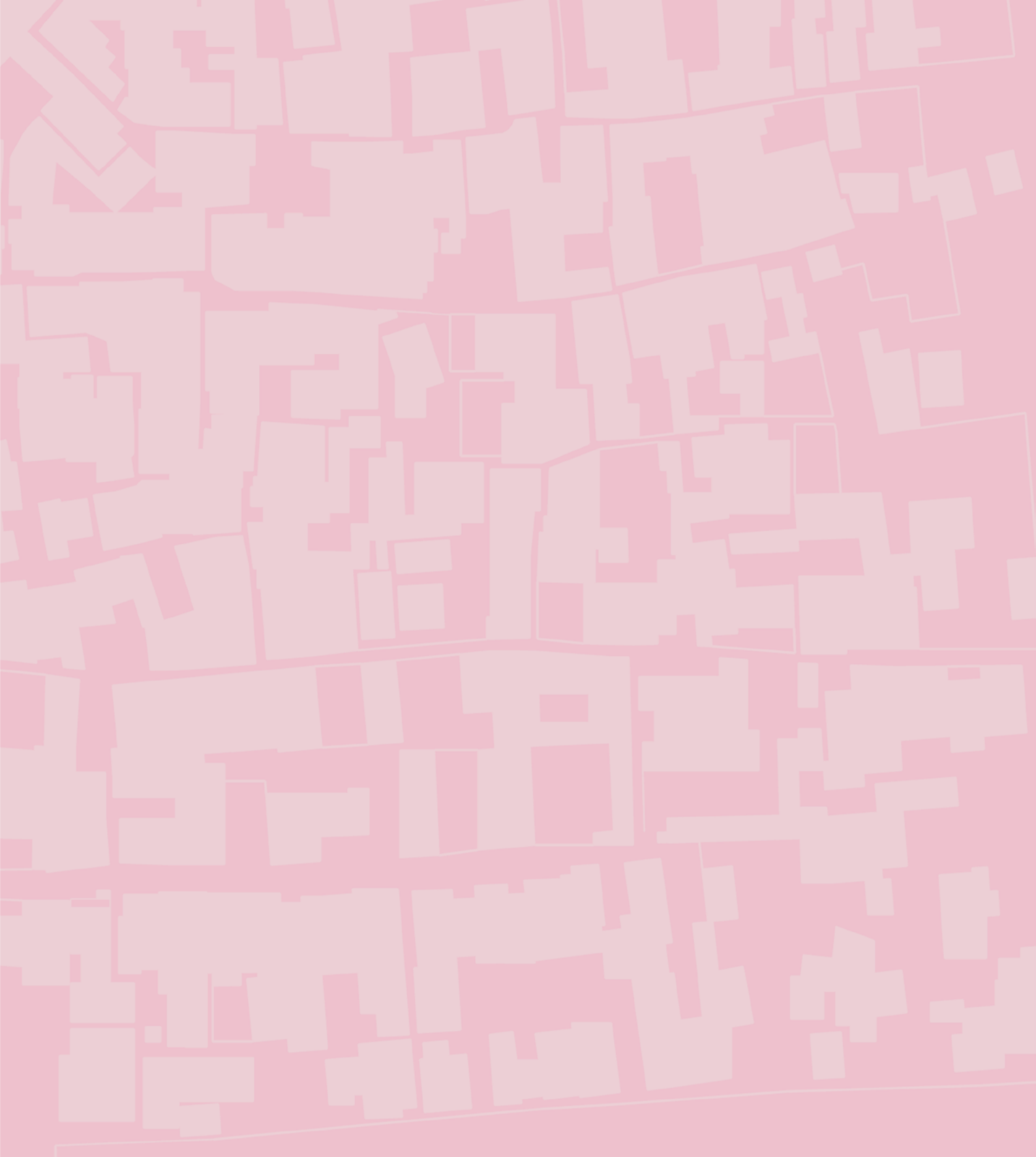




Rethinking Adequacy:

The Urban Kampung as a Prototype for Inclusive Housing in Jakarta

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Abstract

This thesis investigates the contemporary condition of the urban kampung in Jakarta as both a spatial manifestation of informality and a living critique of the city's formal housing paradigm. Using Kampung Kebon Melati as a case study, it examines how colonial legacies, regulatory frameworks, and speculative urbanism intersect to produce a systemic exclusion within the housing sector. Drawing from the UAH! (Unconventional Affordable Housing) research framework, the study positions the kampung not as a problem to be solved, but as an adaptive urban model capable of informing new prototypes for inclusive and resilient housing.

Through theoretical inquiry and spatial analysis, the thesis deconstructs the state's notion of adequate housing, showing how rigid standards and formal procurement systems perpetuate inequality and erase local agency. It introduces the Bilateral Approach, a dual strategy combining internal community organization (*Kooperasi Kluster*) with external advocacy (*Forum Advokasi Kampung*), to bridge the divide between formal and informal urbanism. Architectural interventions are developed around this framework, reorganizing density to free up communal spaces while preserving the kampung's socio Economic fabric and incremental building logic.

By aligning spatial design with social governance, this work contributes to the ongoing discourse on housing in the Global South, advocating for a redefinition of adequacy that values participation, adaptability, and collective permanence. The resulting proposal for Kebon Melati seeks to demonstrate that the kampung, reimagined through UAH! lens can become a prototype for Jakarta's future, where affordability and urban belonging are reclaimed as a collective right rather than a commodity.

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i. Introduction

i.i Context

Jakarta is a city defined by contradictions and coexistence. Even as one of Asia's current largest metropolitan areas, Jakarta continues to expand through rapid real estate speculation and infrastructure projects. Though, this rapid expansion more often than not involves lack of planning and is mostly driven by capital gains, which favors new and shiny development projects without much considering what Jakarta has to offer in the first place.

We often see large scale private-owned neighborhoods such as Meikarta, Bumi Serpong Damai, Pantai Indah Kapuk and many more sprinkled within the Jakarta metropolitan area. These neighborhoods usually housed the upper-middle class of Jakarta, offering better quality of life, modern amenities, security, and newer developments whilst charging a premium for it. While these neighborhood often delivers what they promised, the downsides are brutal daily commute for those who work in Jakarta. It is not unheard of for people who chose to live in these neighborhoods to face 1-3 hours on the road each way to Central Jakarta.

On the flip side, a significant part of lower class Jakartans still lives in *urban kampungs* – a dense, self-built neighborhoods that predates even the country itself. Often being located in the unplanned pockets of the city centre, these lower income neighborhoods can often be found coexisting right next doors to some of Jakarta's most luxurious apartment towers. These settlements, often dismissed as informal or inadequate, sustains much of the city's labor force and social life. The growing tension between development and displacement places Jakarta's kampungs at the centre of a broader debate on housing justice, affordability, and the right to remain in the city.

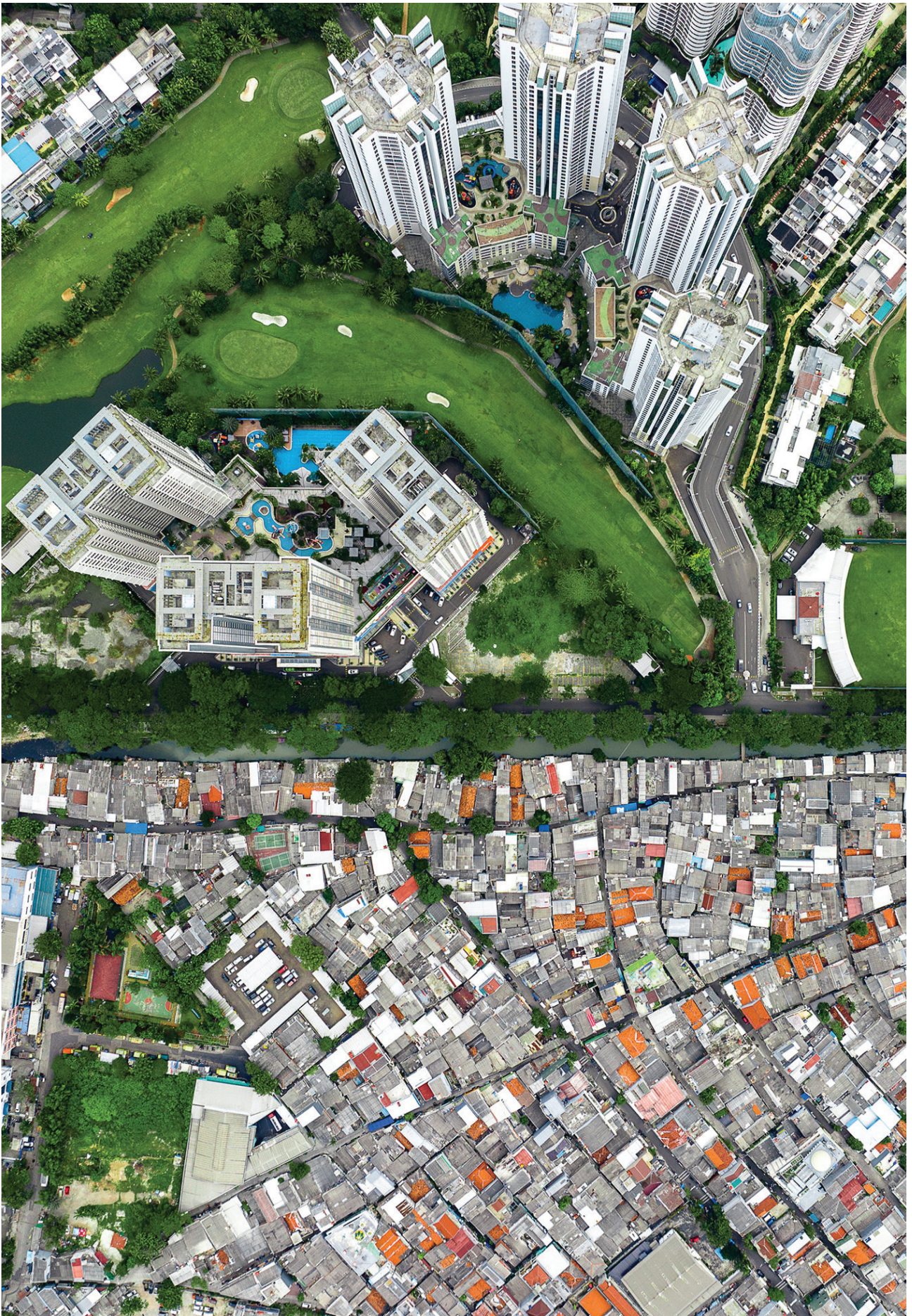


figure i.i. Extreme inequality near Menteng, one of Jakarta's wealthiest neighborhoods.
source: unequalscenes.com/jakarta

i.ii **Research Problem**

Situated in the heart of Jakarta's central business district, lies Kampung Kebon Melati, one of many *urban kampungs* who are facing increasing economic and political pressure. Land speculation, rising taxes, and shifting urban policies threaten the kampung's continuity, while the more formal planning mechanisms fail to recognise their important values such as adaptability and collectivism. The challenge lies in reconciling the kampung's social and spatial intelligence with the city's formal systems of housing provision and governance.

i.iii **Aim and Hypothesis**

This thesis investigates how the urban kampung can evolve without erasing its' social and spatial fabric. It proposes a bilateral approach of architectural and organizational framework that operates internally through institutional advocacy. The hypothesis is that by formalizing collective governance and incremental design processes, kampungs can resist displacement and establish new models of affordable housing that bridge the formal and informal city.

i.iv **Framework**

The Research is developed within the context of *UAH! – Unconventional Affordable Housing*, a Politecnico di Milano research platform presented at the 2025 Venice Biennale. The UAH! framework explores experimental approaches to affordability and inclusion, seeking to rethink the relationship between housing, governance, and the urban commons. within this framework, the project positions the urban kampung of Kebon Melati as both a site of inquiry and a testing ground for cooperative housing models that challenge conventional notions of adequacy, ownership, and participation of the contemporary housing models of Jakarta. By bridging the UAH! research agenda with the realities of Jakarta's kampungs, the thesis aims to contribute to a broader discourse on how the role of architecture can enable inclusive urban futures in a rapidly transforming contexts.

ii. The Paradox of Urban Kampung

ii.i **Jakarta and Kampung**s

Jakarta is the political and economic centre of Indonesia, a city of glass towers and elevated toll roads. According to PMC (2020), It is estimated that 32-35 million people live in the Jakarta Metropolitan Area, which is covering an area of approximately 7,082 square kilometers. The sheer size and density puts the Jakarta Metropolitan Area as the most populated and densest place on earth. Every day, millions of people made the commute between Jakarta itself and it's surrounding satellite cities, creating one of world's most intense traffic.

Over the second half of the twentieth century and into twenty-first, shortly after the declaration of Indonesia's Independence in 1945, Jakarta experience rapid urban expansion and demographic growth. Between 1950 and 2025, Jakarta's population alone is estimated to grow from 1,5 million to over 12,5 million people, representing both sustained natural increase and heavy in-migration from across the country. Around double of that figure lives right outside of Jakarta, in satellite cities such as Bogor, Depok, Tangerang, and Bekasi.

The implication of this rapid growth is the significant shifts in land use. Agricultural land and open spaces around and within Jakarta have been progressively converted into industrial, commercial, and residential purposes to keep up with the burgeoning demand for urban housing and services that comes along with the rapid economic growth Jakarta is having. The development trajectory has resulted in intensified competition of limited land within the core of the city, fueling patterns of uncontrolled urban sprawl and rapidly escalating property values.

Within this dynamic urban environment and growth, there remained pockets of informality that are prominent to Jakarta's spatial and social landscape. According to Alzamil (2018), there are at least 360 kampung's official classified as informal settlements in Jakarta, accounting for an estimated 20-30% of the city's total land area and housing more than half of its population. Despite frequent characterization as unplanned or informal, kampung's are embedded within the city's urban fabric. Jones (2013) highlights that kampung's often originated as indigenous villages that persists in marginal lands where formal planning and land tenure system have been the weakest.

Alzamil (2018) also emphasizes that kampung's perform critical functions in Jakarta's urbanization process. They supply essential affordable housing for laboring populations, absorb waves of internal migrants, and sustain deep-rooted social networks that facilitate mutual support and resource sharing in the absence of comprehensive state provision. While official policy has periodically attempted to improve the quality of life in these neighborhood through relocation or redevelopments, such interventions have often dismissed resident's aspirations and long-standing modes of community organization in favor of easier top-down interventions and prioritizes banal formality in the name of political portfolio.

From an academic perspective, kampung's challenge conventional and more linear paradigms of urban planning that prioritize formal geometry, zoning, and infrastructure. Their incremental and socially embedded growth logic reflects adaptive responses to structural constraints that changes over-time. Under multiple different colonial administrations, all the way to modern Indonesian government, kampung's embodies the continuity of pre-colonial settlement patterns and critique the uneven development that has characterized Jakarta's modernization. These communities remain resilient because of internal social cohesion collective problem-solving, and flexibility, qualities that conventional planning frameworks often overlook.



figure ii.i. Jakarta Metropolitan Area in relation to Indonesia.



figure ii.ii. Kampung in Krawang, East of Batavia, 1938.
source: Wakker, H. Fotocollectie Dienst voor Legercontacten Indonesië.

ii.ii Into The (Urban) Kampung

In Indonesian, kampung translates to “village”. However, in the context of Indonesia’s colonial past, kampungs emerged as the unplanned, self-built neighborhoods that housed the city’s indigenous population alongside the colonial urban core. Over time, as Jakarta continues to grow, these kampungs were gradually absorbed by the expanding city, yet retain their informal spatial logic and social structure. Today, they embody a dualism: marginalized by policy yet crucial to run Jakarta. Their organic social network and incremental growth have allowed them to adapt to the gaps left by the state and market provision. As Kusno (2013) notes, the kampung represents both a historical continuity of indigenous urbanism and a critique of the modern city’s uneven development.

The kampung has existed as part of Jakarta’s urban fabric long before the establishment of modern planning institutions, even before the Dutch colonialist government developed Batavia (old Jakarta). Many kampungs within this area started as indigenous Javanese and Betawi villages which survived within the interstices of Batavia’s segregated planned grid under the Dutch rule. These kampungs then forms adaptive environments driven by social networks and survival rather than state planning. This works in favor of the After independence, these same neighborhoods became the city’s primary mechanism of urbanization, housing more than half of Jakarta’s population through incremental construction. What began as marginal settlements evolved into spatial backbone of the city’s working class.



figure ii.iii. Map of Batavia's Planned Neighborhood (orange) and Kampung (green), 1921.
source: G. Kolff & Co, American Geographical Society Library, University of Wisconsin

ii.iii Modern Day Urban Kampung

Spatially, modern day urban kampung is characterized by an organic morphology shaped by human interaction rather than top-down zoning logic. Houses are built spontaneously, responding to family needs, social relations, and available space rather than formal plans. Alleys acts as social extension of the home, where children play, neighbors gather, and commerce thrives. Boundaries between private and communal life becomes more dynamic, negotiated daily through proximity, participation, and communication.

As the city grew, the kampung have been forced to grow inwards and more dense. In this case, density forces spatial efficiency and adaptability through social negotiation. The kampung is thus both a physical form and mode of Inhabitation, a living architecture that grows through participation and necessity. As Rapoport (1969) describes, vernacular environment express cultural values through spatial practice rather than formal aesthetics, an idea vividly embodied in Jakarta's kampungs.

In contemporary Jakarta, kampungs represent both resilience and neglect. They supply the city with its essential labor force and social cohesion, yet remain institutionally excluded from planning, infrastructure, and legal protection. Their persistence challenges the binary of "formal" and "informal", suggesting instead a continuous urban spectrum. Within this ambiguity, lies both vulnerability and potential: the kampung as a laboratory for re imagining affordable urban living in Jakarta's centre.

