

Banjarmasin, where the river is the city!

Participatory Revitalization of Urban Riverine Settlements

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Abstract

The Indonesian city of Banjarmasin, Borneo, is widely known as the 'city of the thousand rivers.' Residents live and work in urban settlements that occupy the river and its banks. However, modern road-oriented urbanization, overpopulation, illegal building activity, and pollution have a devastating impact. Without adequate management, Banjarmasin's impressive river-related identity would lose its cultural and socio-economic significance. Therefore, the city government is searching for solutions to revive its river culture and to revitalize riverine settlements. In 2019, a workshop was carried out by following the HUL Quick Scan method, which is inspired by UNESCO's Historic Urban Landscape (HUL) approach. This paper focuses on the outcomes of the workshop in Banjarmasin in relation to participatory revitalization of urban riverine settlements.

Keywords

Participatory revitalization, historic urban landscape, HUL, water landscape, urban heritage, water urbanism, urban revitalization, heritage management, participatory planning

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New Life for Historic Cities

In 2011, the Recommendation on the Historic Urban Landscape (HUL) was adopted by UNESCO's General Conference. With its slogan 'New life for historic cities,' this holistic approach:

focuses on the entire human environment with all of its tangible and intangible qualities. It seeks to increase the sustainability of planning and design interventions by taking into account the existing built environment, intangible heritage, cultural diversity, socio-economic and environmental factors along with local community values. (UNESCO, 2013, p.5)

Management of change, as well as fostering cultural heritage as a catalyst for a sustainable future, are central to the HUL approach. Implementation of the approach requires full assessment of natural, cultural, and human resources, followed by formulating priority actions and integration into the wider goals of the development of the city. Besides knowledge and planning tools, regulatory systems and financial tools, implementation should be achieved by introducing civic engagement tools. Community values and community participation are vital elements within the HUL approach in order to achieve a sustainable result (Veldpaus, 2015).

The Netherlands has a solid tradition in inner-city revitalization (van Es & Voerman, 2018; Blom & Timmer, 2020) and developing management concepts in which heritage is a sector, factor, and vector within spatial planning and urban development (Janssen et al., 2017). Internationally, the Cultural Heritage Agency of the Netherlands receives requests on a regular basis to participate in workshops in this field. In addition to existing workshop models, trainings, and courses in collaboration with a wide range of partners, the Cultural Heritage Agency decided to experiment on a tool that embraces the HUL's principles and combines it with the character of a quick scan. This resulted in the HUL Quick Scan method that was developed in close cooperation with the University of Indonesia, Bogor Institute of Agriculture (IPB), University of Trisakti and the Dutch-based organization Heritage *hands-on*.

The HUL Quick Scan method does not replace the comprehensive HUL approach. It is to be seen as a practical exercise in analysing historic urban landscapes generating ideas for implementing integrated conservation and sustainable development, in a very short period of time. The HUL Quick Scan method aims to create an attractive 'horizon' for a sustainable future of historic urban landscapes, and to inspire people – governments, NGOs, the local community – to be involved. By doing so, it could pave the way for adopting the HUL approach.

The first step of the method involves an analysis of tangible and intangible heritage features, as well as socio-economic, cultural, environmental, and urban planning challenges and opportunities. Based on the outcomes of the analysis, the second step focuses on formulating a vision. Translation of the vision into brief principles for functional and spatial development is next. The final step consists of elaboration of the principles into proposals in which conservation, development, design, and the creation of favourable conditions, with regard to implementation, are integrated. Narratives – for example, historical functions, socio-economic activity, culture, and traditions – should be assessed on their relevance today and potential for the future. While performing the steps, local stakeholders and residents need to be involved as much as possible.

