (developing category) and *Pengelolaan IPAL terbaik* (developed category) in 2013.

The writer chooses Peneleh because this place has some important histories and based on what was said by the head of RW 2, Mrs. Suminah regarding the reason why RW 2 and 5 continuously participate in the SGC. The aim is to make Peneleh become a tourist village which frequently visited by foreign tourists, because some places look dirty like the cemetery of Peneleh. Some of cadres in RW 2 said that the maintenance fee for cultural heritage in Plampitan is from cash money of RW 2. In contrast, they have no more additional fee for repairs of the heritage buildings. They only clean the building, without changing the authenticity of a building. Beside as a residency, Peneleh is also a heritage area that should be conserved and kept clean.

Peneleh is a *kampung* in the district of Genteng and it is located in central of Surabaya. Panel has its own narrative. Peneleh name, was born at the time of Singosari Kingdom. Peneleh is the dwelling place of a prince *pilihan* or *Pinilih* (a prince who elected), named Wisnu Wadhana who has the same rank with the regents. The prince then was appointed as the

leader in between the Kalimas and Pegirian rivers which located in Peneleh (cited in Surabaya Post online). Surabaya citizens know Peneleh as historic or cultural heritage, such as Peneleh's old cemetery from Dutch colonist, which exists since 1814. In Peneleh VII/29-31, there is a heritage house of Haji Oemar Said (HOS) Cokroaminoto. In addition, the house has also been inhabited by President Soekarno, where he spent his teenage life with a group of his comrades in arms like Roeslan Abdul Ghani. Roeslan Abdul Ghani's heritage house was also located in Plampitan VIII, rather close to the office of RW 2 in Plampitan. While Soekarno or well known as the home of Bung Karno's parents (R. Soekeni Srimben Sosrodihardjo and Nyoman Rai) who was born in Pandean Peneleh IV/40. In front of the alley, there is Soekarno's inscription that written if that house is the birthplace of the Father of nation, Dr. Ir. Soekarno (cited in the Soekarno Institute Official Website). Based on this history, this research is specifically interested in understanding how Peneleh people make sense of their place and environment through the SGC.

That is the reason why Green and Clean program is interesting to be discussed within the relations of place and identity. Some people may have power to determine who belong and those who do not. Sometimes, people feel that they have a strong identity which represents their place, although it could happen that the narrative and objects that exist in a place have lost partially or even all of them. I argue that the public participation that formed in Peneleh district through Green and Clean program will

construct their identity and sense of belonging to embody a cleanliness of cultural heritage in Peneleh area in order to attract foreign tourists and local people to come visit continuously. Furthermore, I examine about the enthusiasm and each narrative from Peneleh people who participate in Green and Clean program which can (re) construct their identity as Surabaya citizen.

### **1.2 Statement of the Problem**

Based on the background, as described previously, this study will raise a question:

1. How does the public participation in Surabaya Green and Clean program (re) construct the identity of Peneleh's place identity and its people?

### **1.3 Objective of the Study**

The purpose of this research is:

- To find out how public participation in Surabaya Green and Clean program can (re) construct the identity of Peneleh's place identity and its people through the narrative.

### **1.4 Significance of the Study**

In this study of Green and Clean in Surabaya, the researcher wants to know what the reasons for people to join SGC beside the reason to

protect their environment. Furthermore, hopefully this research can be an alternative to understand the environmental issues from a humanities perspective because it involves human activity in Surabaya Green and Clean. It is also expected to provide an advice, especially to the government of Surabaya, other cities in Indonesia and also Peneleh to be able evaluate the strategies used in Green and Clean program, in order to increase the potential for success.

### **1.5 Definition of Key Terms**

**Surabaya Green and Clean** : the program for creating beauty and cleanliness in a specific place.

**Identity** : identity is created both internally in the mind and through the body's interaction with the outside world. There is no place without self, and no self without place (Casey 2001).

**Place** : place is meant for human and its environments with its meanings, activities and a specific landscape which become one (Relph, 1992 in Hague, 2005).

**Place Identity** : place identity is the compilation formed of feelings, meanings,

**experiences, memories and actions that built from social structures and fostered through socialization between the citizens in specific places (Hague and Jenkins 2004, p. 6).**

**Narrative : the stories that serve as communal resources that people use in ongoing relationships (Gergen 1994, p.189 cited in Anderson 1997, p.213)**

***Kampung* : the group of houses which is part of the city, but yet modern. (Kamus Besar Bahasa Indonesia).**

# **CHAPTER 2**

# **LITERATURE REVIEW**