Ultimately, the modern kampung is not a remnant of the past like many like to believe, but a prototype for an alternative urbanism, one rooted in collective agency, incremental adaptation, and social infrastructure where everything is driven by the residents themselves. Its informality does not signify failure, but it signifies ingenuity by revealing how citizens build the city when the institutions do not.



figure ii.iv. Extreme inequality In Sudirman, Jakarta.
source: unequalscenes.com/jakarta/



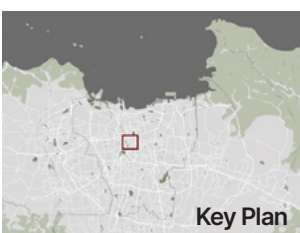
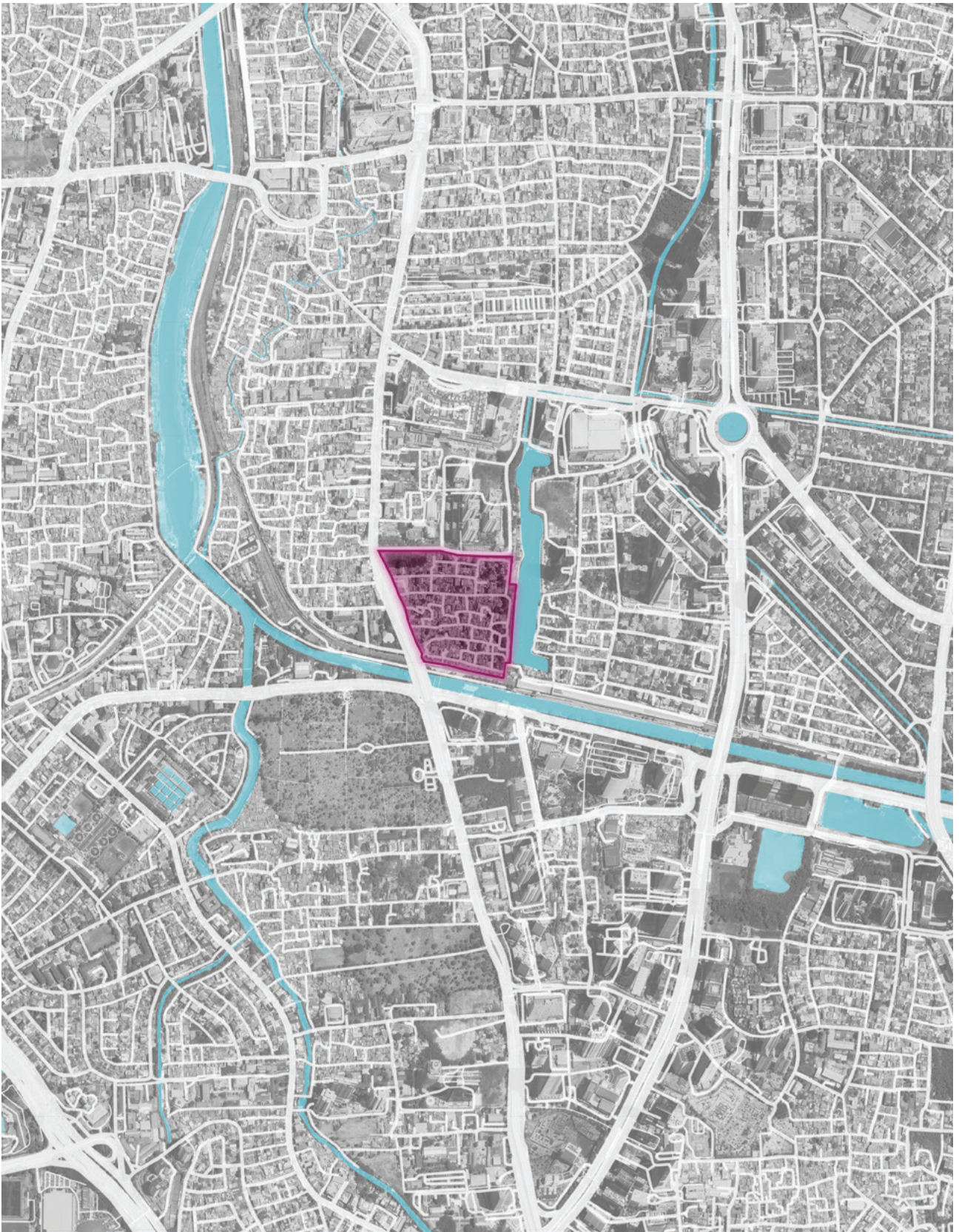
figure ii.v. Kampung Kebon Melati Seen from The Main Road.
source: Google Street View, maps.google.com/

ii.iv The Case of Kampung Kebon Melati

Kampung Kebon Melati represents the profound contradictions of Jakarta's urban development, it is a humble indigenous community with deep historical roots situated in one of Asia's wealthiest business districts. It is a place where the servants of the rich live in urban kampungs under precarious conditions mere meters away from the towering luxurious apartments. Now, like many urban kampungs in Jakarta, Kampung Kebon Melati faces unprecedented convergence of forces that threaten its existence.

The urban kampung, therefore, is not an anomaly within Jakarta, but it's a mirror that reflects the city's broader contradictions: between wealth and precarity, planning, and improvisation, formality and survival. The relationship between Jakarta and its urban kampungs is symbiotic yet asymmetrical, the formal city depends on these neighborhoods for labor, even as policy and development marginalizes their existence. Understanding Jakarta requires understanding these urban kampungs.

Today, living in urban kampungs such as Kebon Melati is becoming economically impossible. Rapid urban development along with gentrification, rising land values and the subsequent rise of property tax, has pushed living costs far beyond what long-time residents can afford. Combined with the fact that Jakarta's minimum wage is unable to keep up with the rise of living costs and inflation, kampung residents face unsustainable conditions. The result is invisible displacement as residents abandon their homes, or for those who have the legalities done sell their properties to wealthy investors not because they are forced, but because staying is becoming no longer viable.



Context Plan 1:15,000





figure ii.vi. Bird's eye view of Kampung Kebon Melati.
source: Photograph by Author, 2026.



figure ii.vii. Streets of Kampung Kebon Melati.
source: Photograph by Author, 2026.



figure ii.viii. Leftovers of an abandoned house, capitalized by neighbors for other uses.
source: Photograph by Author, 2026.



figure ii.ix. Deepest and least utilised parts of Kampung Kebon Melati.
source: Photograph by Author, 2026.



figure ii.x. Ruins of an old home, reclaimed by vegetation.
source: Photograph by Author, 2026.



figure ii.xi. Empty plot of land, used as a communal car park by residents.
source: Photograph by Author, 2026.

Interestingly, as urban kampung residents are being driven out from central areas, gentrification seems to stall in these neighborhoods. Empty plots of land and abandoned houses are a common sight in urban kampungs despite their strategic location. For the urbanites of Jakarta, there's a certain stigma that comes along with the word "kampung", which is closely associated with "slums", "poor", "uncivilized", and "unsophisticated". These associations are seemingly a byproduct of Indonesia's colonialist past where kampungs are the unplanned sprawling neighborhood of the indigenous community, contrast to where the Dutch and local blue blood would live in a planned, top down planned city. This spatial divide echoes what Ananya Roy (2005) describes as "urban informality as a mode of governance", where planning systems define formality by contrast to the informal, maintaining social hierarchies through space. Similarly, Abidin Kusno (2013) highlights how Jakarta's colonial and postcolonial planning perpetuates moral and aesthetic judgments about kampung life.

Although the stigma still sticks, it can't be further from the truth, In recent years, this neighborhood have won several national and regional awards. For example, the people of this neighborhood recently have won Best Film, Best Actor/Actress, and Best Director Awards at Jakarta Short Film Festival 2024. Outside of films, Kampung Kebon Melati have represented Jakarta Provinve at the *National Kampung Proklamasi Lestari Competition 2023*, recognizing its long-term commitment to climate adaptation and green community practices. Lastly, this kampung also won first place in the Family Welfare Program held by the Jakarta Province in 2024, focusing on women's empowerment, education, family health, and community economy. This achievement earned a special commendation from the Mayor of Central Jakarta.



figure ii.xii. Saturday gathering.
source: Photograph by Author, 2026.



figure ii.xiii. Kids of kampung Kebon Melati.
source: Photograph by Author, 2026.



figure ii.xiv. Abandoned plot of land converted into a badminton court.
source: Photograph by Author, 2026.



figure ii.xv. Mobile vegetables vendor.
source: Photograph by Author, 2026.



figure ii.xvi. Mobile snacks vendor.
source: Photograph by Author, 2026.



figure ii.xvii. The Warung, small shop often found in the front part of a home.
source: Photograph by Author, 2026.



figure ii.xviii. Inside the warung.
source: Photograph by Author, 2026.



figure ii.xix. Fishing by the Kebon Melati water reservoir.
source: Photograph by Author, 2026.



figure ii.xx. Activities creates business opportunities.
source: Photograph by Author, 2026.



figure ii.xxi. Kids swimming in the Kebon Melati water reservoir.
source: Photograph by Author, 2026.

Clearly, despite the circumstances that keep going against the residents of the urban kampungs, some still find a way to persevere and live together. Although stigmatized, kampungs persist as what Simone (2010) calls 'urban infrastructures of people', networks of social and material interdependence that sustain the city's everyday functioning.

But, for a lot of urban kampungs these days, the circumstances might very well catch up to them in the near future.

iii. The Manufactured Crisis

iii.i Housing Market of Jakarta

Jakarta's housing market reflects what Lefebvre (1968) describes as the commodification of urban space, where access to the city becomes mediated by property rather than collective right. This commodified logic of the urban space can be easily observed in kampungs, where Jakarta's speculative housing market collides with the everyday realities of survival.

There's a clear gap that can be bridged between the formal and informal. For example, Jakarta faces a housing backlog of around 12.7 million units in 2023 but it's also easy to understand that spaces in urban kampungs are severely underutilized and extremely dense in footprint without any verticalisation. This disconnect can also explain why Jakarta's housing Price-to-Income Ratio (PIR) has reached a staggering 10,3. This figure puts Jakarta to be less affordable than Greater London (9,1 PIR) and Melbourne (9,7), which in the context of major global cities, are notoriously unaffordable.

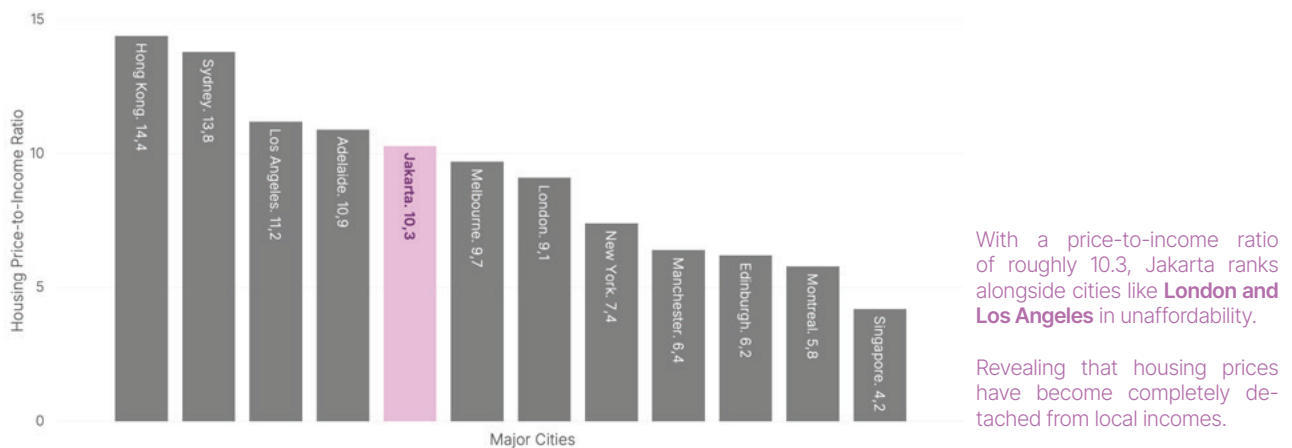


figure iii.i. Housing price-to-income ratio of world's major cities.
source: Demographia International Housing Affordability 2025 Edition.

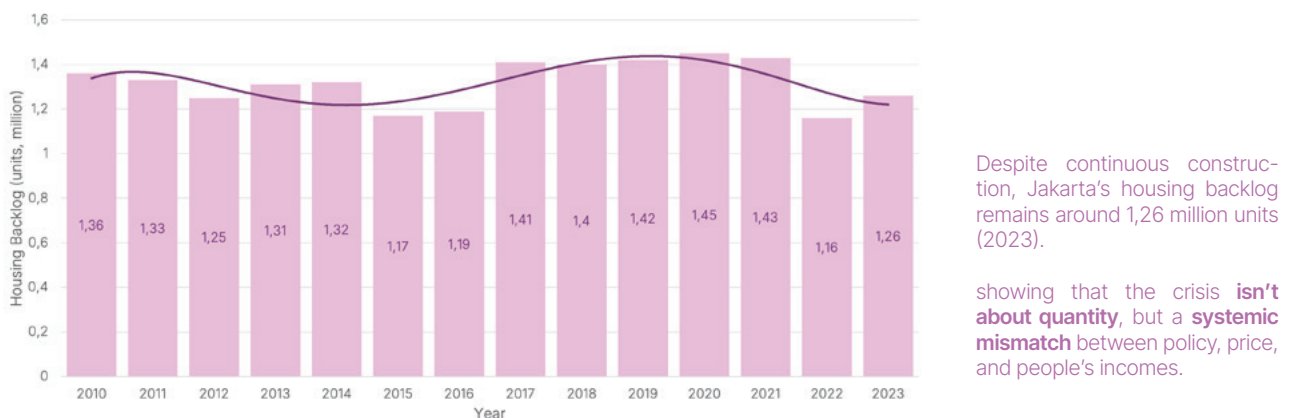


figure iii.ii. National housing backlog figure year-by-year.
source: Badan Pusat Statistik DKI Jakarta, 2023.

This affordability crisis becomes evident when comparing household income and housing expenditure in Jakarta. On average, rent consumes up to 76% of a household's income, leaving only a fraction for other living expenses. Such disproportionate spending on housing emphasizes how speculative pricing have severed the connection between income and appropriate homes. By law, the minimum wage in Jakarta is around 5,7 million rupiah per month. In contrast, the average rent for an apartment inside Jakarta itself reaches over 6 million rupiah. While the urban poor are effectively priced out of the formal housing market, even those with average incomes face rent burden far above international affordability thresholds. This structural imbalance pushes lower-income residents toward informal housing arrangements such as kampungs, where affordability and proximity to work remain possible, through often at the cost of tenure security and infrastructural access. This widens the gap between the lower class and the middle class, making the jump even harder.

A lot of people that belongs in this limbo are pushed away from the city towards the satellite cities surrounding Jakarta to find cheaper rent, putting more stress towards the already strained traffic of Jakarta. The aspiration and the unwillingness to be associated with kampungs left them without a lot of choices. In many Indonesian cities, kampungs and similar settlements are socially and institutionally positioned as "slums", discouraging people with formal employment from living there.

Neither the city centre nor the satellite towns are affordable for the people who keep Jakarta running.

On average, **76 % of a worker's income is spent on rent**, more than double the accepted affordability threshold (30 %),

placing the majority of residents in severe housing stress.



figure iii.iii. Leftovers of an abandoned house, capitalized by neighbors for other uses..
source: Photograph by Author, 2026.

But, beyond the numbers, this crisis is manufactured by specific policy choices and market dynamics. The way that "adequate housing" is defined and how the procurement is ruled by the law means that housing production can only be done by a select few, creating a controlled output in order to maintain bigger profits. As Holston (2008) argues, state definitions of "adequacy" often reproduce citizenship boundaries, what he terms "insurgent citizenship" emerges when marginalized residents produce their own urban order outside formal law. Similarly, Roy (2009) observes that informality is not an absence of planning, but rather a tool of selective regulation by the state.

On the other hand, the more spontaneous ways of creating housing such as urban kampung neighborhoods are actively being excluded. Ironically, neighborhoods such as urban kampungs might be the start to fixing this bigger issue. The problem with urban kampungs today is the residents are not unified enough. With clear organisation, these communities can be weaponised to fight the engineered crisis that has been happening in Jakarta.

Jakarta's housing landscape is defined by its vertical and social stratification, where multiple modes of housing coexist yet remain disconnected. At the low-rise end, formal landed housing and informal kampungs occupy much of the city's footprint. Planned residential complexes and suburban developments caters to the middle and upper classes, typically organized through private developers and governed by loose zoning codes. A lot of Jakarta's zoning definition allows for low density housing to be built even in strategic locations. For the wealthy, this is a clear way to display status. Kampungs on the other hand, occupy the gray areas of Jakarta's zoning law, where even today, the ownership of the land itself is not properly defined. This is the result of hundreds of years of segregation done by the Dutch rule. Ownership of land were traditionally held or inherited through customary law. During the long transfer of power after the declaration of Independence, that lasted from 1945 until 1950, these non formal records of land ownership never went through formal registration. These conditions have opened up kampungs to be forcefully relocated with relatively easy justification.

Although vertical housing production has existed, because Indonesia existed after most of the world have gone through industrialization, most of these developments have been dominated by car-centric high rises. The closest thing Indonesia have to mid-rise housing are indekos (boarding houses). Although popular with young workers and students, indekos are typically seen as a more temporary housing mode that doesn't allow for much growth as it is predominantly serves single users. After getting a partner or marriage, people usually move to a more "permanent" housing modes such as landed housing, or private apartments. Indekos are a crucial part of life in Indonesia as it serves relatively affordable option for young people to get their life started, and it spans through all classes. Indekos can be found in kampungs, all the way to fancy neighborhoods with monthly rent that are almost competing with private apartments.

The high rises that are commonly built in Indonesia today, can be categorized to two categories, the state-subsidized rusun for the lower class, and the conventional private apartments. The latter, dominate the speculative end of Jakarta's housing market, driven by capital accumulation rather than demographic demand. They proliferate in central districts and transit-oriented corridors but remain largely inaccessible to the majority. Rusun on the other hand represents the bare minimum of housing that the government can provide. Often inefficient, there has been increasing Vertical Kampung initiatives, attempts to translate kampung life into a more vertical form, yet most remain as conceptual or pilot-scale due to outdated laws and financing barriers.

In effect, Jakarta's lack of clear planning have the housing system function serves as a fragmented ecosystem where each typology corresponds to a different socio-economic stratum. The city spatial inequality is then mirrored in its architectural verticality, the more vertical, the narrower its social base. Within this uneven landscape, kampungs remain as the city's most inclusive yet most vulnerable housing mode, ironically as the only housing mode that is barely governed. Kampungs absorbs populations that are excluded from the rest of market and those that deemed too "wealthy" to receive state provision.

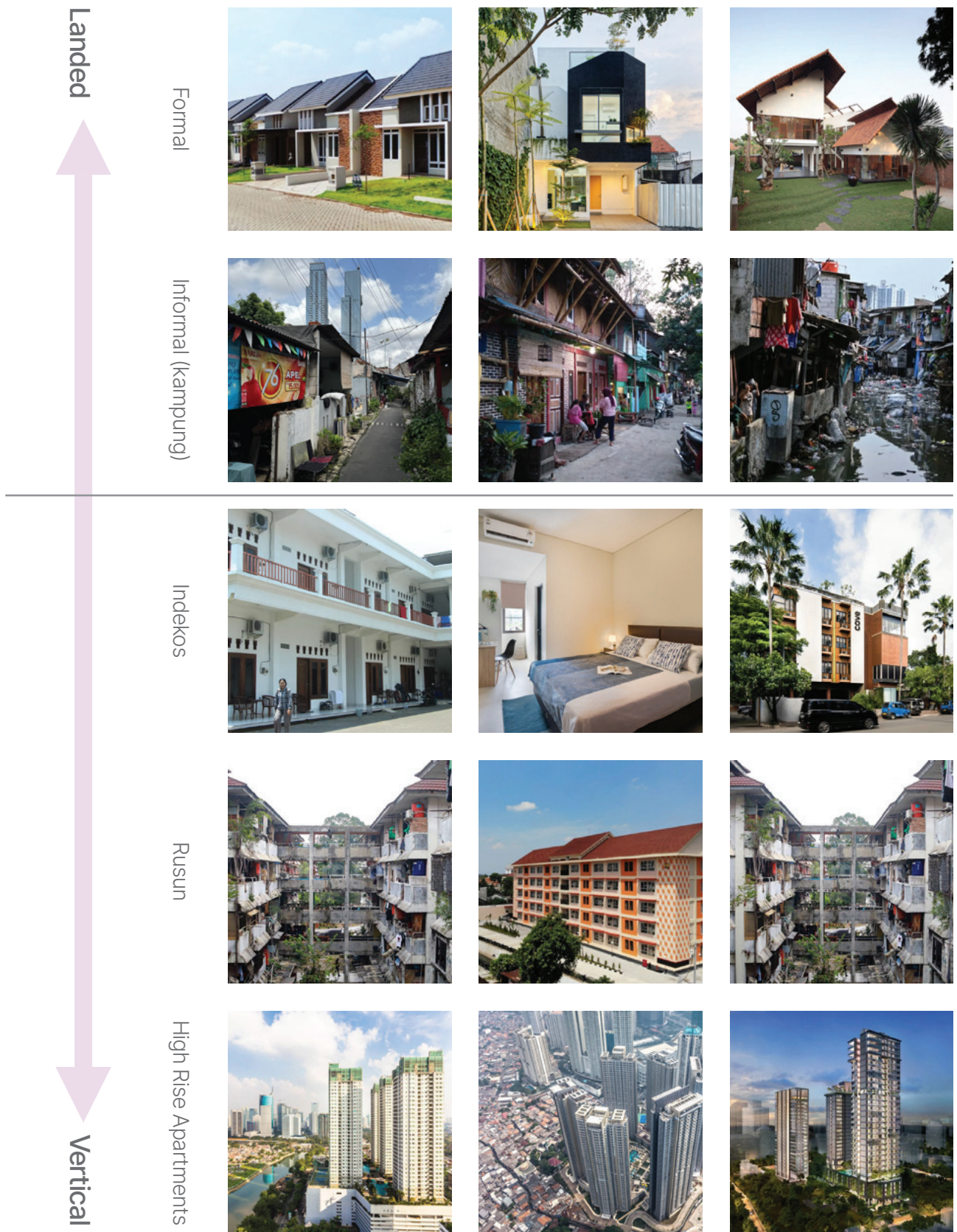


figure iii.iv. Jakarta housing matrix..

iii.ii How Policy Manufactures Informality

Indonesia's national housing frameworks defines what is considered "adequate" through a set of technical and bureaucratic standards that rarely reflect the lived reality of Jakarta. According to Law no.1 of 2011 on Housing and settlement areas, a home must provide structural safety, sufficient living space, sanitation, and access to infrastructure and services. Further specifications appear in Ministerial Regulation No.29/PRT/M/2018 on Minimum Service Standards (*Standar Pelayanan Minimal*), which mandates that every adequate housing ensure stability, more than 9 square meter of space per person, enough ventilation and independent sanitation facilities. On the other hand, the ideal residential space standard recommended by the Indonesian Institute of Architects (IAI) and housing design academics is around 12–15 square meters per person, providing adequate comfort and livability beyond the national minimum requirement. These numbers are modeled on formal single-family housing typologies, which makes sense on planned newbuilts, but completely neglects the reality of Jakarta's kampungs especially on the minimum floor area front.