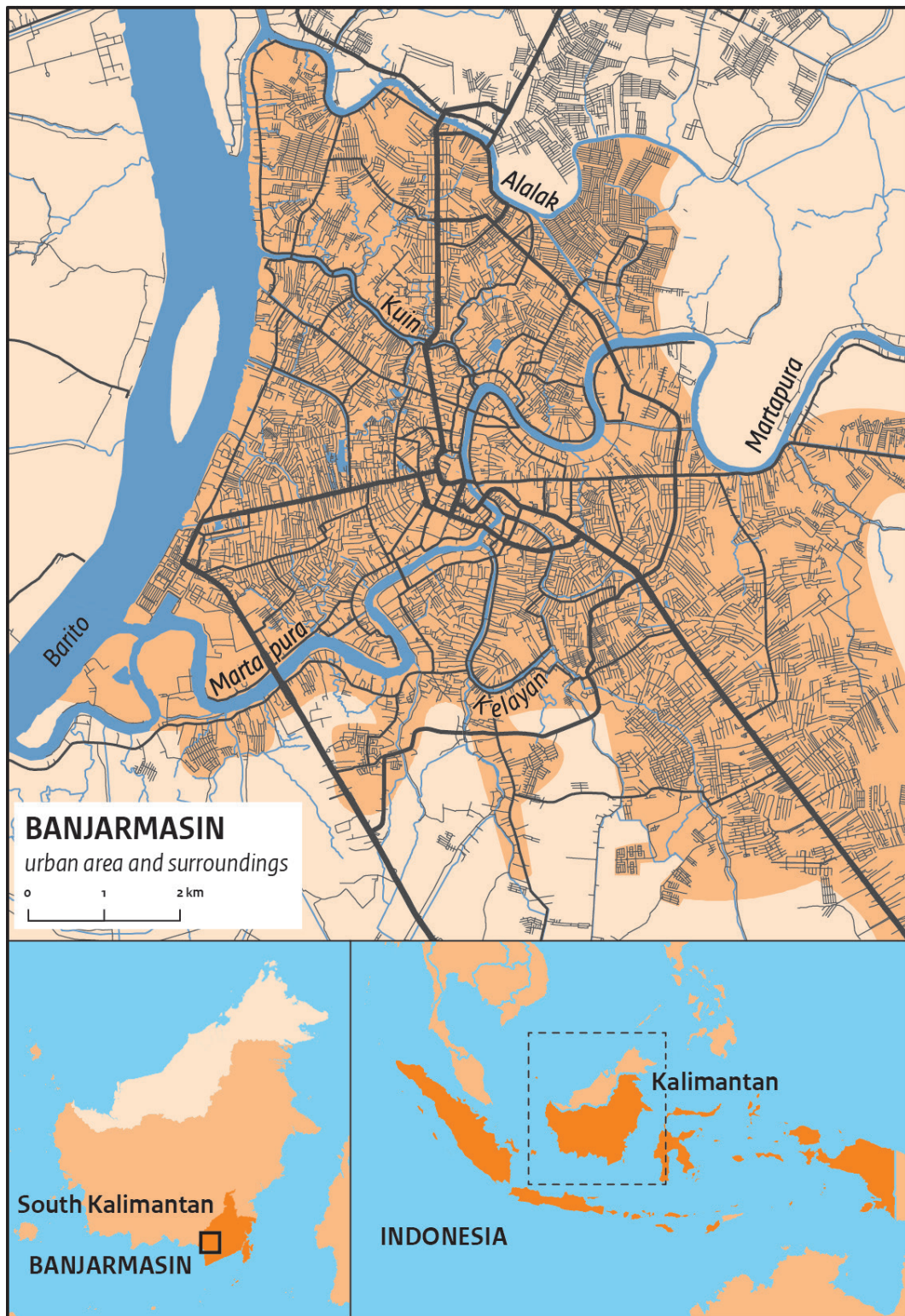


FIGURE 1 Map of Banjarmasin | Banjarmasin on the Indonesian island of Borneo, or Kalimantan, is located in a tributary delta - with rivers such as Martapura, Kelayan, and Kuin - of the Barito river that flows southwards into the Java Sea. Copyright 2021 by Cultural Heritage Agency, Bart Broex.

In 2018, the HUL Quick Scan method was first used in a workshop in the town of Muntok on the island of Bangka, Indonesia. This town had lost its historical function as the centre of the tin-mining industry. New life for a historic city was very applicable to Muntok (Dipowijoyo et al., 2019). The city of Banjarmasin on Borneo, or Kalimantan, as the island is called in Indonesia, followed as a second test case in 2019. Banjarmasin is located on a fluvial plain near the junction of two large rivers, the Barito and Martapura, and its urban landscape consists of almost endless contiguous riverine settlements (Figure 1; Figure 2). These settlements should be seen as a cultural-historical phenomenon reflecting a distinctive water-related narrative and can be found across the entirety of Southeast Asia and beyond. A lack of life is not a problem; rather, it is an existing way of life that is under threat from environmental pressure, socio-economic changes, urban degeneration, or urban development. Participatory revitalization could facilitate favourable conditions in safeguarding these riverine settlements' unique water-related narratives.



FIGURE 2 Image of Banjarmasin | Contiguous riverine settlements define the character of Banjarmasin's urban landscape.

Participatory revitalization of urban riverine settlements

Participation and collaborative design processes arose in the 1970s as part of the civil right movements, and in the current age of social media and digital platforms, a new kind of 'participatory culture' seems to be emerging (Simonsen & Robertson, 2013; Jenkins, 2006, as cited in Keeton et al., 2020). Participatory workshops offer an alternative to top-down planning concepts and enable in accessing valuable local knowledge. These "short-term, multi-stakeholder workshops are widely acknowledged as a participatory tool in the 'design participation' toolbox to catalyse stakeholder communication and negotiation" (Keeton et al., 2020, p. 286).

Participatory working methods practised in social and planning domains, and particularly in the field of architecture and urban design, incorporate cultural perspectives directly. Models of community participation and the engagement of citizens grounded in the cultural heritage sector are less common, however. Nevertheless, this topic is receiving increasing attention recently. The Faro Convention of 2011, for example, aims to encourage creative ways of active civil society involvement in heritage management and states that: “knowledge and use of heritage form part of the citizen’s right to participate in cultural life as defined in the Universal Declaration of Human Rights” (Council of Europe, 2011).

The HUL approach appears to be one of the first international approaches in which experts and the local community should interact on a level playing field (Veldpaus, 2015). Community involvement and engagement are still nonetheless limited in practice, and there is a need for more tools and methodologies in this regard (Hosagrahar, 2019). Although the HUL Quick Scan method is not primarily aimed at public participation, involving the local community, government, and experts is a crucial part of it. It might be interesting to examine how this is reflected in the outcomes of the workshop in Banjarmasin. Considering Banjarmasin’s challenges also apply to other riverine settlements in the region, and conceivably other parts of the world, could the applied method of working be useful in the field of participatory revitalization of urban riverine settlements?

The City of Banjarmasin

“Water, water, that is Banjarmasin! The river is the city there” (Poortenaar & Poortenaar - van Vladeracken, 1925, p. 158). This is how Dutch graphic designer Jan Poortenaar and his wife, the composer Geertruida van Vladeracken, described Banjarmasin in their art travel book, which covered their visit to the Dutch East Indies in the 1920s. Old photographs give us a glimpse of the Banjarmasin they encountered in that period (Figure 3; Figure 4). Although a lot has changed since then, 21st century visitors will largely gain a similar impression of the town. Daily urban life in Banjarmasin is closely intertwined with water, as people interact with the rivers for economic, social, and cultural purposes (Figure 5).



FIGURE 3 Riverscape in the past | Riverscape with a mosque and traditional boats, beginning of the 20th century. National Museum of World Cultures, Collection Tropenmuseum.



FIGURE 4 Riverscape in the past | Floating structures and lively activities on the water, 1920-1940. National Museum of World Cultures, Collection Tropenmuseum.



FIGURE 5 Riverscape today | Fruit sellers in their boats making a living alongside the river.

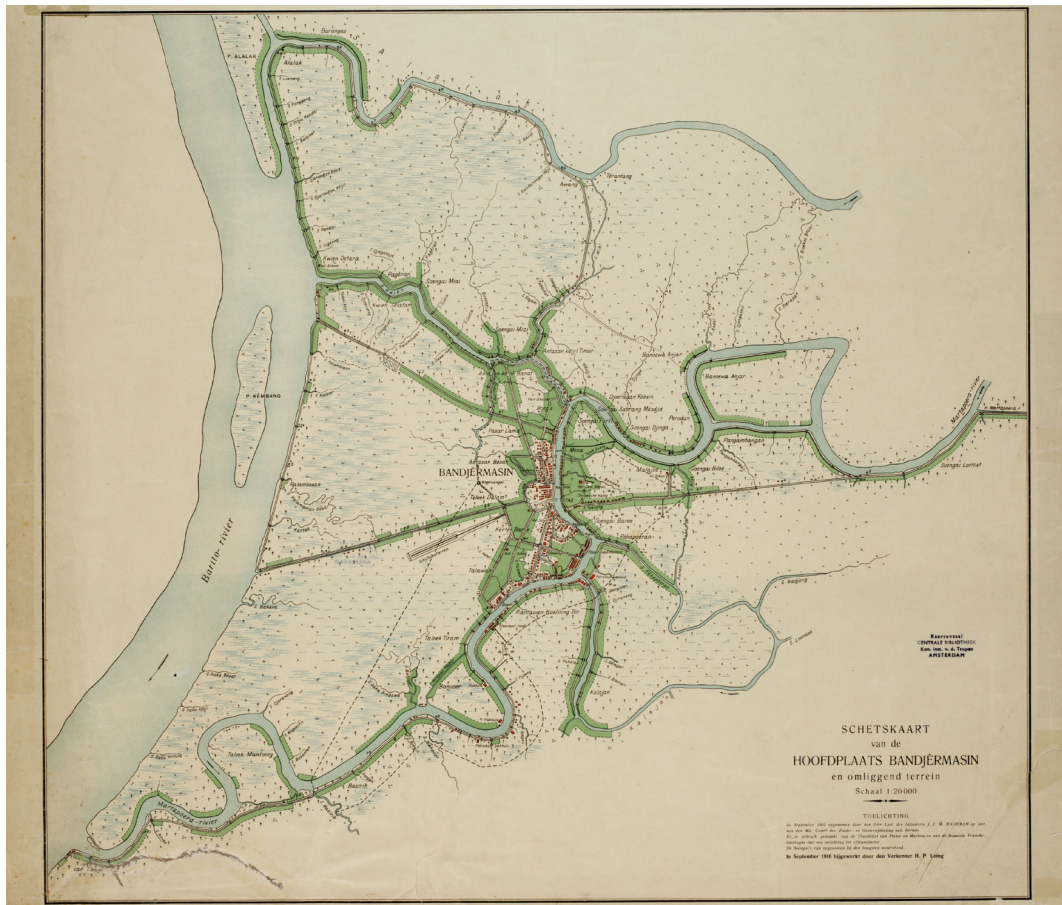


FIGURE 6 Map of Banjarmasin, 1916 | Settlements (green) and individual building patterns (in red) follow the course of waterways. Leiden University Libraries, Colonial Collection, KIT.

The city was part of the Banjarmasin Sultanate and later, during the Dutch East Indies period, it became an important trading port – for commodities coming from the hinterland – and administrative centre. This attracted Javanese, Buginese, Chinese, and Arab settlers to the area, which is native to the Dayak tribe and Banjar (Malay) people. Subsequently, the Republic of Indonesia appointed Banjarmasin the capital of South Kalimantan Province. Land reclamation projects in the 1950s, and the transmigration programme (1975-1990) that provided labour and farmers from other islands, contributed to agricultural development and widespread urbanization (Bangun et al., 2016). Today, the city has a population of approximately 693,000 inhabitants.

For centuries, the rivers have functioned as the lifeblood of local society. Roads were rare until the colonial administration constructed a few, mainly for strategic reasons (M.H., 1838). Traces of the colonial period can particularly be found in the hydrological infrastructure, such as canals and bridges. However, historical colonial buildings are barely present. The former colonial fort Tatas, for example, was demolished and today is the site of the city's main mosque (see Figure 15 for its location). A clearly defined or recognizable historic inner city is lacking in Banjarmasin. Its historic urban landscape is mainly characterized by settlements concentrated along the rivers, canals, and streams in the city (Figure 6).

Banjarmasin's Riverine Settlements

Jan Poortenaar and Geertruida van Vladeracken's visit to Banjarmasin in the 1920s was not by chance. The city was promoted as the Venice of the East Indies and it was popular among travellers from Europe who wanted to experience Borneo's exotic way of life on the water. Villages located on or near the sea or rivers are a distinctive feature of settlements on the island. Appellations such as *kampung ayer* in Brunei and *kampung air* in Malaysia, both meaning 'water village,' are apt references to the water-related nature of the islands' settlements. The highest concentration of this type of village can be found in low-lying areas and on the estuaries of rivers in South and East Kalimantan (Evers, 2015). In Indonesia, they are often named *kampung tepi sungai*, which can best be translated as 'kampong by the river.'

Banjarmasin's river-related urban landscape is unique in its scale and appearance. An urban riverine settlement in Banjarmasin could involve market, industrial, or residential sites, the latter to be seen as riverine kampongs. These sites mainly arose at cultural and religious sites and commercial areas near the river. Anticipation of geo-physical conditions, as well as floods and wild animals, plays a decisive role in the design of the local vernacular architecture (Evers, 2015). Houses on stilts create elevated living spaces above the muddy and regularly flooded ground. Structures are often row-built, and local wood is used as the building material. The building typology of dwellings can be classified as riverbank houses, stilt houses, or floating houses (Figure 7), accompanied by facilities such as walkways, docks, and latrines. Floating houses are called *lanting* which often functioned as shops or storage units in the past (Mentayani et al., 2019).



FIGURE 7 Building typology of riverine houses | Stilt houses and a floating house (left) at the junction between the Martapura and the Kuin rivers.



FIGURE 8 Green character of a kampong | Streetscape of Kampung Sungai Jingah, past and present, as assessed during the workshop. Copyright 2019 by M. N. Al Syahrin, A. Halim, K. Hanifati, I. M. P.D. Natawiguna, R. Rafsanjani.