In the context of Central Jakarta, these criteria are structurally unattainable. Kampung plots often measure between 20-60 square meters and accommodate multi generational families of five to eight people. Even if residents build vertically, their total area per person rarely exceeds 3-4 square meters, making technical compliance impossible and justifies eviction campaigns. On the contrary, studies by UN-Habitat and *Badan Perencanaan Pembangunan Nasional* have shown that physical metrics alone do not correlate with improved well-being; access to livelihoods, and social infrastructure play a far greater role

iii.iii How The Pieces Fall Apart

The dynamics of Jakarta's urban housing especially in regards to kampungs can be conceptualized as a series of interconnected dominoes, each reinforcing the next.

- Domino 1: The Status Quo of Adequate Housing

The government defines "adequate housing" using standards that serve formal markets and bureaucratic control, not residents' needs. These standards reflect the western middle-class housing norms as opposed to understanding the vernacularity and functionality of incremental, self-built housing in Indonesia. By design, kampungs which have successfully housed 60-70% of Jakarta for generations, can't meet these arbitrary standards. Turner's (1972) theory of self-help housing similarly critiques top-down definitions of adequacy, arguing that value in housing lies in the process of building and inhabiting rather than in compliance with formal standards.

- Domino 2: De-legitimization of Kampungs

Kampungs are automatically classified as "inadequate", "illegal", "slums" and a subset of indigenous Jakarta inhabitants counted as part of the large housing backlog. These labels also create a stigma that deters investments to these less formal modes of housing, and often results. This reflects what Roy (2005) terms "the politics of illegality", where informality is produced by state categorization rather than by inherent disorder.

- **Domino 3: The Commodification of Space**

Housing production now largely depends on the developer model, which requires land purchase, permits, codes, formal construction, and profit margin. This inflates the final price tag on new housing, justifying a higher price tag on pre-owned properties, increasing the price of land, and raising land taxes. Lefebvre (1970) critiques this as the "production of abstract space," where land is transformed into a financial commodity detached from social relations. Harvey (2008) extends this logic to what he calls "accumulation by dispossession," evident in Jakarta's speculative redevelopment cycles.

- **Domino 4 : Fragmentation, Displacement, and Suffocation**

As land values escalate under speculative pressure, for the young adults and newcomers, home ownership becomes even less of a feasibility. As the demand shifts for rent tenure, rent prices would inadvertently follow the uptrend. For the kampung residents, they face both visible and invisible displacement. Rising property taxes, uncertain tenure, and targeted redevelopment gradually push long-term inhabitants out of the neighborhoods they have sustained for generations. This process fragments social networks and undermines the collective resilience that once characterized kampung life. Holston's (2008) notion of insurgent citizenship helps frame this condition, residents are forced into precarious legal and spatial positions, yet continue to assert belonging through everyday practices of adaptation. The erosion of tenure thus marks a crucial turning point: where urban space becomes too valuable for its own people, and the kampung shifts from a living community to a contested territory.

- **Domino 5 : Organic Response to Abandonment**

Abandonment by the government and the private sector triggers urban decay, the community has no option but to get together and help each other out. Enter the kampung community, a tight knit community based neighborhood where people share resources and effort to get by. Simone (2004) conceptualizes these improvisational networks as "people as infrastructure," where collective cooperation substitutes for absent state systems.

- **All (Yet To) Fall Down: Criticism of the Urban Kampung**

Although how the urban kampung came to be and currently is admirable, the clear lack of institutional efforts means a relatively low ceiling for the quality of life in the urban kampung. For one, There's a lack of spatial planning resulting in cases of inefficient spaces, unsafe configuration of buildings, poor environmental management, and little communication to the relevant authorities.

Although urban kampungs continue to resist, their persistence often emerges out of everyday necessity rather than coordinated political or intellectual intention. These everyday acts of endurance exemplify what Holston (2008) calls insurgent citizenship, a mode of claiming urban belonging through practice rather than policy. In sustaining their livelihoods and communities, they inadvertently uphold essential aspects of Jakarta's urban fabric: labor, social networks, and cultural continuity. Even without formal recognition their everyday actions are politically and socially significant for the broader context of the city. But, the cumulative pressures of policy exclusion, rising living costs, and enduring stigma continue to constrain their agency. Yet, this en-

duration illustrates what is often perceived as informality or resistance may in fact represent a form of adaptive urban practice that contributes quietly, but critically, to the functioning of the city.

iii.iv **Bridging The Formal and Informal: A Bilateral Approach**

Grassroot resilience, no matter how extraordinary, cannot overcome systemic abandonment alone. Lefebvre's concept of the right to the city provides a useful lens here, reframing survival strategies as political claims to urban space and decision-making power. The way that urban kampungs are organized nowadays is a reactive response towards the less than ideal situation. Communities have survived for generations through mutual aid and adaptation but neglect by the government has made survival in the urban kampungs harder as time passes by. Urban Kampungs such as Kebon Melati need to take a bilateral action, which are actions taken internally and externally. The Bilateral approach is necessary because the crisis is structural, not individual.

Internally, kampung residents must further organize themselves into *Kooperasi Kluster*, transforming defensive coping strategies into offensive collective power that can achieve economic viability, secure tenure, and democratic control. Neighboring kampung residents need to come together and turn *gotong royong* into something tangible, creating clusters from the organically occurring urban kampung network.

Externally, these array of multiple *Kooperasi Kluster* must work together in forming *Forum Advokasi Kampung* to demand systemic change: challenging the delegitimization of urban kampungs, securing infrastructure investments from the government, and winning legal protection against displacement.

Advocacy alone would achieve nothing without an organized community capable of implementing and benefiting from reforms. Together, internal collective power and external political pressure create a reinforcing cycle. This aligns with Ostrom's (1990) theory of commons governance, where collective institutions emerge to manage shared resources in the absence of state provision, a framework that resonates with kampung self-organization. By demonstrating that cooperative models work, it gives credibility to advocacy. As a result, successful advocacy creates enabling policies that protect and scale community-led solutions, amplifying the current urban kampung model. The architecture of the intervention must physically enable spaces for cooperative governance internally while serving as a precedent that proves the viability of the model. This model will continue to self-improve and adapt to changing circumstances and have the adequate legal grounds that are lacking in today's urban kampung.

In this sense, the bilateral approach operationalizes what Harvey (2008) terms "the right to the city", not as an abstract slogan, but as a spatial and institutional strategy that enables marginalized communities to reclaim urban agency. Working class communities have built Jakarta but they are systematically purged through economic strangulation. This bilateral approach isn't about charity or improvement, it's about communities claiming the right to permanence in the city their labor has created and demonstrating that housing organized outside formal markets can achieve better outcomes while maintaining affordability, social fabric, and vicinity to the city.

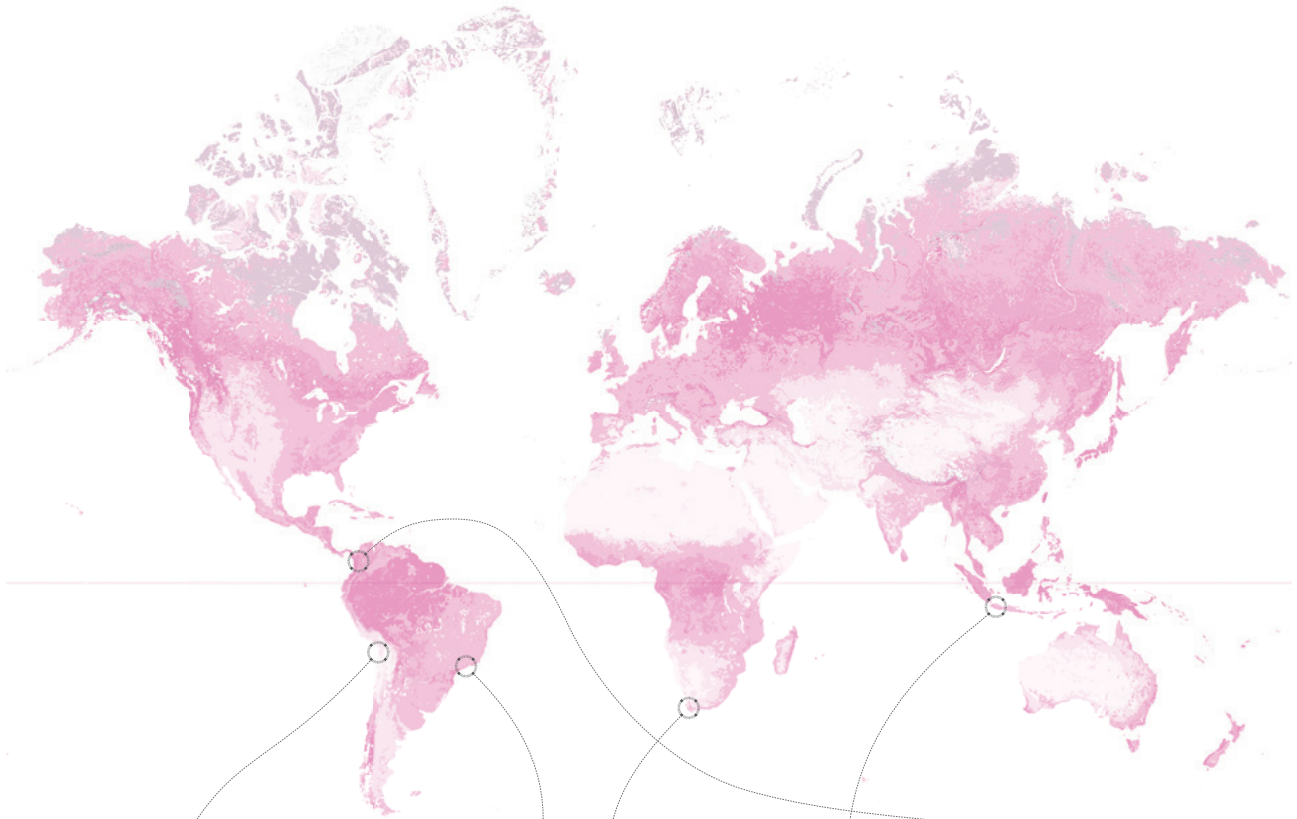
iv. Learning From Informal Urbanism

Previous chapters have situated the urban kampung within Jakarta's historical, social, and political contradictions. We can conclude that the urban kampung is the embodiment of a gap created by the failure and potential of Jakarta's urban housing that can be bridged through architecture by translating the bilateral approach into tangible spatial strategies. The following section explores how design can transform the urban kampung from a survival mechanism into a prototype for future collective urban living by mediating the informal intelligence of kampung life with the infrastructural and spatial support of formal planning.

This transition from analysis to design will be started through studying architectural experiments in informal settlements across the world, that attempt to reconcile top-down frameworks with bottom-up agency. These precedents provide lessons on adaptability, incremental growth, and community participation, principles that inform the spatial and organizational logic of this proposal.

iv.i **Precedent Studies.**

Five cases around the global south are chosen as a precedent, as they share context of postcolonial urbanism, economic precarity, and environmental vulnerability. Each responds to similar conditions faced by Jakarta: Informal urban growth unequal access to housing, and tensions between state planning and self-organization. Together they illustrate lessons to form the foundation for developing a new kampung prototype, one that bridges Jakarta's vernacular intelligence with contemporary architectural and infrastructural frameworks



**Quinta Monroy
Housing**
Chile

Incremental &
open-ended design



**Empower
Shack**
South Africa

Participatory design &
collaboration



**Medellin Metrocable
& Parks**
Colombia

Transforming stigma
through transit



**Concept for Social
Housing in Paraisopolis**
Brazil

Formal achitecture &
Informal density



**Kampung
Kunir**
Jakarta

Local context &
legal recognition

iv.i.i Quinta Monroy Housing

Location:	: Iquique, Chile
Architect	: Elemental
Completion	: 2003
Site	: 5.000 m ² , former informal settlement
Scale	: 93 homes, two-story incremental units

Quinta Monroy Housing is a social housing project in Iquique, Chile, designed by Alejandro Aravena and his firm ELEMENTAL. Completed in 2003, it is internationally known as a pioneering example of “incremental” or “half-a-house” housing for low income families.



figure iv.i. Quinta Monroy Housing from “completion” and expansion.
source: archdaily.com/

The project was commissioned by the Chilean government to rehouse around 100 families who had informally occupied the Quinta Monroy site for about 30 years. Instead of relocating them to the periphery, the design keeps the community on the same evaluable urban land.

Given a very limited subsidy (around 10.000 per family), ELEMENTAL designed each unit as an empty canvas, covering only crucial structures, and permanent components such as plumbing for kitchen and bathroom. Every unit comes paired with an empty adjacent volume intended for future self built expansions. Overtime, residents can double the built area from roughly 36 m² up towards 72 m² using their resources, while the original frame guarantees basic quality and safety.

Quinta Monroy significantly increased residents’ asset values as units were expanded and customized, studies report large average value growth and extensive modifications, sometimes including extra floors and encroachment into courtyards. The project is celebrated for re-framing social housing as a platform for upward mobility.

On the other hand, critics argue that the incremental model shifts construction burden into poor residents and can reproduce precarious conditions as many extensions use cheaper materials and erode common space. But this perspective is dangerous as it treats the residents of this neighborhoods as “incapable”.



figure iv.ii. Quinta Monroy Housing stock and lived interiors.
source: archdaily.com/

iv.i.ii Empower Shack

Location	: Cape Town, South Africa.
Architect	: Urban Think Tank, ETH Zurich, and local NGOs
Completion	: 2012 - ongoing
Site	: Informal settlements of Khayelitsha
Scale	: Pilot project of 68 units, scalable model

Empower Shack is an ongoing participatory upgrading project within Khayelitsha, one of South Africa's largest informal settlements. Developed by Urban Think Tank and ETH Zurich, the project combines community mapping, modular design, and micro-financing to deliver an adaptable vertical housing prototype.



figure iv.iii. Aerial photo of the Empower Shack.
source: uttdesign.com/projects/empower-social-housing

Each Empower Shack unit consists of a prefabricated modular steel frame clad with lightweight panels, allowing vertical stacking up to three stories. The project's most radical innovation lies not in the relatively novel material system to the typology, but in its institutional design. Residents participate in planning and financing through local savings cooperatives, while the team negotiates directly with municipal authorities for land regularization and service integration.

The design verticality allows for future densification without displacement, maintaining existing social networks and ownership patterns within a reorganized spatial grid. Each cluster of shacks forms a micro-community with shared courtyards and infrastructure, echoing signs of shared living.

The Project exemplifies the Bilateral Approach, the simultaneous strengthening of internal organization and external advocacy. Empower shack demonstrates that architecture can turn into a facilitator of citizenship rather than an instrument of control.

Challenge remain around scalability and long-term affordability, nevertheless, the project provides a precise operational model for Jakarta's future prototype kampungs.



figure iv.iv. Courtyards with playground around Empower Shack.
source: uttdesign.com/projects/empower-social-housing



figure iv.v. Community involvement in design.
source: uttdesign.com/projects/empower-social-housing

iv.i.iii Medellín Metrocable & Parks

Location	: Medellín, Colombia
Architect	: Urban Development Company of Medellín
Completion	: 2004-2011
Site	: Multi- <i>comunas</i>
Scale	: Citywide infrastructure

The Metrocable and Library Parks in Medellín form part of a larger urban transformation strategy aimed at reconnecting the city's self built informal settlements (*comunas*) to the metropolitan core. Launched in early 2000s, the project combine transportation infrastructure and civic architecture as instruments of social integration.



figure iv.vi. Metroline gondola overlooking Medellín.
source: <https://prizeforcities.org/project/metrocable>

Each Metrocable line connects the densely populated informal hill-sides to the city's metro system, drastically reducing travel time for low-income residents while physically and symbolically acknowledging their urban presence. Alongside with the metrocable, other complementary projects are built to provide new public spaces, education centres, and cultural nodes within previously marginalized neighborhoods.

This integration of infrastructure and architecture re-framed informal settlements as integral parts of the city rather than peripheral zones. This gestures elevated the dignity of a segment of the population that previously has been invisible, echoing Lefebvre's "right to the city". The success does not lie in the mobility, rather in giving the recognition and equality to these neighborhood.

However, there are concerns that rapid investments in infrastructure can lead to touristification and transit-led gentrification, indirectly pressuring local residents. Still, the Medellín model remains a precedent of how public infrastructure can operate as a social equalizer, transforming stigmatized areas into centres of civic pride.



figure iv.vii. Belen Library Park, part of the infrastructure initiative.
source: archello.com/



figure iv.viii. Metrocable line-P stop, Medellín.
source: www.poma.net/

iv.i.iv Concept for Social Housing in Paraisopolis

Location	: Sao Paulo, Brazil
Architect	: Christian Kerez
Completion	: Conceptual (2008)
Site	: Favelas
Scale	: Urban block prototype

Christian Kerez's Social Housing in Paraisopolis is an unbuilt conceptual project that rethinks how architecture can engage with density, informality, and social complexity of one of Sao Paulo's largest favelas. Unlike conventional social housing that erases the existing fabric, Kerez sought to translate the favela's spatial intelligence into a formal architectural framework.



figure iv.ix. Physical model of Kerez's vision for the favela.
source: divisare.com/

The design proposes a concrete skeletal structure capable of accommodating diverse spatial configurations. Units are arranged around shared vertical voids and open corridors, generating communal interfaces reminiscent of the narrow alleys and elevated passages of the surrounding favela. The structure acts as a framework for participation rather than a completed project, a regulated yet flexible scaffold for evolving modes of inhabitation.

This approach embodies Lefebvre's critique of "abstract space": instead of flattening social life into formal grids, the project allows space to remain socially produced and contested. Kerez' vision aligns closely with Jakarta's kampung condition, a compact and fluid morphology sustained by everyday negotiations.

Although never built, the Paraisopolis proposal demonstrates how architecture can formalize informality without sterilizing it, positioning itself as a key conceptual precedent for the idea of a new kampung prototype. Its challenge remains: how to reconcile flexibility with regulation, and participation with construction feasibility.