Each riverine settlement has a unique urban character and cultural signature (Damayanti et al., 2020). Historic sites are mostly concentrated along the Martapura river and the Kuin river. The latter is a tributary of the former and flows towards the Barito, where one of the famous floating markets is located. Around Kuin river one can find ancient mosques, other places of worship, burial sites, and riverine kampongs with vernacular architecture. The old market, Pasar Lama, is located near the junction of the Kuin and the Martapura rivers (Figure 10; Figure 15; Figure 28) and is a lively trading area.

Several kampongs specialize in making Sasirangan, a type of local resist-dye fabric (*batik*). Kampung Sungai Jingah (Figure 8; Figure 15; Figure 28) was a residential area for the local trading elite and has eminent heritage features, such as ornamental wooden architecture and religious sites. This kampung also managed to maintain its original green character to some extent (Figure 8). There is also a Kampung Arab nearby which has a goat market run by Yemeni people. The Chinese settlement is characterized by a temple, and further downstream one can find an old rice market at the mouth of the Kelayan river near Kampung Kelayan (Figure 9; Figure 15; Figure 18; Figure 19). These are just a few examples of the city's historic urban landscape, which consists of tangible and intangible heritage features.



FIGURE 9 Riverfront of the old rice market | Riverfront of the old rice market, alongside the Kelayan river, displaying vernacular architecture features.

General Challenges

Banjarmasin has expanded rapidly over the last twenty years. It has nearly doubled in terms of its built area, and new residential areas have been constructed on land near main roads on the outskirts of the city. Traditional riverine settlements and their residents were often 'forgotten' in terms of policy making and urban planning. Canals were filled and several kampongs were removed to make way for new urban development projects. At the same time, the access to and orientation of built structures in riverine settlements have been refocused on land (Figure 10). Banjarmasin is gradually changing from a river-based city (Subiyakto, 2004, as cited in Damayanti & Spek, 2015).



FIGURE 10 Changing focus of riverine settlements | Pasar Lama's alleys connecting the market streets with the river are barely used anymore.

After years of neglect and lack of adequate management, urban degeneration in riverine settlements has become a severe problem. Although bathing and washing in the river is a common sight, poor sanitation and pollution are major issues (Figure 11; Figure 12). Many residents see the river as a place for the disposal of waste and as 'empty land' to be built on (Mentayani et al., 2019). Moreover, building on the water is not formally incorporated into the planning system. This diminishes the government's ability to implement adequate management activities. Squatting – building activity without legal permits – is a frequent phenomenon of Indonesia's kampongs. A rough estimate suggested Banjarmasin already excelled in this, compared with other cities, in the 1950s (Colombijn, 2014).



FIGURE 11 Pollution of the river | Waste disposal is omnipresent in many riverine settlements.



FIGURE 12 Sanitation on the river | Public toilet on stilts.

Many people mistakenly assume every urban kampong is a slum. Academic perspectives differ by realizing most urban kampongs should be seen as traditional urban districts with socio-economic significance (Martokusumo, 2002). Nevertheless, illegally built houses and extensions, combined with pollution and the lack of maintenance and proper facilities, are gradually transforming urban kampongs into unattractive places in which to live and work. Additionally, in a river city such as Banjarmasin, squatting results in the disappearance of open areas along the riverbank once used as public places for social interaction and piers for those travelling by boat. Traditional stilt and floating houses are often found in a poor structural condition and the latter are even becoming extinct.

Change of mindset

Although the river is increasingly losing ground as a key asset of the city, the city government, various NGOs, universities, and private companies want to change this. Banjarmasin produced a *City Visioning Profile*, *Cities Development Strategies (CDS)*, which includes reducing pollution, poverty reduction, water management, leveraging existing cultural assets and tourism development (UN-HABITAT, 2012). The city's ambition also encompasses kampong improvement, the establishment of a central water authority and a water management plan for the rivers to tackle pollution - which begins upstream - and flooding.



FIGURE 13 Floating market | Floating markets, such as this market - Lok Baintan - located upstream of the Martapura river, rely on tourism as an additional source of income nowadays.



FIGURE 14 Kampong improvement project | One of the riverside kampongs - Kampung Biru - that underwent physical improvement or 'beautification.'

A project to develop the tourism potential of the declining floating markets in the city and the surrounding area was recently implemented (Figure 13), in a way that benefits the fruit sellers and improves the conditions they work in. Raising awareness among residents about the impact of garbage disposal and even a form of social blaming by putting pictures of 'perpetrators' on social media, have reduced pollution to some extent. A few riverine kampongs have undergone physical and sanitation improvements, while the Green Kampong project provided additional vegetation in pots and painted the first row of houses alongside the river green or blue (Figure 14). The latter could best be described as a form of 'beautification,' rather than a sustainable solution.

Although progress has been made in the last few years, the process of urban degeneration has not yet reversed itself. Several other projects and activities are being prepared to safeguard Banjarmasin's unique river-related urban character. Within this scope, the Mayor of the City of Banjarmasin requested the Cultural Heritage Agency of the Netherlands to participate in a workshop. Cooperation was solicited based on the Shared Cultural Heritage Programme of the Netherlands, which is part of the international cultural policy of

the Dutch Ministries of Foreign Affairs and of Education, Culture and Science. Inner-city revitalization is one of the focus areas of this Programme.

Workshop and participation process

Given Banjarmasin's challenges and ambitions in the field of historic urban landscapes, the HUL Quick Scan was considered suitable for application in the workshop. The workshop was held from 28th October to 2nd November 2019 in Banjarmasin. It was organized by the Municipality of Banjarmasin in collaboration with the Dutch organizations of Heritage *hands-on* and the Cultural Heritage Agency, and the Indonesian institutions of the University of Lambung Mangkurat, Bogor Institute of Agriculture (IPB), and the University of Trisakti. Twenty-one students and young professionals from Banjarmasin and other cities in Indonesia participated.

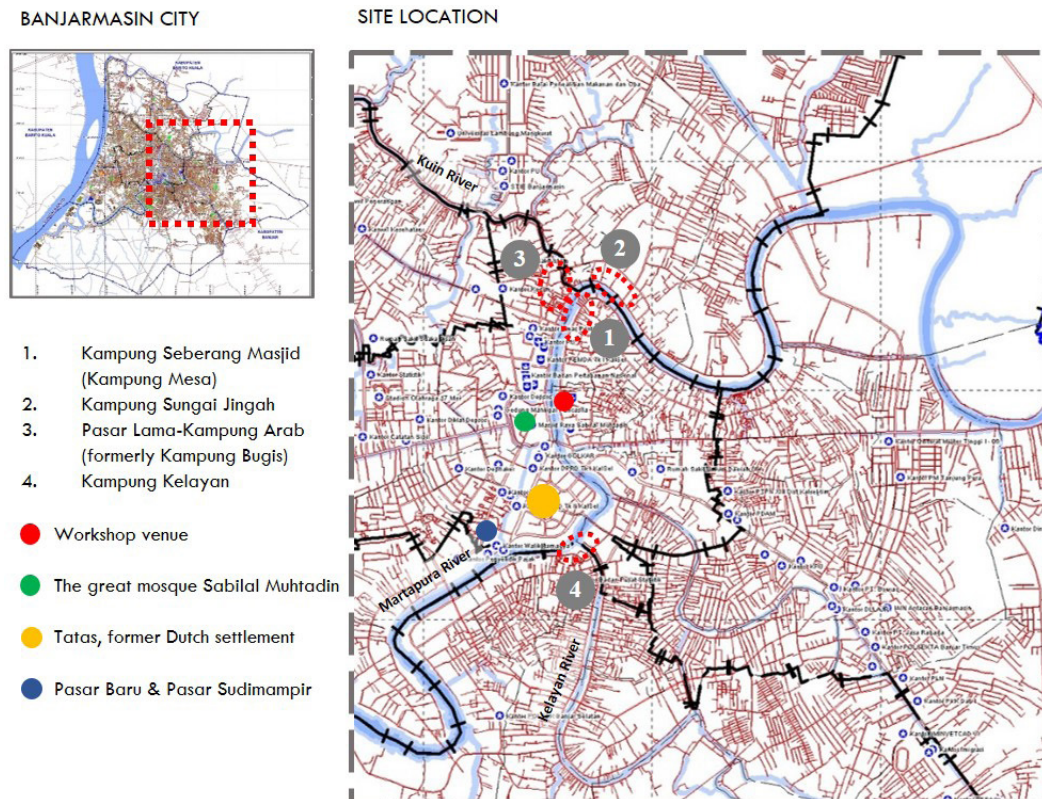


FIGURE 15 Selected study areas | Location of the selected study areas. Copyright 2009 by BAPPEKO Banjarmasin, adapted by V.D. Damayanti in 2019.

In order to accomplish an integrated approach, participants with various academic backgrounds, ranging from architecture, landscape architecture, urban design, socio-political science to tourism, were selected. Because a week-long workshop is very brief and the city is quite large, four sites were selected as study areas: Kampung Seberang Masjid, Kampung Sungai Jingah, Pasar Lama-Kampung Arab, and Kampung Kelayan (Figure 15). These sites were considered to adequately reflect the wide variety of Banjarmasin's historic urban landscape. Participants were divided into four groups, each covering one of the selected sites and following the method separately, without losing sight of the broader city level.



FIGURE 16 Field surveys by boat | Field surveys by boat were essential in experiencing the river culture and - if the occasion arose - interviewing residents



FIGURE 17 Stakeholder meeting | Discussing the preliminary result with university experts, state-owned companies, government agencies, Bank Indonesia and NGOs during a stakeholder meeting.

Experts, stakeholders, and the local community were involved on various occasions in different ways. Participants in the workshop were instructed to interview local people during field visits in order to learn more about their background, stories, experiences, and needs (Figure 16). The Mayor of Banjarmasin elaborated on his ideas at the start of the workshop and excursions were organized to learn more about the municipality's projects in riverine settlements. In addition, experts from Banjarmasin's University of Lambung Mangkurat gave presentations on the city's history, historic urban fabric, and distinctive architectural heritage features. A young creative entrepreneur, owner of local coffee shop Kota Lama Koffie (Old Town Coffee), was invited to share his experience of working in a district in need of revitalization.

Halfway through the week, a consultation meeting with the university and local and provincial government and other stakeholders was organized to receive feedback on the first results of the workshop (Figure 17). The Green Community Forum (FKH), a NGO engaged in greening the city, and the local division of Bank Indonesia, Indonesia's central bank which invests in socio-economic projects, joined this meeting. The final presentation took place at the venue of the workshop, which was centrally located near the river. Mainstream and social media, as well as a small travelling exhibition, contributed to public dissemination of the workshop results.

Outcomes of the Workshop

The following summary gives insight into the group's proposals and how input from the local community, the local government, and university experts was incorporated.

River-related housing

Almost all of the groups proposed the reorganization of the riverfront to improve living conditions and create proper housing inspired by the historical layout and existing built character of the settlements. The proposal for Kampung Kelayan is the most interesting in this regard. The local government had recently demolished densely built stilt houses on the riverbank of the kampong. Only a few traditional houses that once belonged to Chinese merchants, and a culturally significant building that houses a Keris collection

(traditional ceremonial dagger) were spared. At the same time, a low-budget apartment building had been built to alleviate local housing needs. Workshop participants spoke with a few residents of the new building and it is not very popular; the accommodation space is limited and the rent too high, and people are leaving, preferring to live in riverine dwellings elsewhere. The five-storey pitched roof apartment building is alien to its urban context and does not fit the lifestyle of its residents.