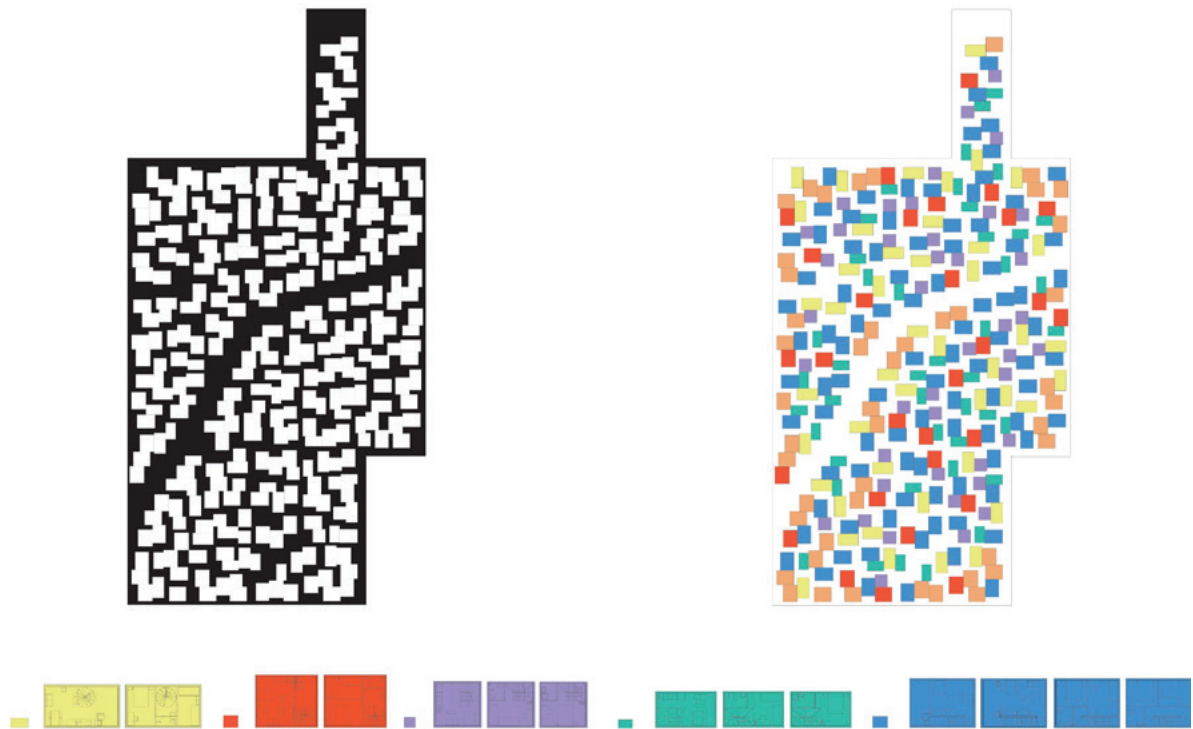


figure iv.x. Typological approach for basic building blocks.
source: archello.com/

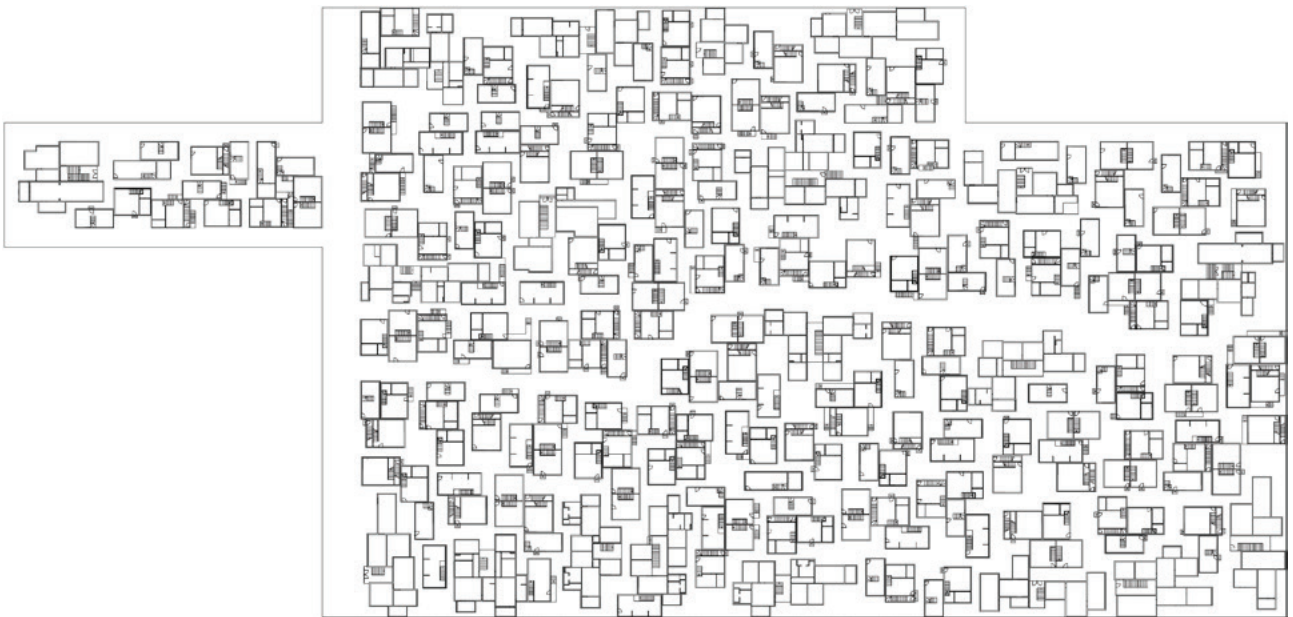


figure iv.xi. Floorplans.
source: divisare.com/

iv.i.v **Kampung Kunir**

Location	: Central Jakarta, Indonesia
Architect	: Rujak Center for Urban Studies
Completion	: 2013-2015
Site	: Kampung
Scale	: Community-driven upgrading project

Kampung Kunir was a riverside neighborhood in Central Jakarta threatened by eviction due to flood-control infrastructure projects. In response, residents alongside activists initiated a participatory upgrading and mapping project to negotiate their right to stay



figure iv.xii. Aerial photo of the Empower Shack.
source: <https://www.asfint.org/projects/kampung-susun-kunir>

Through collective surveys, spatial documentation and design workshops, the community developed an alternative masterplan that addressed flood risks while retaining their homes. This participatory process reframed residents from “occupiers” to co-designers of the city, directly confronting the state’s narrative of illegality.

Architecturally, the plan proposed reorganized units, improved drainage and raised pedestrian paths, balancing technical rationality with social continuity. More importantly, the process itself became a political act, establishing a model of insurgent citizenship (Holston 2008) through spatial agency.

The Kampung Kunir experience is deeply relevant to Kampung Kebon Melati: It demonstrates that mapping, advocacy, and self-organization can effectively challenge eviction and open negotiation channels with formal institutions. A key innovation of the project was the integration of community governance and municipal policy. Instead of eviction, the DKI Jakarta government formally recognized the upgraded plan, allowing for the regularization of tenure. This recognition marked one of Jakarta’s few examples where informality through negotiation rather than erasure



figure iv.xiii. Courtyards with playground around Empower Shack.
source: <https://www.asfint.org/projects/kampung-susun-kunir>



figure iv.xiv. Community involvement in design.
source: <https://www.asfint.org/projects/kampung-susun-kunir>

Across these five precedents, a clear pattern emerges: meaningful urban transformation in formal context does not arise from erasure, but from negotiation and empowerment. Each project transforms scarcity of space, capital, or legitimacy into a catalyst for collective agency. Together, they illustrate that housing in the Global South often be incremental, participatory, and infrastructural, grounded in the lived realities of its residents. These lessons provide a critical foundation for envisioning the future kampung prototype: an adaptable, cooperative model that redefines and hopefully solve Jakarta's housing crisis through community-led design and spatial justice.

Building on these lessons, the proposed design for Kampung Kebon Melati positions architecture as static, finished products, but as a framework for evolution. It draws from the incremental adaptability of Quinta Monroy, the spatial integration of Paraisopolis, the infrastructural connectivity of Medellin, the participatory upgrading of Empower Shack, and the locally grounded formalization of Kampung Kunir. Through this synthesis, the project aims to redefine what "adequate housing" means in Jakarta, one that values social infrastructure as much as physical structure, and participation as much as policy. The resulting model aspires to become a replicable urban prototype, capable of bridging the formal and informal, ensuring permanence without rigidity, and allowing Jakarta's kampungs to grow with dignity within the heart of the city.

iv.ii Urban Kampung Way of Life

Understanding the way of life within the urban kampung is crucial to proposing a prototype for it's future, one that strengthen it's cultural logic rather than overwriting it with external ideals of formality or order. The Kampung is not only a spatial condition but a social system, one that operates through improvisation, cooperation, and flexibility. Daily life unfolds through adaptive use of limited space, where boundaries between living, working, and socializing are constantly negotiated.

iv.ii.i *Lesehan* Culture

In Javanese and Betawi culture, the practice of *lesehan*, sitting, gathering, and eating on the floor, embodies deep indigenous values of humility, equality, and togetherness. This continuity between body, ground, and space reflects vernacular intimacy that predates modern planning. Beyond cultural reasons, *lesehan* works in kampung settings as it is spatially more efficient and requires less furniture.



figure iv.xv. Social media posts of lesehan.
source: x.com/

iv.ii.ii Importance of Scooters

Scooters are lifelines of Jakarta's working class, enabling efficient movement through narrow alleys and congested traffic. In Kampung however, their role often overlap with micro-economy, converted as a makeshift mobile vendor cart. For a lot of residents, scooters are a primary asset and essential tool of survival. Yet, the lack of space means having a parking space is an expensive investment. This forces a spatial adaptation, where motorcycle are parked inside living rooms.



figure iv.xvi. Social media posts of people parking their scooter inside their homes.
source: x.com/

iv.ii.iii Warungs, Gerobak, and The Micro-Economy of Survival

Economic life in the kampung thrives through micro-scale enterprises such as *warungs* (small shops, often located in the front part of the house) and *gerobak* (mobile carts). These businesses blur the distinction between home and workplace, integrating production and trade into the daily spatial rhythm of the neighborhood. These small economies sustain not only livelihoods but also social cohesion, as buying and selling are inherently social acts that reinforce local trust and mutual dependence.



figure iv.xvii. Warung (left) and Gerobak (right)
source: detik.com/

iv.ii.iv **Gotong Royong : Mutual Aid as Spatial practice**

At the core of Kampung life, lies *gotong royong*, the collective ethic of mutual aid and shared responsibility. It is expressed through labor exchange, community cleaning days, or even construction. Spatially, *gotong royong* manifests in the co-creation and maintenance of shared areas. It turns the kampung into co-produced environment, where solidarity substitutes for formal infrastructure, and the built environment becomes a record of collective care.



figure iv.xviii. Social media posts of gotong royong (community cleaning & construction).
source: x.com/

iv.ii.v **Life in the Alleyways**

The alley (*gaang*) is the social spine of the kampung. Narrow and intimate, it functions less as infrastructure and more as an extended living room. People chat, children play, and domestic chores spill into the street, making the exterior as inhabited as the interior. This constant presence reinforces security, belonging, and community interaction. The alley embodies public-private continuum that defines kampung spatiality.



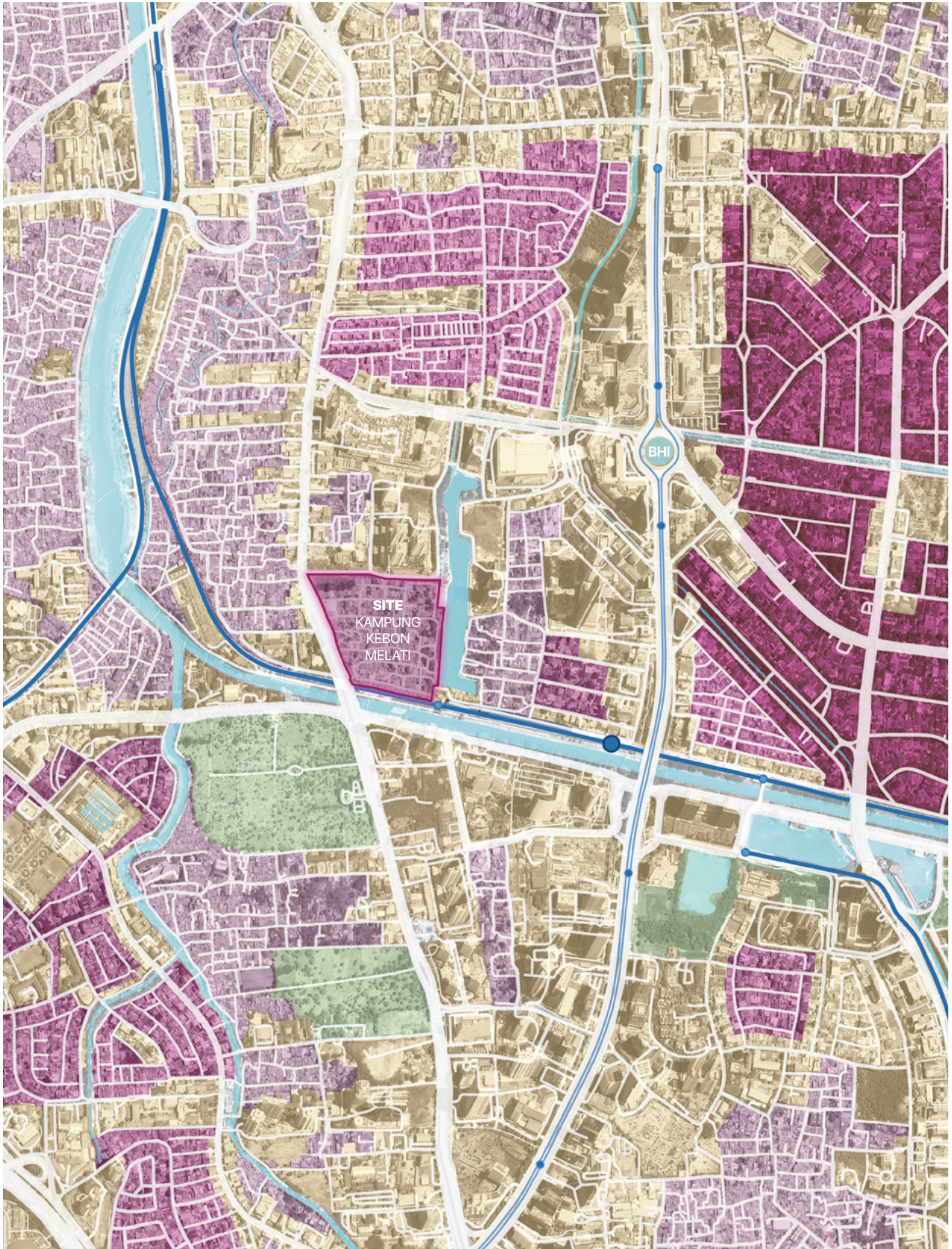
figure iv.xix. Typical life in the alleyways outside of work and school hours.
source: Photograph by Author, 2026.

v. Proposal for Kebon Melati

v.i Urban Fabric Around Kampung Kebon Melati

Located at the heart of Jakarta, Kampung Kebon Melati sits within one of the city's most complex urban mosaics, where informal settlements, formal housing, commercial towers, and transit coexist in tight proximity.

Context Plan 1:15,000





Key Plan

LEGEND

BHI *Bundaran HI [HI Roundabout]*
A major roundabout in central Jakarta marked by the *Selamat Datang* [Welcome] Monument, built in the early 1960s to greet international visitors.

It is surrounded by key city landmarks, luxury hotels, malls, and office buildings, forming one of Jakarta's most recognizable civic and commercial hubs.

 **Dukuh Atas TOD**
Integrated Transport Station

 **TransJakarta Bus (TJ)**
exclusive busways & stops

 **Light Rapid Transit (LRT)**
Light rail network & stops

 **Permeable Land**
Plots of land that are unbuilt

 **Mixed Use & Higher Density**
High rises, offices, and retail spaces

 **Informal Sprawl**
Urban kampungs, no top down planning

 **Standard Residential**
Planned with regular streets

 **Higher End (Menteng)**
Historical, planned garden-city,

The surrounding neighborhood of Kampung Kebon Melati reveals sharp spatial and social contrasts: to north and east, luxurious mixed use and high density zones to host apartments, offices, and commercial strips that feed off the Sudirman Central Business District, while to the west, the fabric transitions into more informal sprawl and mix of lower class mid-density commercial strip. In stark contrast, the kampung itself form an enclave of organic morphology and informal sprawl. The proximity to mixed use higher density, major transport lines, and the Dukuh Atas Transit-Oriented Development signals the city's push toward higher density. The irony is, the kampung itself are isolated from the growth of the city. Kampung Kebon Melati, is only accessible from the western side and is completely walled on the northern, eastern, and southern sides. If nothing is done, this could accelerate the invisible displacement

Higher End (Menteng)



Low-density, planned residential district with curvilinear street patterns and large setbacks

- Primary boulevards: 12-20 m wide
- Secondary neighborhood streets: 8-12 m
- Large plots 400-2,000 m²
- Detached/semidetached houses with gardens and mature tree coverage
- Access to public parks
- Proximity to embassies, government institutions, high-end commercial areas
- Elite Social profile: diplomatic community, professionals, government elite

Standard Residential



Medium-density residential blocks, mix of landed houses and small rental units.

- Main local roads: 6-8 m
- Neighborhood access roads: 4-6 m
- Plot sizes vary: 80-350 m²
- Two to three-story houses, often attached or with narrow setbacks
- Parking often on-street or small private garage
- Moderate walkability but pedestrian space can be limited
- Diverse social profile: working to middle class

Urban Kampung



High-density, organically developed with narrow alley networks and irregular patterns.

- Main kampung lanes: 2-4 m
- Interior footpaths (*gaangs*): 0.8-2 m
- Small plots, typically 20-120 m²
- Buildings attached or sharing walls, multi-story vertical extensions over time
- Limited setbacks, maximizing land use
- High pedestrian activity, low vehicle access
- Strong social cohesion and community-based organization

figure v.i. Spectrum of Landed Housing

v.ii The Spectrum of Landed Housing in Jakarta

Jakarta's landed housing typologies reveal a spectrum defined by infrastructure, governance, and access to formality. At one end lies the low density higher-end enclaves such as Menteng, Dutch masterplanned districts characterized by wide boulevards, mature tree coverage, and consistent infrastructure. These neighborhoods embody the city's colonial legacy of spatial privilege: large plots, regulated setbacks and proximity to political and commercial power.

Closer to the middle end of the spectrum, the common residential fabric reflects a middle ground condition, planned yet flexible, where local roads are narrow, houses fills the whole width of the plots of land, and mixed tenure begins to appear. These neighborhoods rely on municipal infrastructure but often operate under limited spatial regulation, showing how formality can co-exist with informality within the same grid.

At the opposite end, the urban kampungs represent the most adaptive yet under-served form of housing. Built through incremental self-construction, they compress high densities into narrow networks of alleys and shared courtyards. Here, infrastructure is negotiated rather than provided, and social cohesion replaces formal regulation as the primary organizing force.

Together, these three categories form a continuum of urban life, from planned to improvised, from the infrastructurally rich to the socially resilient. Rather than separate entities, they coexist and depend on one another, illustrating Jakarta's paradox: the same city planning, or lack thereof, which privileges order at one end and sustains adaptability at the other end.



Urban Plan 1:2,500



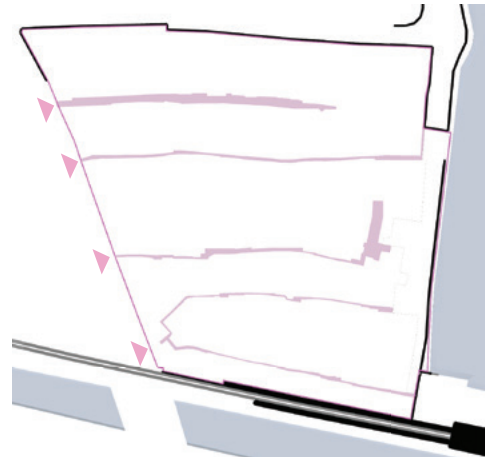
v.iii Urban Fabric Around Kampung Kebon Melati

Like many Urban Kampung, Kampung Kebon Melati faces isolation through questionable governance. This often creates unique circumstances that shapes the urban fabric of the kampung itself. In the case of Kampung Kebon Melati, this is how the policies have shaped the neighborhood in recent years:

East-West Order

As the only accessible perimeter of the kampung is the eastern side, the kampung is forced to have a more linear order spanning east to west, where vicinity to the main road is preferred.

Sun path in Jakarta favored openings to the south and west side of the building, as direct sunlight is generally avoided under the tropical climate.



Sporadic Connections

Smaller alleyways connects the main east-west connections, creating permeability within the kampung itself. These networks also creates clusters of buildings with varying functions.

New network of alleyways opens and close throughout the years in an event of building and demolition of houses.





Urban Plan 1:2,500



v.iv **Reweaving The Urban Fabric**

By understanding how Kampung Kebon Melati came to be and it's current state, we can propose a prototype of the future kampung. Interventions done with bottom-up approach with aims of creating impact on a more macro scale,

Phase 1 : Seed

Creating the first North to South connections that connects the Kampung to the LRT Station down south and the higher rise developments up north.

Intervention done through more localized interventions, by creating *Kooperasi Kluster* based on the organic clusters that are formed throughout the years in the kampung.