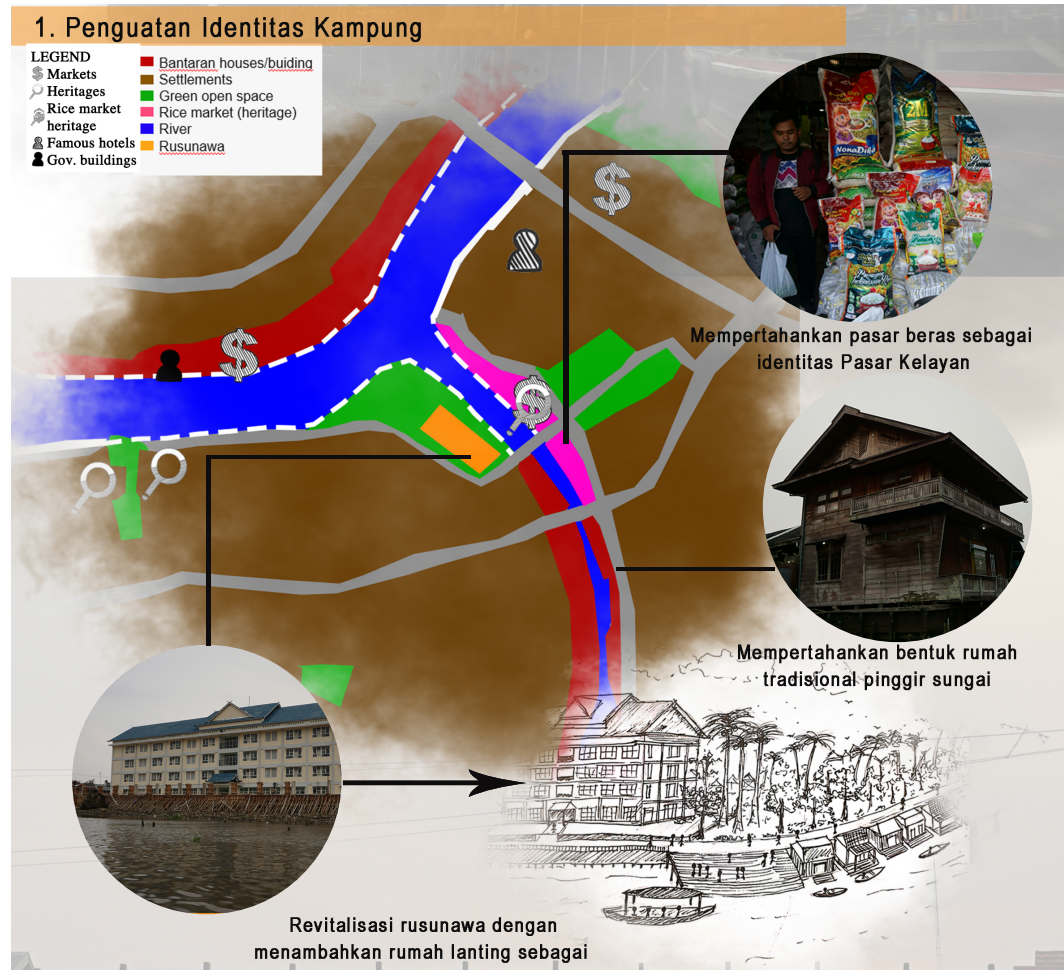


FIGURE 18 Revitalization proposal for Kampung Kelayan | Based on input given by residents, the Kampung Kelayan group concluded a new apartment building (bottom left) does not fit their social needs and river lifestyle. They proposed a concept (bottom right) integrating the building in a setting more in line with historic urban riverine principles. Copyright 2019 by I. D. Imara, N. M. P. Indriyani, T. Karina A. Luthfiana, R. Maulana, P. Saraswati.

Therefore, the Kelayan workshop group wanted to preserve the culture of the river lifestyle, provide proper housing, and meet the social needs of the residents. They designed a green setting for the new apartment building, which would involve planting local *nyiur* (coconut) trees and reintroducing the kampong's character. They also planned the conservation of historic houses and the addition of new houses that in scale, form, and building design would follow traditional riverine kampong features and by doing so, the customs of the inhabitants (Figure 18). Research projects of the University of Lambung Mangkurat - presented at the start of the workshop - with a similar design concept served as a source of inspiration in this matter.

Vital market areas

The Kelayan group also focused on the old rice market in their study area. This market is a crossroads between the rice fields in the hinterland - only reachable by water - and the city. The government planned to demolish it. Experts pointed out the cultural value of the market, due to its built heritage features and because the old market is a vital element for the identity of the riverine settlement. After consulting market vendors (Figure 19), participants of the Kelayan workshop group concluded the market also holds socio-economic significance for the local community, since it is part of a locally-based agricultural production chain on which many families rely. Hence, the group proposed to safeguard the market and additionally develop it as a tourist spot, connecting it to a public transport network (Figure 26) and making it more accessible from the riverside for vendors, customers, and tourists.



FIGURE 19 Consulting market vendors by workshop participants | Participants interviewed vendors at the old rice market alongside the Kelayan river and discovered the socio-economic significance of the site, which is related to an agricultural production chain in the hinterland.

The workshop group responsible for Pasar Lama area designed a revitalization plan for their riverine market area. Pasar Lama was built as a market by the colonial administration but its design is now barely recognizable due to uncontrolled building activity. Its connection with the river has diminished over the years. Interviews with vendors and input given by the government and experts made clear that the market is losing its relevance to modern markets that are becoming the centre of economic activity. Furthermore, the group concluded the area suffers from traffic jams, poor living conditions, and poor waste disposal possibilities. They thus suggested that the economic position of the market in the city of Banjarmasin be strengthened, by rehabilitating the original design, developing public transport by boat and accessibility by land and the river, accompanied by a customized waste management system (Figure 20). Additionally, the group created an implementation strategy taking the social context into account and focussing on community engagement.

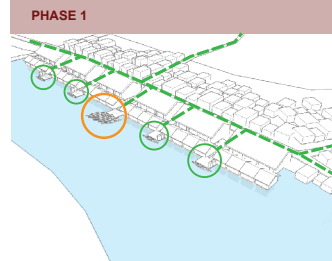
CONSERVATION FOCUS:

MARKET AS A PART OF BANJARMASIN ECONOMIC SUPPORT SYSTEM

The identity

Pasar Lama as a strategic market place that can be accessed from both land and river

DESIGN & DEVELOPMENT



- JUKUNG AS A PART OF LOCAL WASTE AND SANITATION SYSTEM
- BATANG AS A CONNECTION & PUBLIC AREA ON THE MARKET
- THE MARKET CIRCULATION AND ACCESSIBILITY IMPROVEMENT

CONDITIONS

- BANJAR BARASIH PROGRAM
- IMPROVING THE LOCAL AWARENESS ABOUT WASTE
- IMPROVING THE COMMUNITY SKILLS AND KNOWLEDGE
- MAKE A CONNECTION BETWEEN RIVER, MARKET AND SETTLEMENTS
- CREATING INCENTIVE AND DISINCENTIVE POLICY TO CONTROL THE HOUSEHOLD AND MARKET WASTE

Challenges

- Lack of emotional engagement to the river
- Rivers pollution
- Decreasing number of traditional market customers

Opportunities

- Strategic location of the riverside area
- A new organic-waste based recycled product
- The historical identity of Pasar Lama as the first landed market

GRAND CONCEPT

VISION

- Restoration of The River function as **the economic catalyst of Banjarmasin;**
- A green city with a **well integrated water and waste management system;**
- The **market-kampung based city development.**

Focus: **Waste management and local community engagement to improve the life quality**

BANJAR BARASIH PROGRAMME

FIGURE 20 Revitalization proposal for the Pasar Lama market | After consulting vendors and experts, the Pasar Lama group aimed to restore the Pasar Lama market as an economic catalyst, improving quality of life and community engagement. Copyright 2019 by M. Anggun, N. F. Bakti, S. M. Hairini, P. A. Sancoyo, F. Wulandari.

Cultural traditions

The production of Sasirangan is widely practised in Kampung Seberang Masjid and one can find many shops selling this traditional Banjar type of *batik*. During field visits, the workshop group focussing on this kampong found that the younger generation in the Sasirangan families is not eager to step in. The Sasirangan production process is highly polluting. Moreover, as the population grew, squatting began to fill the open spaces and today this riverine kampong has a slum-like appearance. Garbage and waste gathering underneath stilt houses and around *lanting* has only contributed to this effect.

Becoming aware of this, the Seberang Masjid group's goal was to restore the ecosystem, preserve Sasirangan as an intangible heritage asset, engage the younger generation and introduce a sustainable form of waste management. The Sasirangan families gave relevant input to unravel the production process (Figure 21). After gaining a better understanding of the waste component they suggested that a Sasirangan workshop centre for the families should be created that would feature a green waste disposal regime, such as an aqua biofilter (Figure 22). Furthermore, they proposed to put nets along the riverbanks to prevent garbage from entering the river, accompanied by a routine community service programme to clean the area under the stilt houses. To enhance a sense of identity, houses could be painted with Sasirangan patterns.



- Sasirangan Process :
1. Preparing fabrics
 2. Making design patterns
 3. Sewing
 4. Cleaning cloths
 5. Soaking in cold water and chlorine and coloring (dyeing and dipping)
 6. Clearance
 7. Stitching
 8. Drying
 9. Ironing
 10. Result

FIGURE 21 Production process of Sasirangan | The Kampung Seberang Masjid group explored the production of Sasirangan with local producers and learned that polluted waste water of the colouring process (nr. 5) ends up into the river. Copyright 2019 by K. Y. Farhana, M. J. Izzati, D. D. Paramita, D. L. Pardomuan, A. Rahman.



FIGURE 22 Proposal for a Sasirangan workshop centre | Proposal for a workshop centre, featuring a green waste disposal regime, as a showcase for an environmentally friendly production of Sasirangan. Copyright 2019 by K. Y. Farhana, M. J. Izzati, D. D. Paramita, D. L. Pardomuan, A. Rahman.

River-culture tourism

The Seberang Masjid group also suggested that *lanting*, unfit for housing according to present-day standards, could become cafes, providing the local community with additional means of earning a living and could engage a younger generation in staying committed to the area.

Step 3

Vision	Principles
1. River identity and riverside kampong as a key point for development	<ul style="list-style-type: none"> - River culture narratives as main inspiration for city development - River management system (safety regulation for settlement, water waste management, domestic waste)
2. Redevelopment of public and green area	<ul style="list-style-type: none"> - Improving environmental quality in surrounding ecosystem with green character and landscape - Redeveloping open space for community based with green perspective
3. Connectivity between land and river infrastructure (accessibility)	<ul style="list-style-type: none"> - Bridge height construction support for boat - Pedestrian way alongside the river (Siring) - Drop off point from land transportation to river transportation (bus stop to pier)
4. Community-based development for sustainable heritage tourism	<ul style="list-style-type: none"> - Government regulations regarding heritage revitalization and preservation - Adaptive reuse of heritage building (commercial, mixed-used, tourism purpose) - Enhancing public awareness of river culture - Local community involvement in decision-making process regarding kampong development

River Identity – Religious Kampong (Sense of Place)

River culture narratives as main inspiration for city development

Budaya Bakisahan (story telling) can be delivered by locals as a trained tour guide to introduce the history of Surgi Muffi.

Enhancing the narrative of holiness and the figure of Surgi Muffi (Increasing religious activity such as Haul ceremony)

Drop-off area to connect land and river transportation

Religious narration includes history, culture, architecture



Step 4

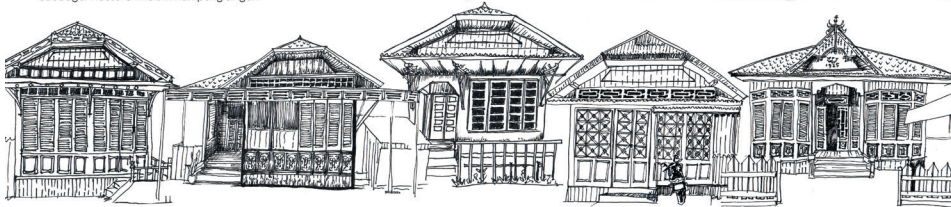
River Identity – Saudagar Kampong (Sense of Place)

River culture narratives as main inspiration for city development

Preservation of Old Saudagar Houses in Kampung Sungai Jingah



Saudagar House Owners in Kampung Sungai Jingah



Connectivity between Land and River Infrastructure

Drop off point from land transportation to river transportation (bus stop to pier)