Phase 2 : Echo

Where the first phase acts more as a pilot or demonstration of what's possible, in hopes of inspiring other residents.

In other words, Phase 2 is almost a repetition of Phase 1 but deeper inside the Kampung, and predominantly the initiative of kampung residents with less help from outside of the community..



Multiple *Kooperasi Kluster* must unite in creating *Forum Advokasi Kampung*, advocating and amplifying kampung needs, connecting state power to avoid further neglect, and improving areas that are in a state of decay. Communal efforts give legitimacy to the neighborhood which in turns give more reasons for the state to do further intervention. Below are scenarios of interventions that require the state's resources and ability.



Phase 3 : Edge

Responding the desolated area near the water reservoir by creating more open spaces. These interventions encourages more communal activities in hope of preventing future decay through use.

The creations of these spaces must involve community efforts in order to create a strong sense of ownership.

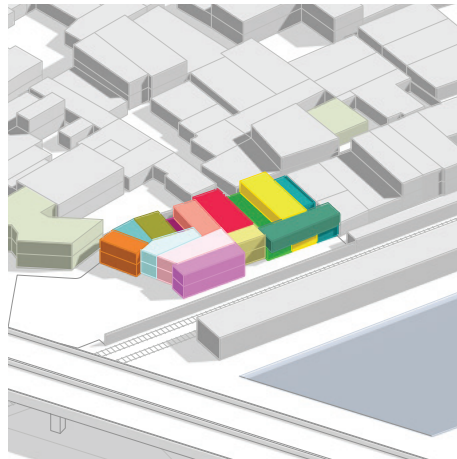


Bridging Beyond

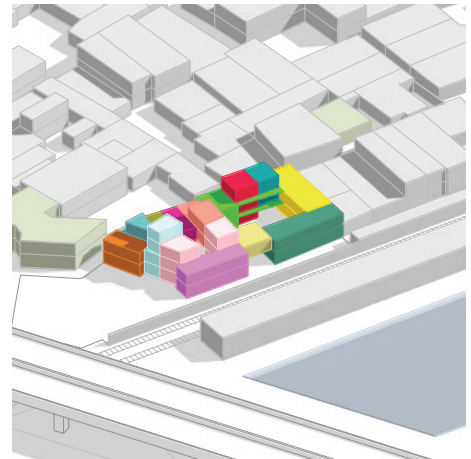
Bridging the Kampung Kebon Melati to the neighboring kampung that are disconnected by the water reservoir.

v.v Reconfiguring Density

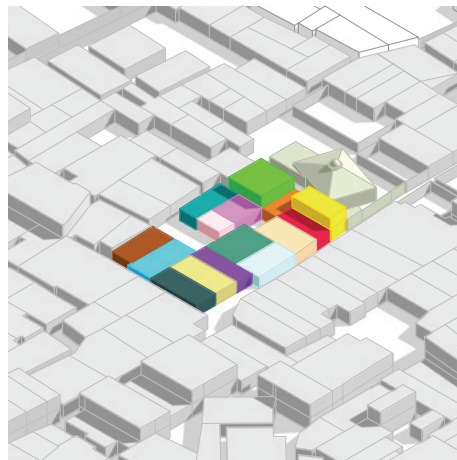
Through the formation of *Kooperasi Kluster*, residents collectively manage and reorganize land ownership, allowing for greater flexibility in how space is shared, built and adapted overtime. Instead of each plot functioning as an isolated private unit, cooperative structure enables the redistribution of land use and consolidating fragmented lots. This collective ownership model transforms the kampung's incremental growth into a coordinated spatial negotiation, freeing up more collective spaces for more tangible communal living.



Massing S1 Before



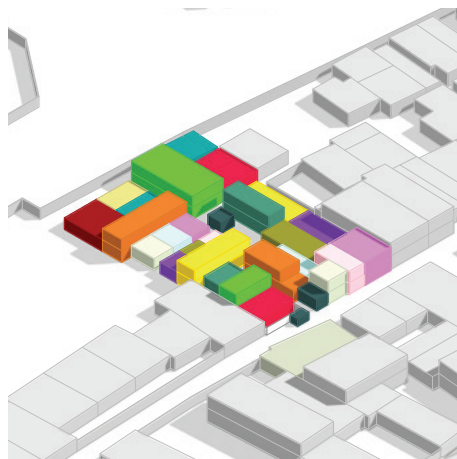
Massing S1 After



Massing C1 Before



Massing C1 After



Massing N1 Before

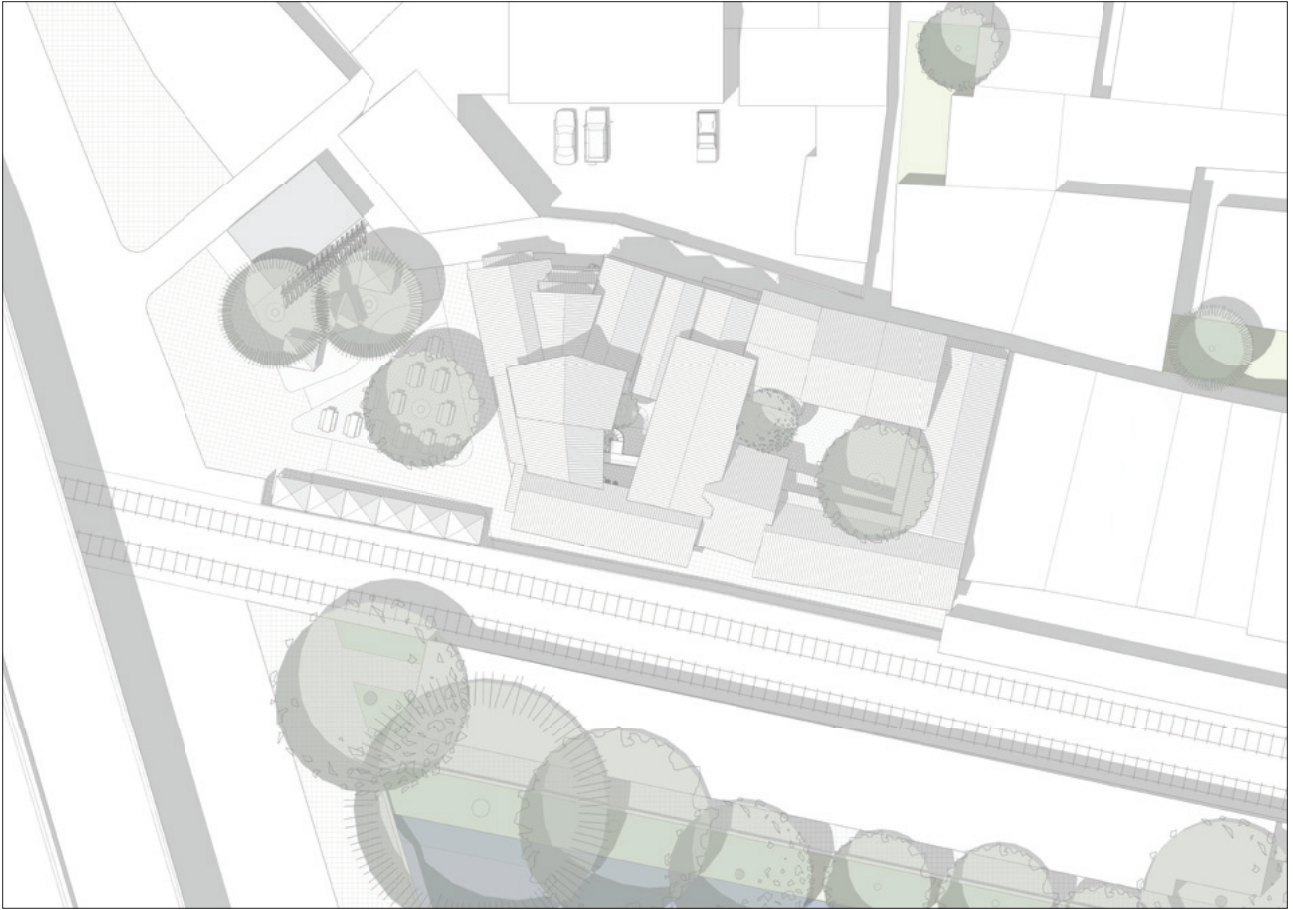


Massing N1 After

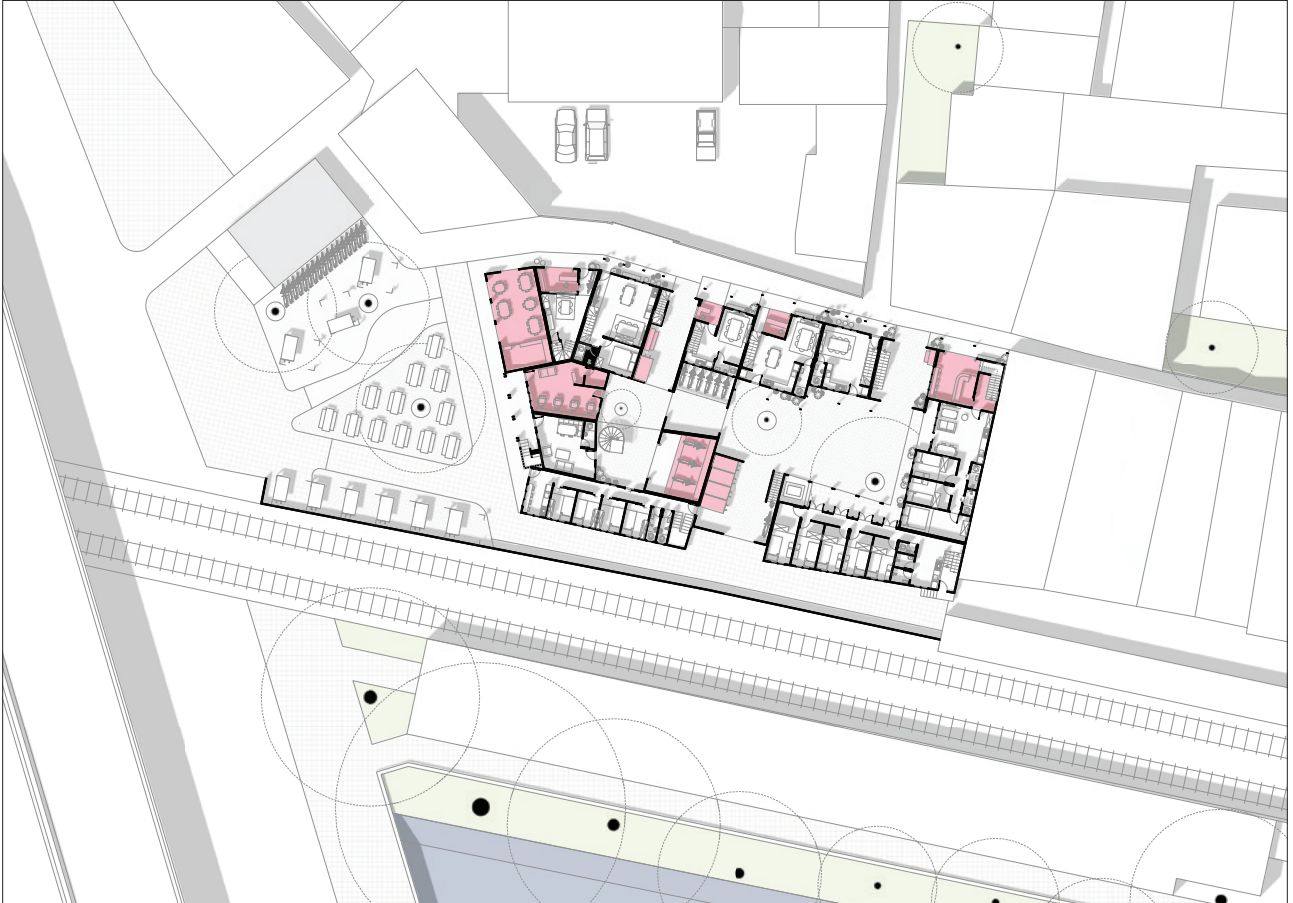


v.vi *Kooperasi Kluster*

Through the formation of *Kooperasi Kluster*, the kampung community transitions from fragmented individual ownership toward a more collective and resilient spatial and economic structure. Rooted in Indonesia's long-standing cooperative tradition (*koperasi*), the *Kooperasi Kluster* reframes land and housing as a shared resource managed collectively by residents. Within this model, clusters of neighboring household pool their land rights and assets into a cooperative entity, enabling more flexible spatial reorganization. This allows freeing up land for communal spaces, shared infrastructure, or vertical housing while ensuring that residents remain stakeholders rather than victims of redevelopment. The *Kooperasi Kluster* thus functions as both a social contract and spatial framework, transforming informal tenure into a collective form of security. This mechanism aligns with the Bilateral approach: strengthening internal organization while providing an institutional basis for external advocacy. By enabling incremental redevelopment under shared governance, the model envisions a kampung that evolves without erasure, a cooperative urbanism grounded in local agency, continuity, and adaptability.

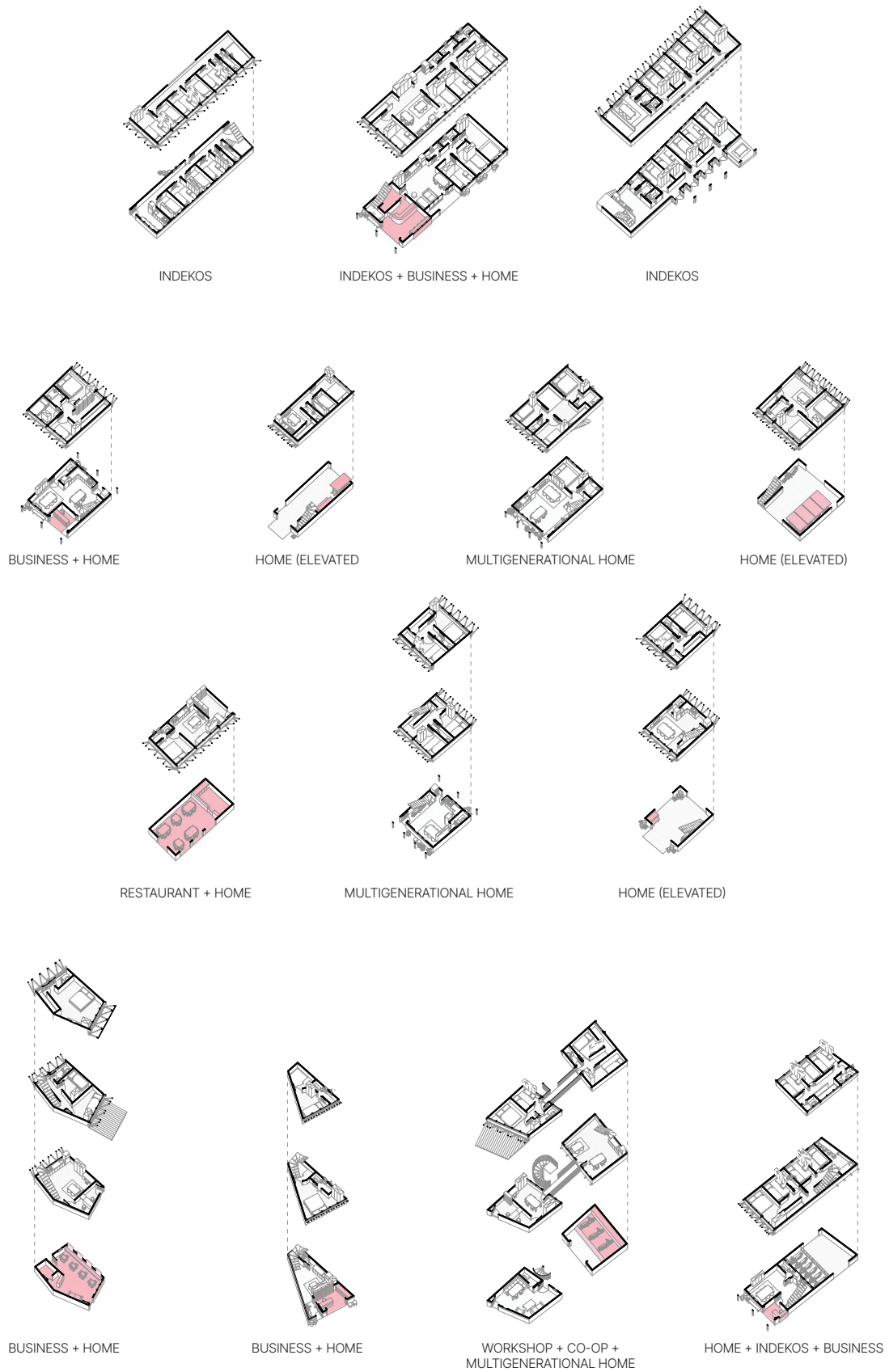


S1 Cluster - Urban Plan 1:600



S1 Cluster - Ground Plan 1:600

Small Businesses



Units Catalogue - Axonometric 1:600

S1 Cluster Breakdown

	Before	After	Delta
Footprint	676 m ²	446 m ²	-34.00%
Floor Area	1,168 m ²	1,169 m ²	+0.15%
Housing Area	934 m ²	935 m ²	+0.11%
Population	77	82	+6.41%



Exploded Axonometric 1:600

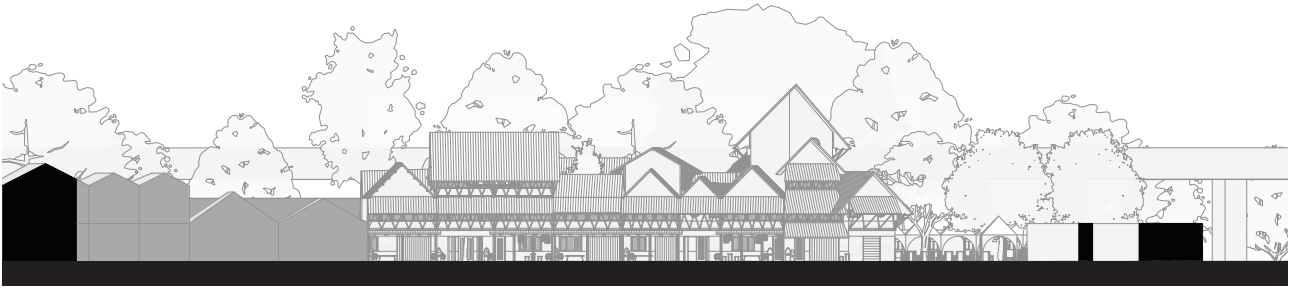
Small Businesses



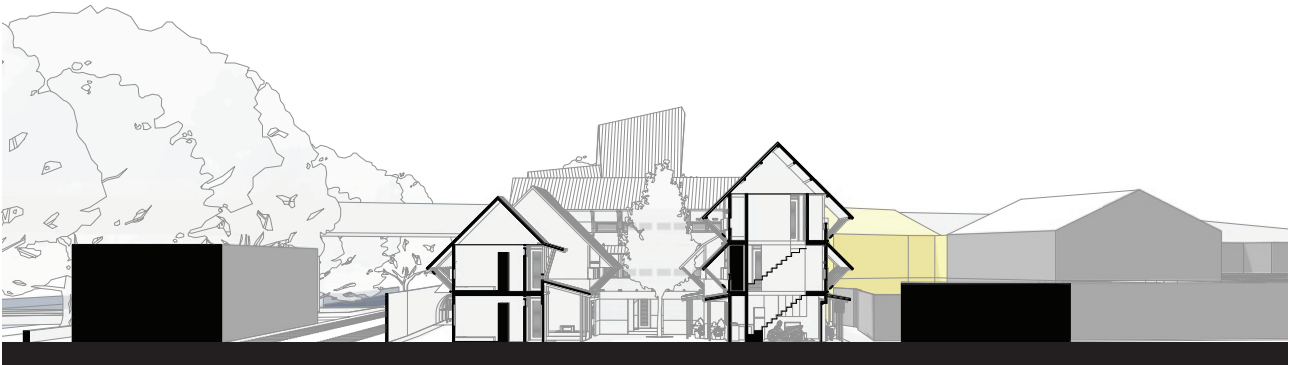
S1 Cluster - First Floor Plan 1:600



S1 Cluster - Second Floor Plan 1:600



S1 Cluster - Elevation 1:600



S1 Cluster - Section A 1:600



S1 Cluster - Section B 1:600



figure v.ii. Courtyards with playground around Empower Shack.
source: <https://www.asfint.org/projects/kampung-susun-kunir>



figure v.iii. Community involvement in design.
source: <https://www.asfint.org/projects/kampung-susun-kunir>

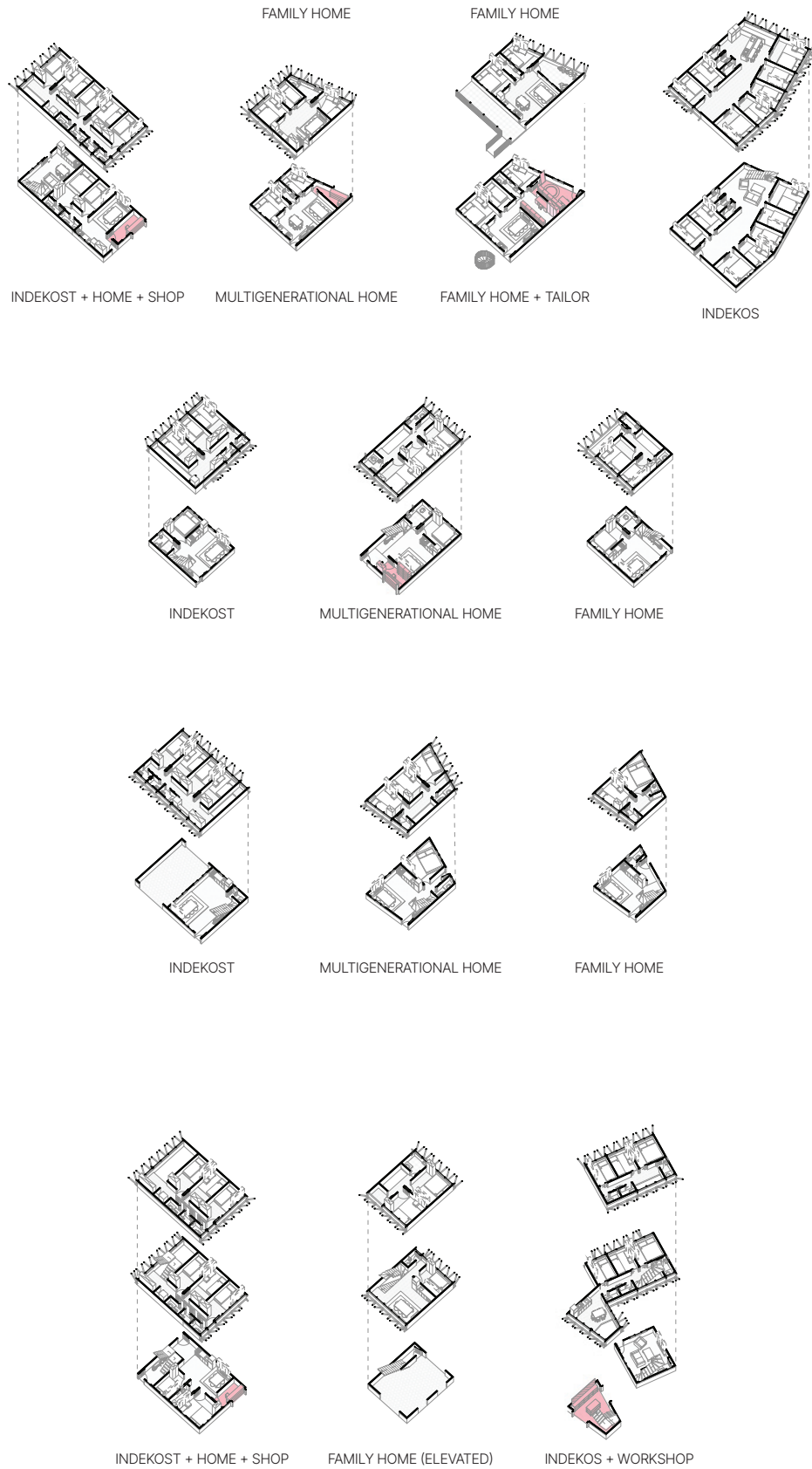


C1 Cluster - Urban Plan 1:600



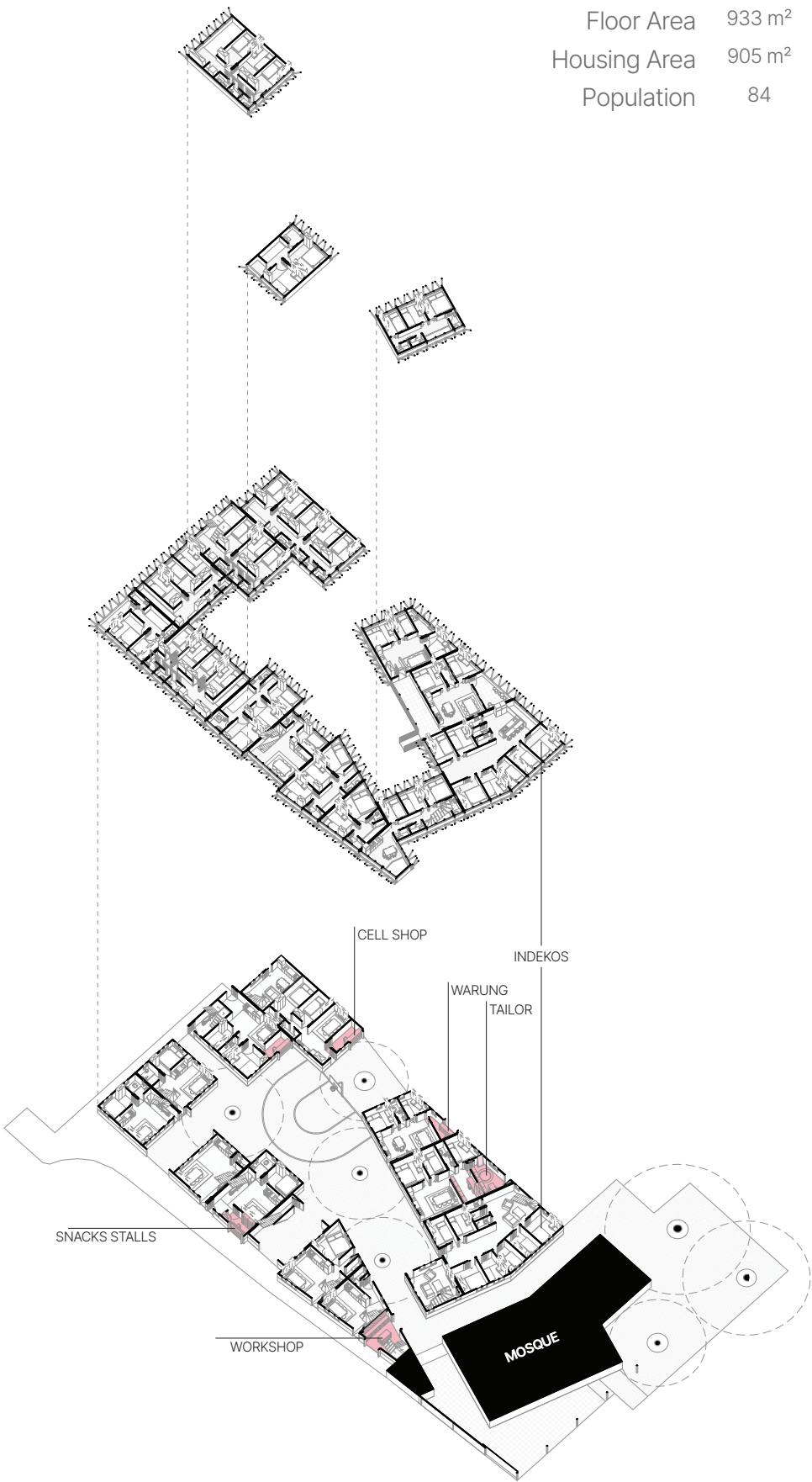
C1 Cluster - Ground Plan 1:600

■ Small Businesses



C1 Cluster Breakdown

	Before	After	Delta
Footprint	816 m ²	507 m ²	-37.84%
Floor Area	933 m ²	1,175 m ²	+25.96%
Housing Area	905 m ²	1,058 m ²	+16.87%
Population	84	99	+17.90%



Exploded Axonometric 1:600

Small Businesses



C1 Cluster - First Floor Plan 1:600



C1 Cluster - Ground Plan 1:600



C1 Cluster - Elevation 1:600



C1 Cluster - Section A 1:600



C1 Cluster - Section B 1:600



figure v.iv. Courtyards with playground around Empower Shack.
source: <https://www.asfint.org/projects/kampung-susun-kunir>



figure v.v. Community involvement in design.
source: <https://www.asfint.org/projects/kampung-susun-kunir>



N1 Cluster - Urban Plan 1:600



N1 Cluster - Ground Plan 1:600

Small Businesses



N1 Cluster Breakdown

	Before	After	Delta
Footprint	1,388 m ²	884 m ²	-36.35%
Floor Area	1,926 m ²	2,153 m ²	+11.78%
Housing Area	1,541 m ²	1,723 m ²	+11.78%
Population	164	179	+9.01%



Exploded Axonometric 1:600

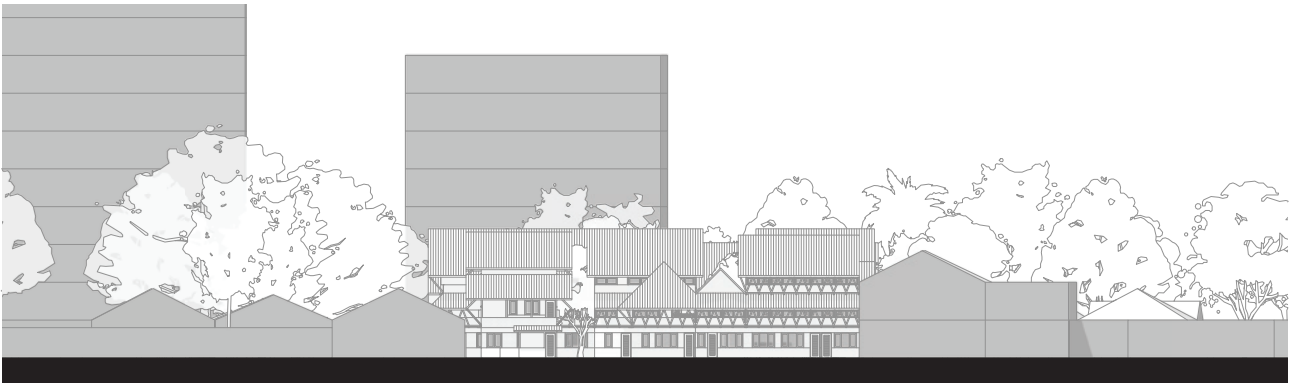
Small Businesses



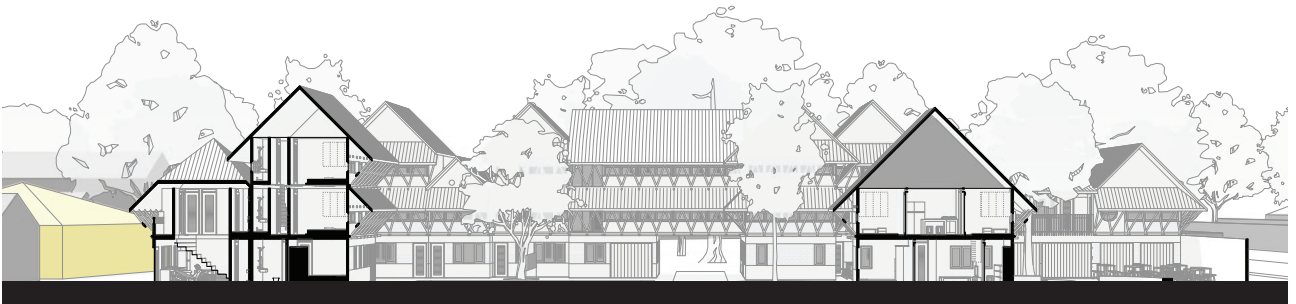
 **S1 Cluster - Urban Plan** 1:600



 **S1 Cluster - Ground Plan** 1:600



N1 Cluster - Elevation 1:600



N1 Cluster - Section A 1:600



N1 Cluster - Section B 1:600



figure v.vi. Courtyards with playground around Empower Shack.
source: <https://www.asfint.org/projects/kampung-susun-kunir>



figure v.vii. Community involvement in design.
source: <https://www.asfint.org/projects/kampung-susun-kunir>

v.vii **Unpacking The Cluster**

In the context of the Kooperasi Kluster, the cluster functions as a spatial and social microcosm of the kampung, an arrangement where community, economy, and daily life all coexist harmoniously. Every residence maintains its unique point of access, maintaining the sense of independence and possession that kampung inhabitants are accustomed to. But behind these doors, homes are connected to a common inner courtyard by a network of gateways, turning private thresholds into a series of social transitions. Because the area outside a person's door always serves as the community's common living room, this tiered access system preserves individual privacy while fostering closeness.

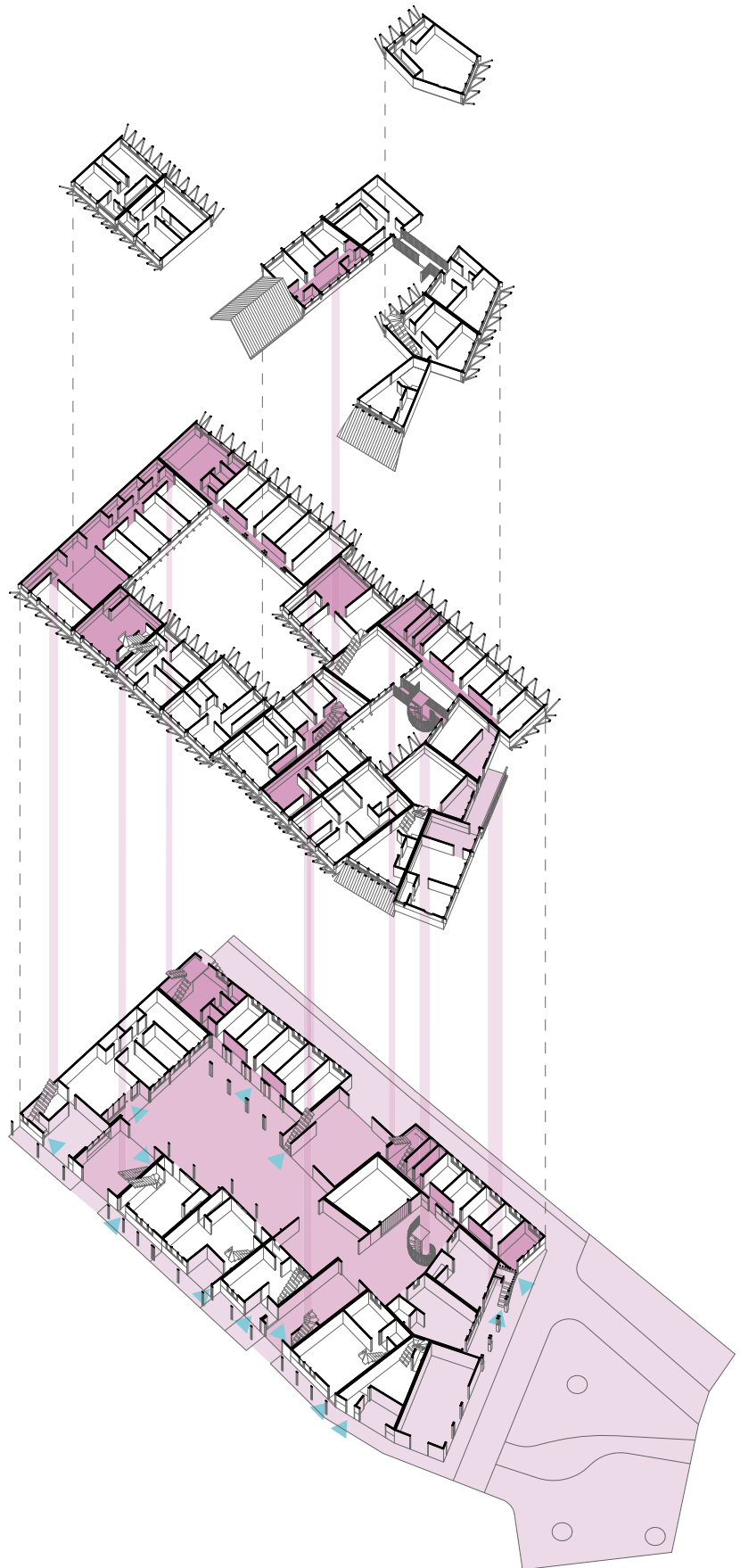
From the semi-private courtyard to the open access lane and finally to the private interior of the house, the cluster is arranged spatially along a gradient of privacy. Instead of acting as a strict division, the facade functions as a soft barrier. By filtering airflow and visibility through retractable partitions, porous walls, and shaded openings, the street and the cluster's interior are visually connected. These thresholds maintain the kampung's distinctive transparency, which is a state in which social interaction is encouraged by architecture rather than hidden. The cluster's communal life is anchored by the courtyard, which serves as a versatile space for cooking together, cleaning scooters, drying clothes, caring for plants, and just chatting.

Both local hygiene culture and spatial efficiency are reflected in the toilet system. Each unit has two separate micro-bathrooms types with sinks for ablution or hand-washing, one with a shower and the other with a squat toilet. Family members can use it simultaneously thanks to this division, which also peacefully accepts gendered or ritualized practices. This layout, which is modest but respectable, transforms necessity into deliberate design while acknowledging the complex customs of kampung households.

Throughout the day, the cluster's rhythm varies. Mornings are bustling and intersecting: making breakfast blends with setting up a small business, and courtyards are bustling with activity. The cluster spreads outward at noon, with residents running stalls, kids playing outside, scooters coming and going, and the lines separating the street from the house blurring. Scooters are parked indoors for safety, cooking odors fill the air, and communal areas revert to intimacy as families assemble for dinner and conversation in the evenings. Here, architecture is dynamic and changes to reflect the rhythm of everyday life.

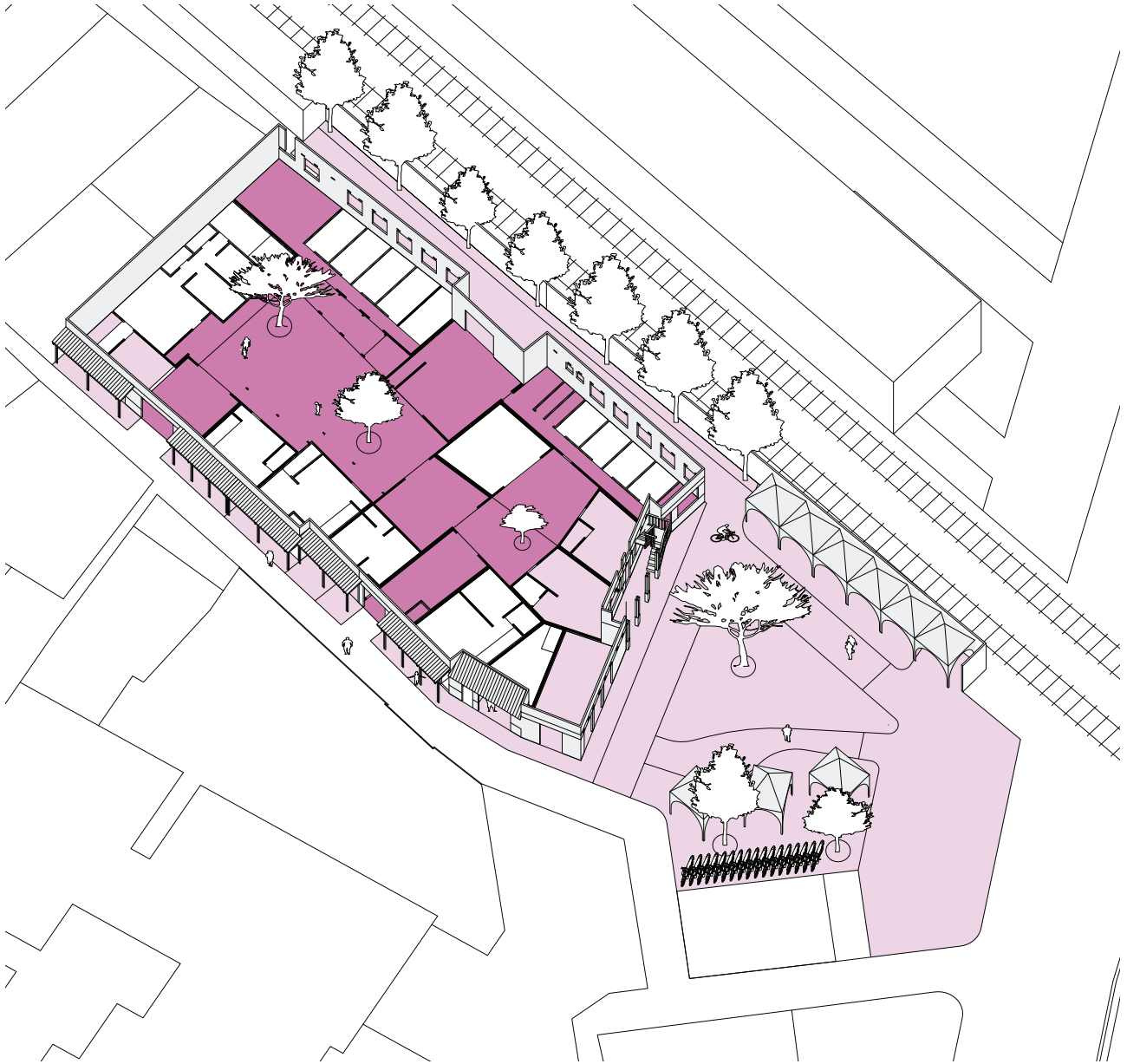
Lesehan, a floor-seated culture that characterizes Indonesian domesticity, is the basis for furniture and layout. Because there is little fixed furniture in the spaces, the floors can serve as a dining surface, a workstation, or a place to relax. This adaptability supports the overlap of social, productive, and domestic activities by keeping rooms open and usable throughout the day.

The cluster essentially captures the informal intelligence of the kampung, or its capacity to turn obstacles into chances for mutual cooperation. The design takes cues from the way people already live, move, and interact rather than enforcing order from above. It is a negotiating architecture that values individual liberty, strengthens a sense of community, and reinterprets density as connection rather than compression.



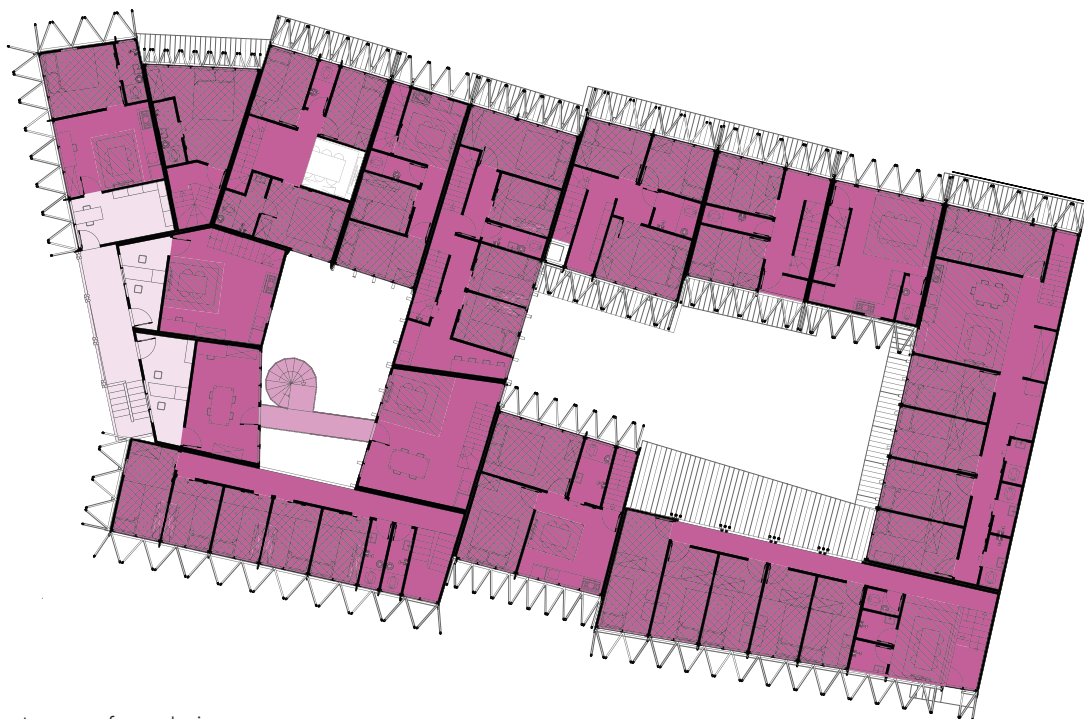
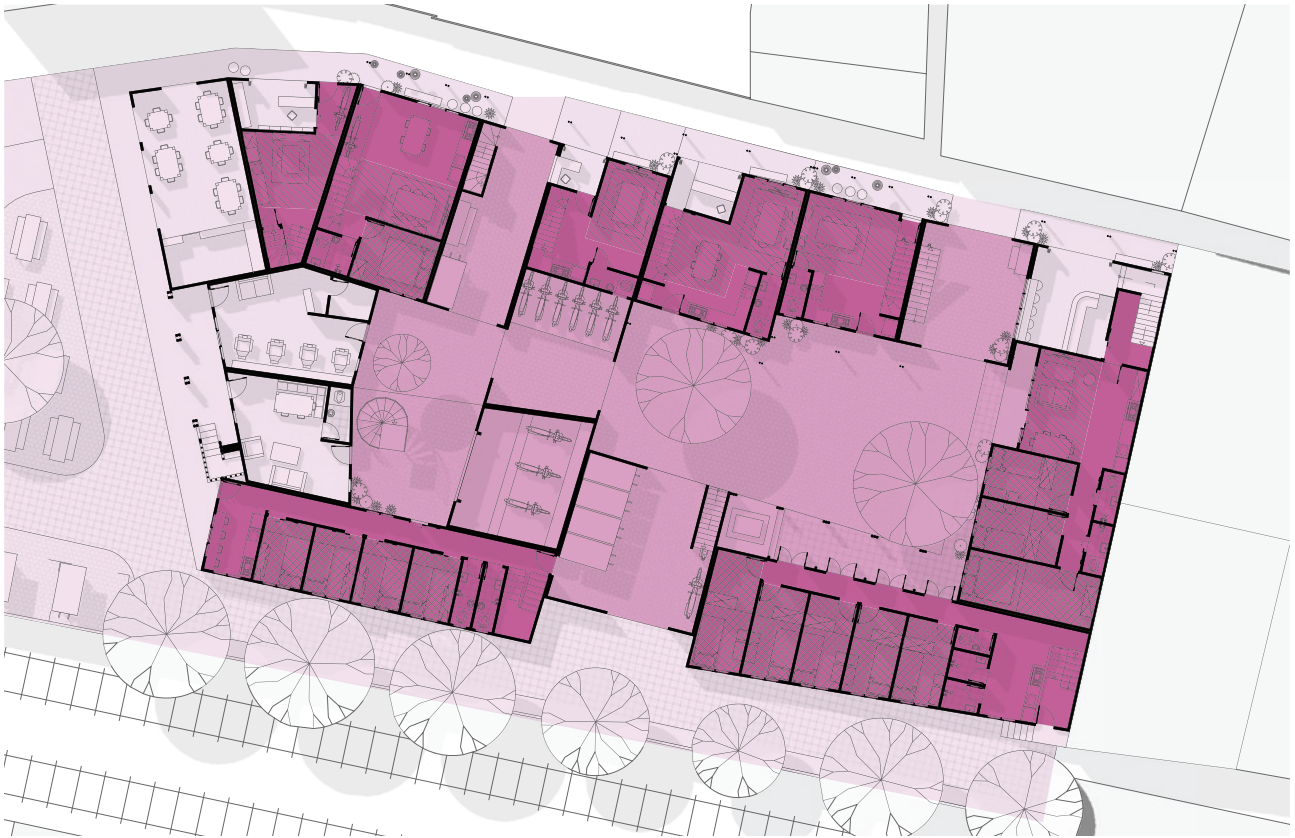
AXONOMETRIC PLANS
1:400@A4

- Shared space
- Collective space
- Public space

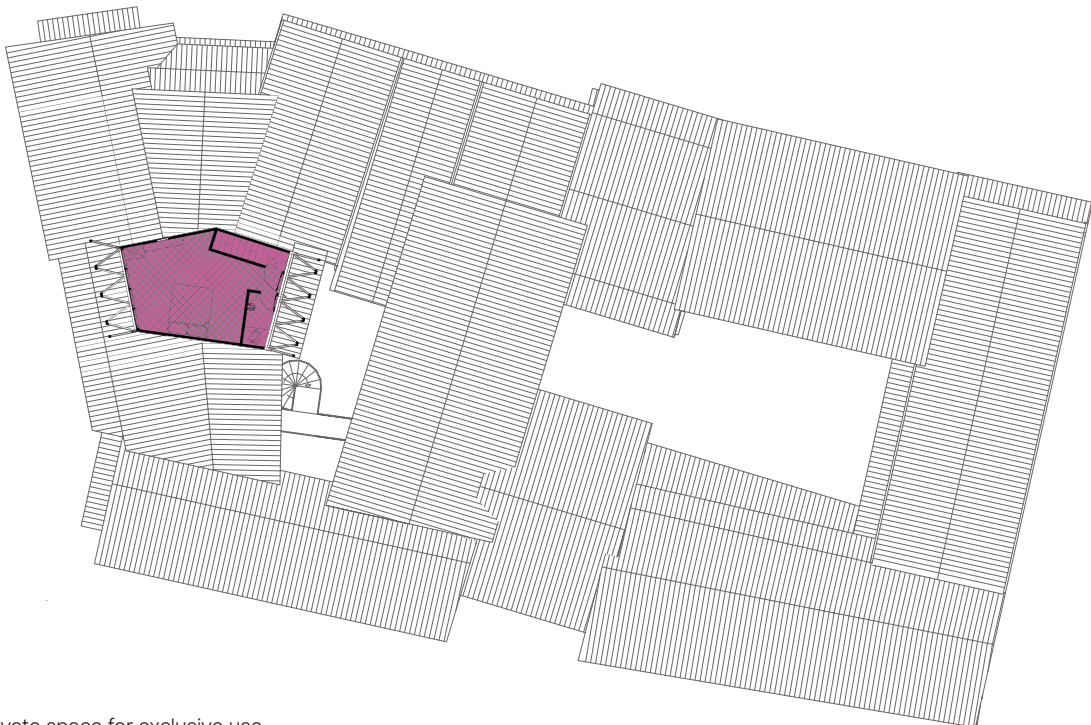
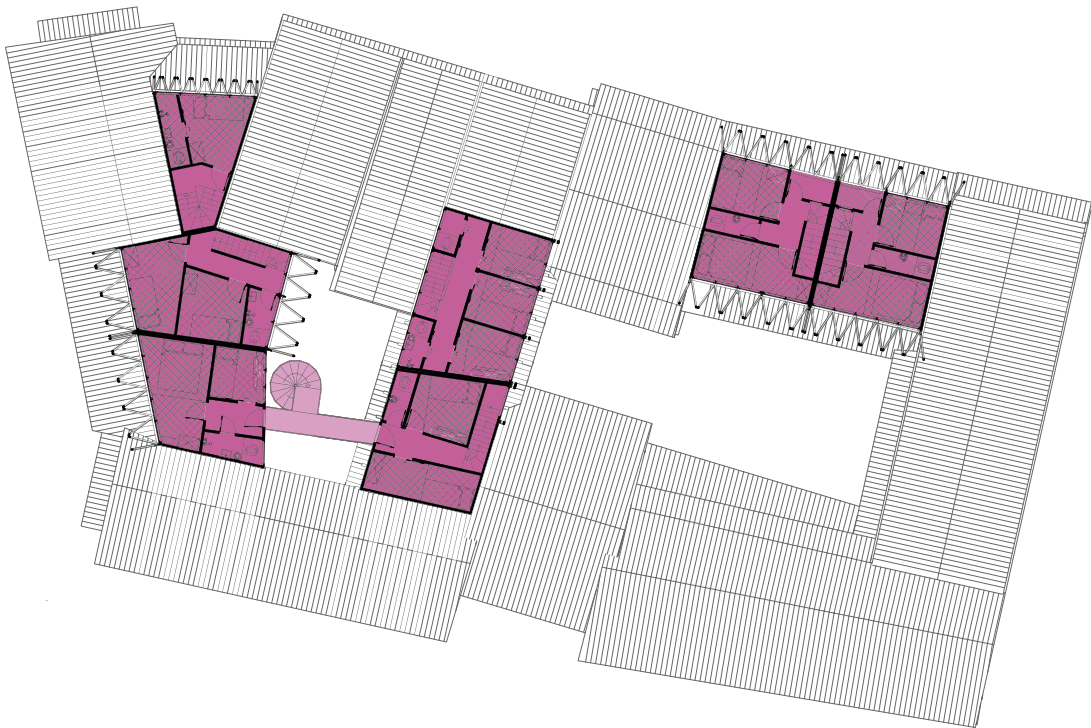


AXONOMETRIC - GROUND FLOOR
1:300

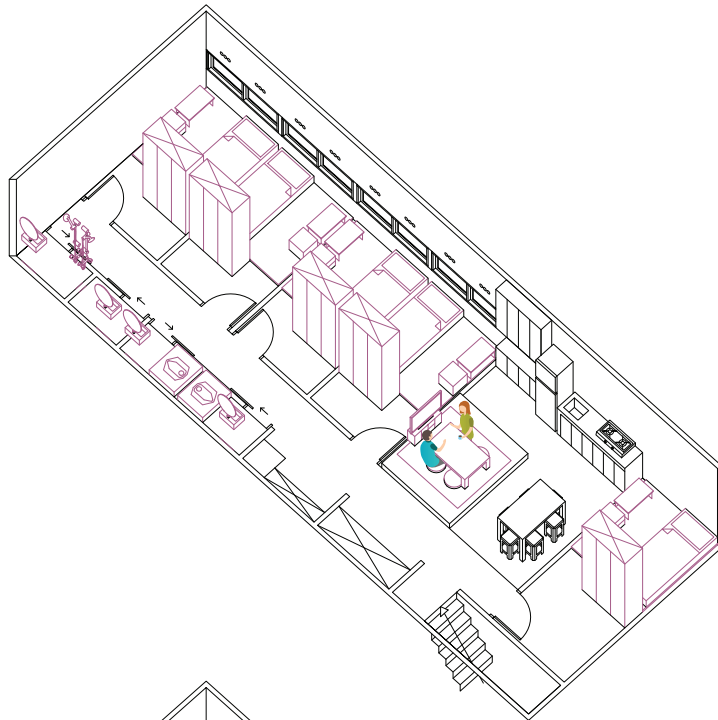
-  Collective space
-  Public space



- Private space for exclusive use
- Private space for social use
- Shared space
- Collective space
- Public space



-  Private space for exclusive use
-  Private space for social use
-  Shared space
-  Collective space
-  Public space



**FLOOR SEATED
INTERIOR**

Traditional to almost every
Indonesians, uses less space
and arguably more
comfortable.

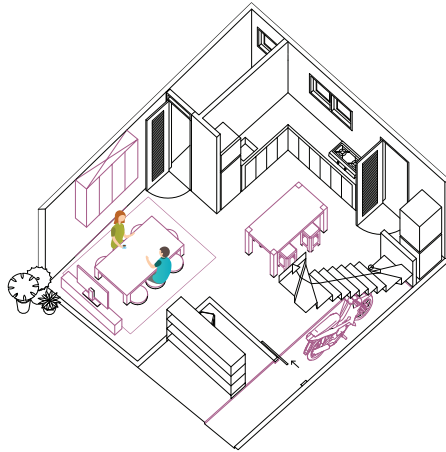
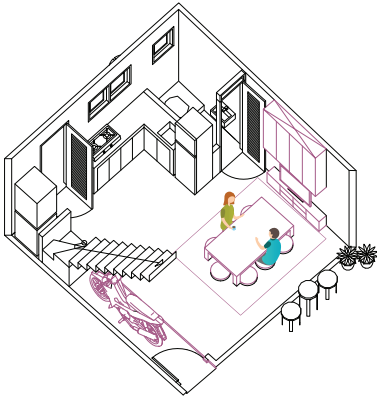


SHOWER/TOILET

In a more shared setting,
showwer and toilets are
separated in order to
minimise conflict.

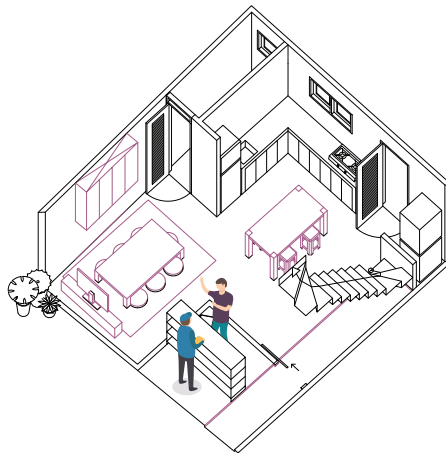
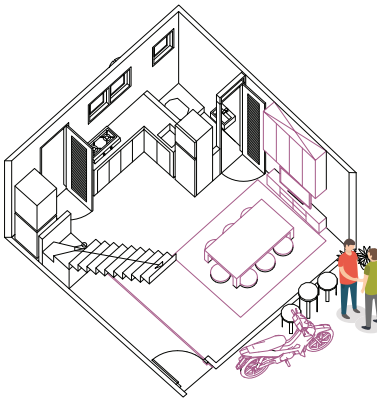


KEYPLAN



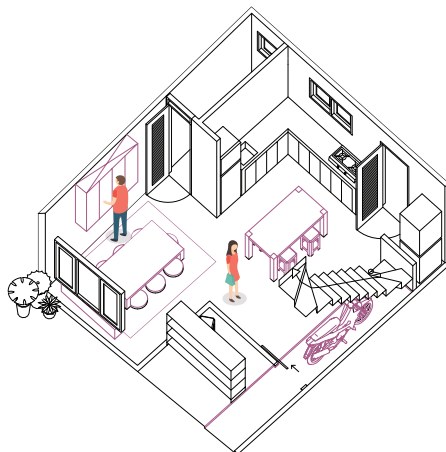
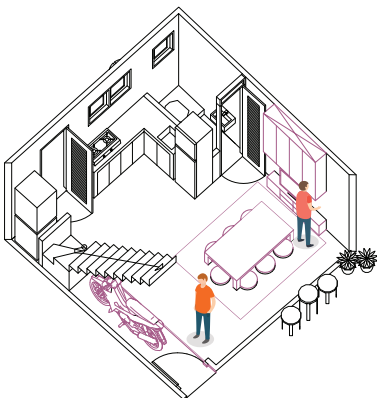
MORNING

Shared spaces used to start the day, in settings where there are independent venture, it is used to support said venture.



NOON

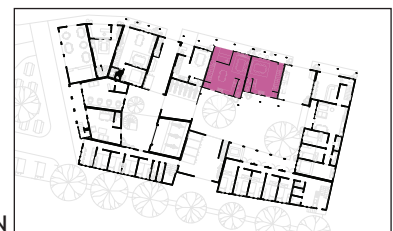
Mostly outdoors activities, kitchen becomes support for business. More surface to do chores during the day such as ironing, or other general work.

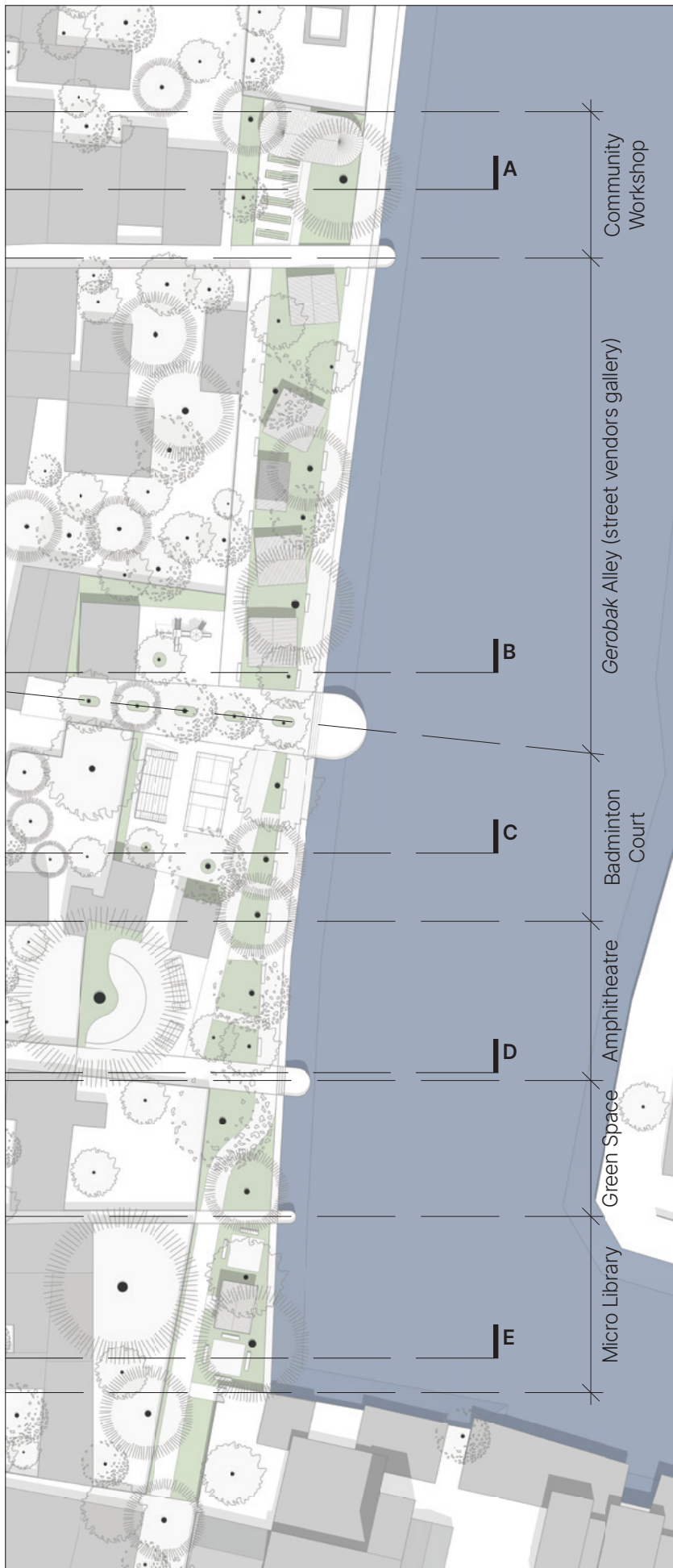


EVENING

Scooters which is a key part of daily life is parked securely within the house. by the evening

KEYPLAN



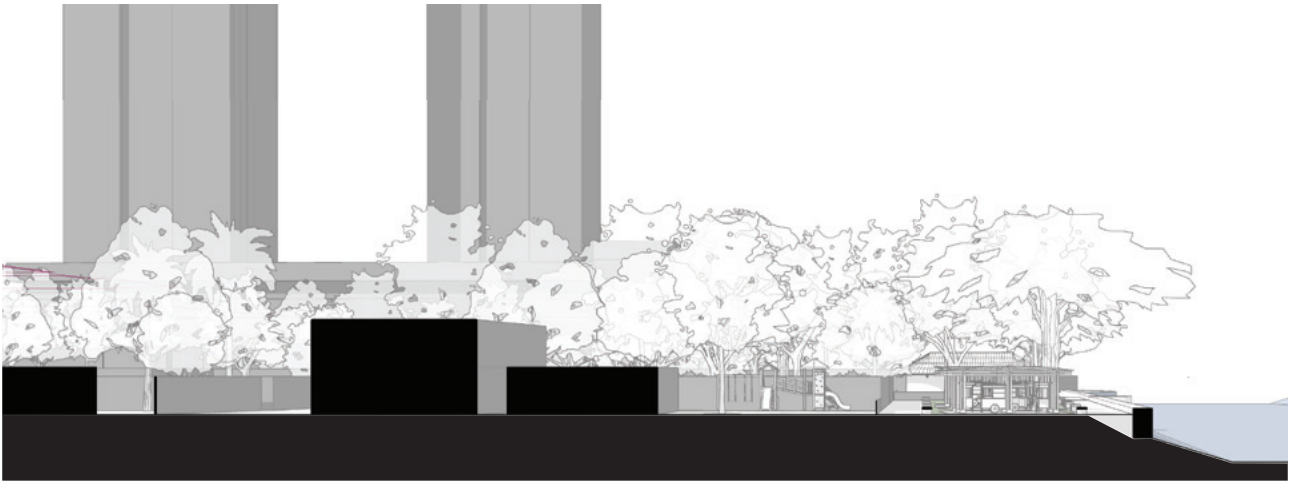


v.viii By The Water

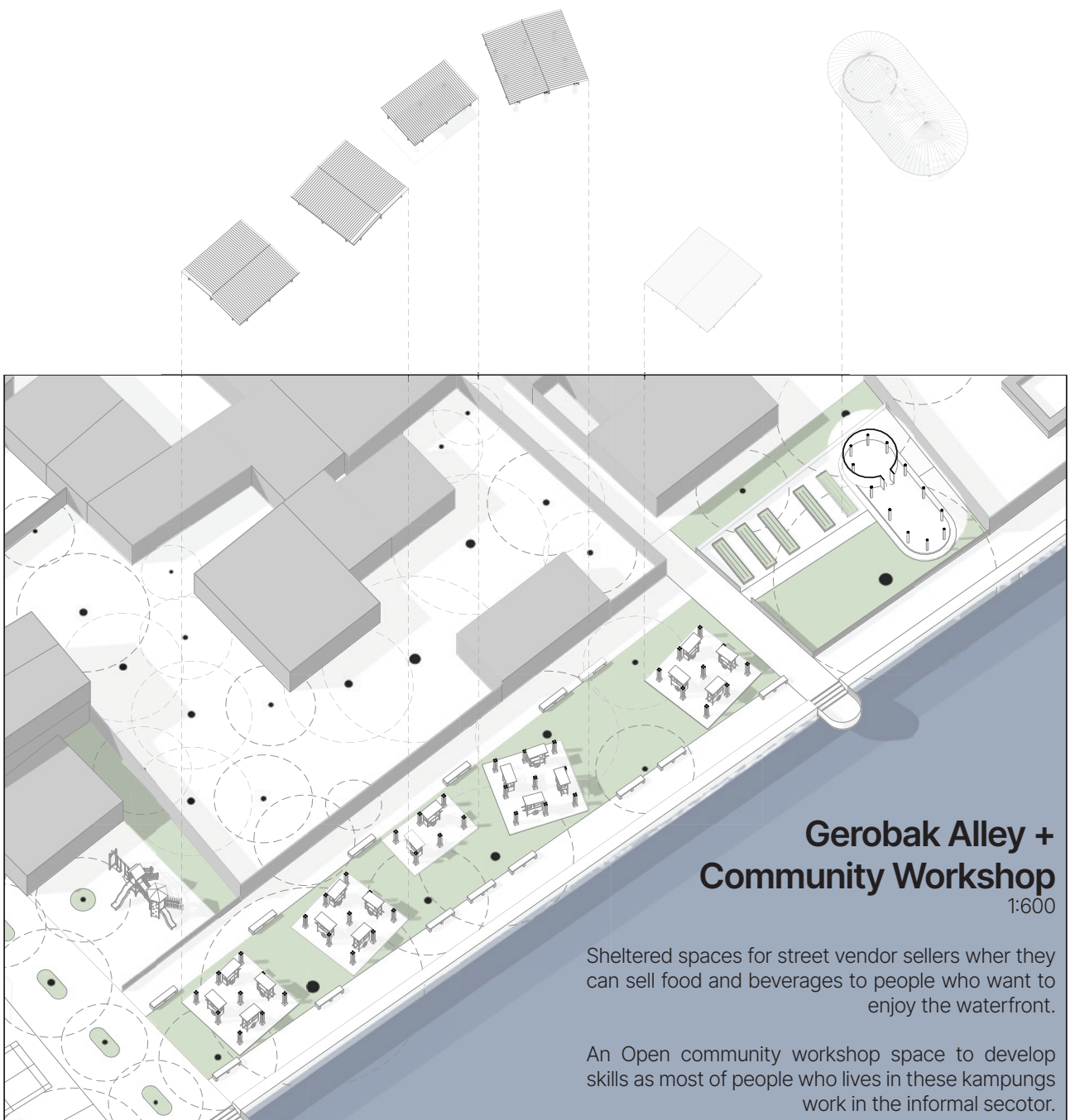
The walled reservoir at the edge of Kampung Kebon Melati was once a forgotten, closed-off space that no one could access or enjoy. The new intervention turns it into a welcoming public waterfront where people can meet, learn, and play together. What used to be a barrier now becomes a shared heart of the community.

A small micro-library and community workshop sit close to the water, offering places for children to read, for neighbors to make things, and for people to gather and exchange ideas. Beside them, an amphitheatre and badminton court bring new energy to daily life, with simple seating where residents can watch, rest, or talk. The gerobak alley extends the social life of the kampung, creating a lane for food stalls and small vendors that keeps the atmosphere lively from morning until late evening.

By opening the reservoir to the people, the project reconnects the kampung with the water and with itself. It becomes a place for small celebrations, shared meals, and quiet moments by the edge, showing how even a neglected corner can turn into a space of community and care.



Section B 1:600







Repurposing Barriers

1:600

The Eastern side of the site, facing to the water resevoir is walled by the government for safety reasons. These have killed the area and now this part of the kampung are most abandoned. As it is also hardest to reach from outside of the kampung, this part becomes a big unused plot of land.

Even with the barriers, people from inside and outside of the kampung like to fish and swim inside the re-sevoir. With the traffic, some take the initiative to set up shop, selling snacks and beverages to accompany the fishermen.

embracing activities that happen spontaneously, and involving the residents in this initiative could bring a sense of collective ownership, creating a space that are sustainable.

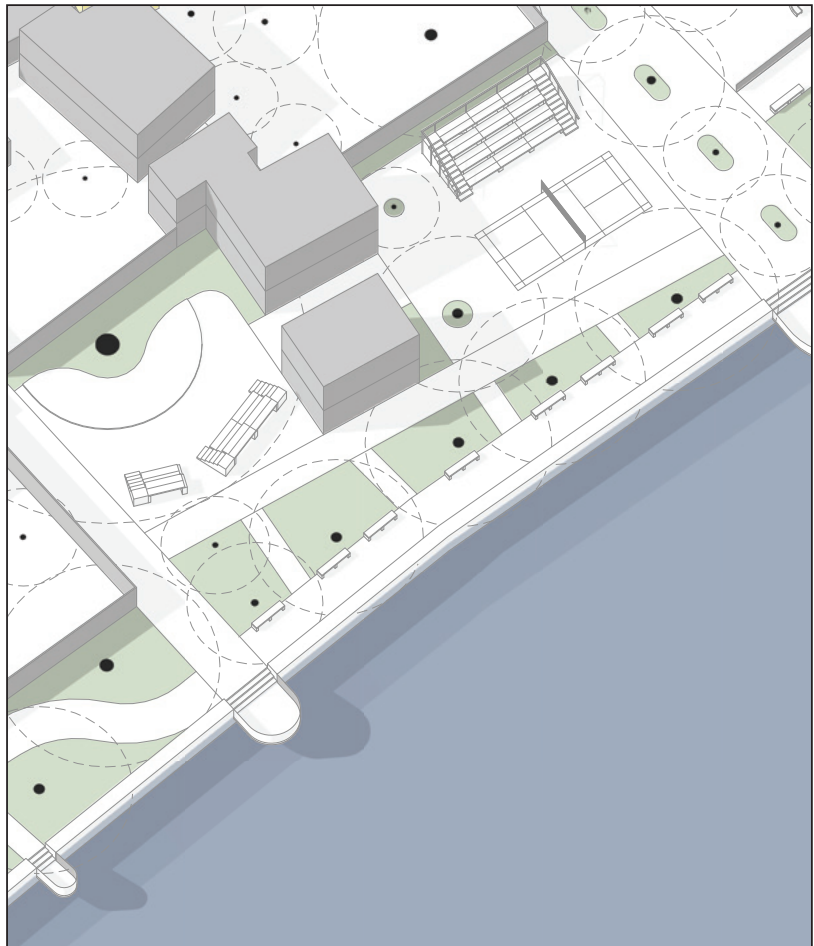


figure v.viii. Community involvement in design.

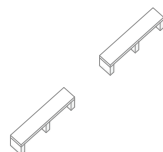
source: <https://www.asfint.org/projects/kampung-susun-kunir>

(Repurposed) Street Furnitures.

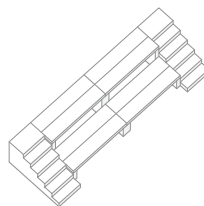
1:300



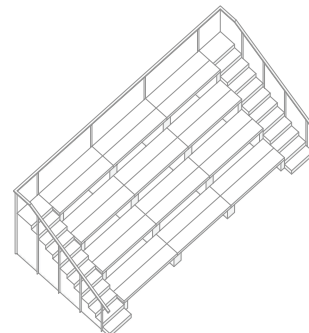
Precast
Concrete
Modules



Park Benches



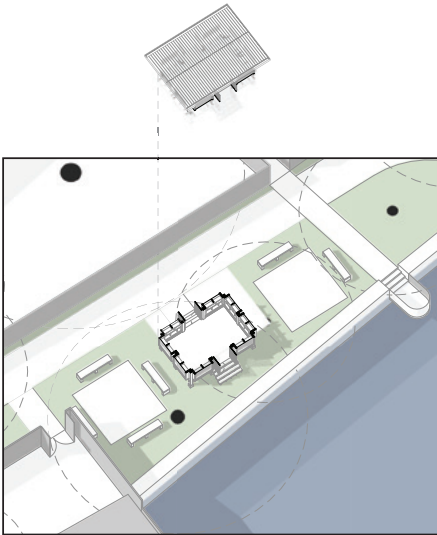
Small Multiseating



Large Multiseating

Microlibrary.

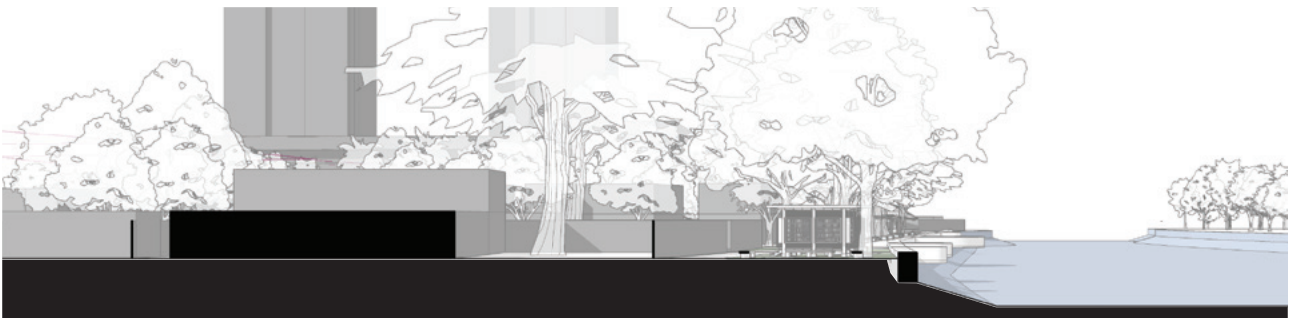
1:600



People of Kampung Kebon Melati have complained that kids doesn't have a lot of positive things to do. In response, the microlibrary is placed near the neighborhood's water reservoir.

The space becomes more than just a place for reading; it invites play, gathering, and exploration in a safe and shaded environment.

By turning a previously overlooked area into a shared learning ground, the microlibrary encourages curiosity and imagination while strengthening the sense of community among the kampung's younger generation.



Section E 1:600





vi. **Conclusions**

vi.i Towards a New Kampung Urbanism

The proposal for Kampung Kebon Melati is not an act of replacement but one of reconfiguration, freeing up space for communal life while preserving the intricate social, economic, and spatial logics that define the kampung way of living. By “reorganizing” existing spaces and introducing flexible clusters, the design creates a network of shared common spaces where activities such as children playing, sports, community gathering can take place within the heart of the neighborhood. These collective spaces functions as social infrastructure, strengthening the sense of belonging and interdependence that sustains kampung life

Through this process, the project acknowledges that kampung’s spatial organisation that are improvised, overlapping, and socially negotiated may not conform to formal planning standards, yet it operates with an efficiency and empathy rarely achieved by top-down processes. The project therefore challenges the notion of “adequacy”, as defined by bureaucratic systems, asking instead: **adequate for whom, and by whose criteria?** In re-imagining future housing, we may need to expand the definition of adequacy to include adaptability, community agency, and the capacity for self transformation.

The overlap of uses, where work, leisure, and domestic life share the same spatial framework, is not a symptom of disorder but a model of compact resilience. This condition allows limited land to support multiple functions while reinforcing proximity and collective care. In this sense, the kampung is not an outdated urban form but a prototype for adaptive living, revealing how social and spatial flexibility can generate sustainable density without alienation

Materially, the project respects how residents build incrementally, with limited resources and a pragmatic approach to sufficiency. Rather than imposing a new architectural language, the proposal supports vernacular agency by introducing modular and durable components that can be locally produced, maintained, and adapted.

Architecture thus becomes a framework for participation, a structure that evolves through collective effort rather than individual ownership or external intervention.

vi.ii Addressing the Unresolved Questions

While the design demonstrates how space can be reorganized to restore community life, it also exposes deeper systemic challenges. Procurement and funding remain critical uncertainties. For a community-led model like Kooperasi Kluster to succeed, it must operate within an alternative financial ecosystem, one that combines micro-financing, cooperative savings, and public subsidies. Future implementations could leverage mechanisms such as community land trust or revolving housing funds, ensuring that development value remains within the community rather than being extracted by speculative actors.

Similarly, the question of incremental construction raises both technical and policy implications. Incrementality provides flexibility and affordability but demands a clear framework for safety, phasing, and shared responsibility. In the kampung context, where the building spans rarely exceed 3 meters, the proposal suggests the standardization for basic structural spans and dimensions, rather than prefabricated modules. This limited but clear structural framework provides a common language, allowing individual houses to grow, merge, or adapt while maintaining safety and compatibility with shared infrastructure. Such a system acknowledges the way residents already build, using accessible materials, familiar techniques, and social labor, while reducing

risks of collapse or uneven loads overtime

On some cases, the transformation of the urban fabric is driven by a strategy of vertical consolidation, dividing the relatively large, low rise footprints into smaller units and stacking them vertically, occupying roughly one-half or one-third of the original ground coverage. This approach frees up space for communal functions, without permanently moving residents. This paradox of forming *Kooperasi Kluster* and its subsequent community land trust and the feasibility moving the spaces needs to be studied further. The phasing and moving of residents during construction could be supported by keeping *indekos* where they are, so then families could move in during construction, and move back to their new homes after.

This cycle of mutual accommodation is a form of architectural extension of *gotong royong*, allows upgrading to occur in-situ, preserving everyday routines and community continuity. The process thus becomes as important as the product: a form of collective building that reorganizes space while reaffirming the kampung's social infrastructure

vi.iii **Toward a framework for Future Kampung**

Ultimately, this thesis argues for a bilateral understanding of housing, where spatial design and institutional reform advance together. The kampung offers a living urban laboratory through which cities like Jakarta can explore new paradigms of density, ownership, and collective life. Its informality is not a deficit to be eradicated but a repository of intelligence, one that teaches how communities self-organize, economize, and adapt under pressure.

The future of Jakarta's housing does not lie in erasing the kampung but learning from it, amplifying its strength, securing its insecurities, and enabling it to evolve on its own terms. If the city can recognize the kampung not as a problem but as a partner, it may finally move toward a more inclusive urbanism, one where the right to the city is not measured by property lines, but capacity to belong, build, and thrive together.

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