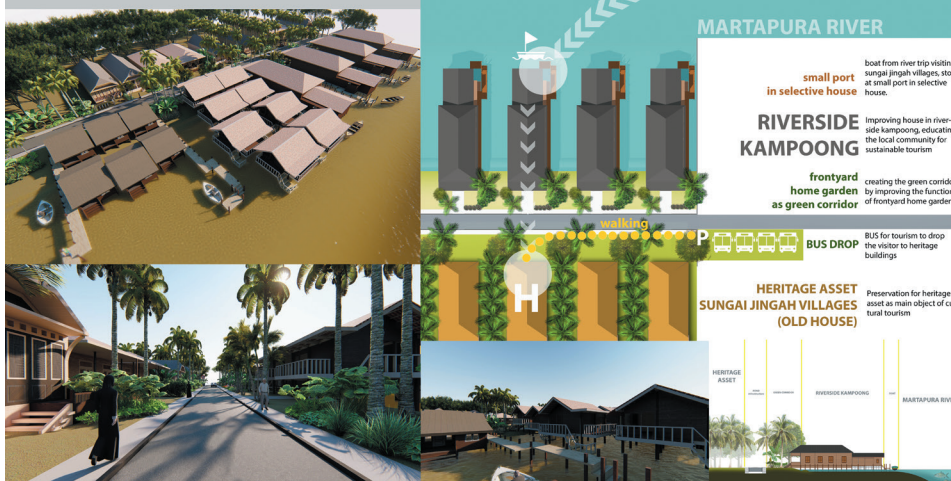


FIGURE 23 Revitalization proposal for Kampung Sungai Jingah | Exhibition poster of Kampung Sungai Jingah covering a vision, principles for conservation and development, and formulating future perspective focussing on the kampong's river identity. Copyright 2019 by M. N. Al Syahrin, A. Halim, K. Hanifati, I. M. P.D. Natawiguna, R. Rafsanjani.

One of the most advanced proposals for cultural tourism came from the group covering Kampung Sungai Jingah. This kampong is considered to be a historic district by experts and the local community, mainly due to its merchant history, cultural traditions, traditional architecture, and religious sites. However, the participants learned that public awareness among residents regarding the river culture is limited, the area's green character is diminishing, buildings are decaying and environmental problems are evident. The Sungai Jingah group developed a vision to change this situation and elaborated particularly on reviving the kampong's river identity (Figure 23) and community-based, sustainable heritage tourism.

Community Based Heritage Tourism

Local community involvement in decision-making process regarding kampong development

Stakeholders

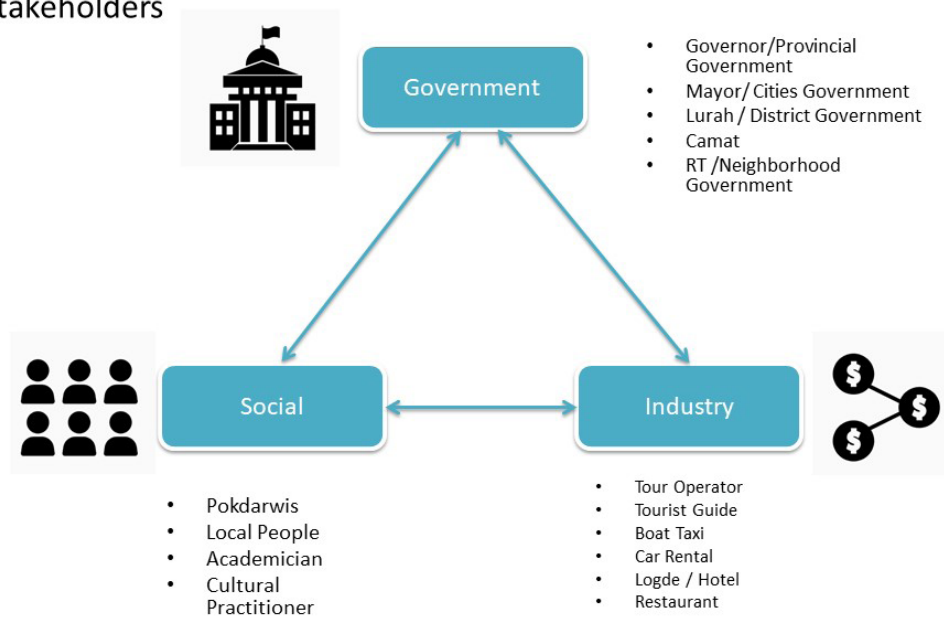


FIGURE 24 Proposal for community-based heritage tourism | Inspired by heritage-minded residents the Kampung Sungai Jingah group developed a community-based proposal for heritage tourism in the area. Copyright 2019 by M. N. Al Syahrin, A. Halim, K. Hanifati, I. M. P.D. Natawiguna, R. Rafsanjani.

Their objective was to create a kampong where the local community could learn more about their history and experience it. The kampong community should play a key role as a stakeholder in the development of heritage tourism, as part of a partnership with organizations in the field of tourism, universities, NGOs, and the local government (Figure 24). These ideas came about after speaking with a few residents who are extremely committed to preserving the kampongs' impressive heritage buildings, but are not in a position, and lack means, to contribute individually. The Sungai Jingah group developed a strategy focused on raising public awareness about heritage assets first, before turning to conservation or adaptive reuse of historic buildings and improving environmental quality. This will be achieved through workshops, a heritage clinic and the empowerment of local people who are already committed.

River-based infrastructure

By consulting the local government and interviewing residents, the participants of the workshop found out there is a severe lack of proper river transport facilities. Public transport by boat and in many cases

necessary docks, are absent. The city's river infrastructure and an adequate public river transport system remain underdeveloped (Figure 25). Furthermore, options are limited because bridges are not high enough for modern boats to pass under. Several workshop proposals suggested that the height of bridges be adapted, that a pedestrian pathway be built alongside the river (*siring*) and that (public) transport by river be accommodated.



FIGURE 25 River transport system | Privately owned boats used for transportation are often overcrowded.



FIGURE 26 Proposal for transport and tourist routes | Conservation and development of the old rice market (nr. 1 on the map) and other historic assets related to rice, connected by a public and touristic water-based transport system. Copyright 2019 by I. D. Imara, N. M. P. Indriyani, T. Karina A. Luthfiana, R. Maulana, P. Saraswati.

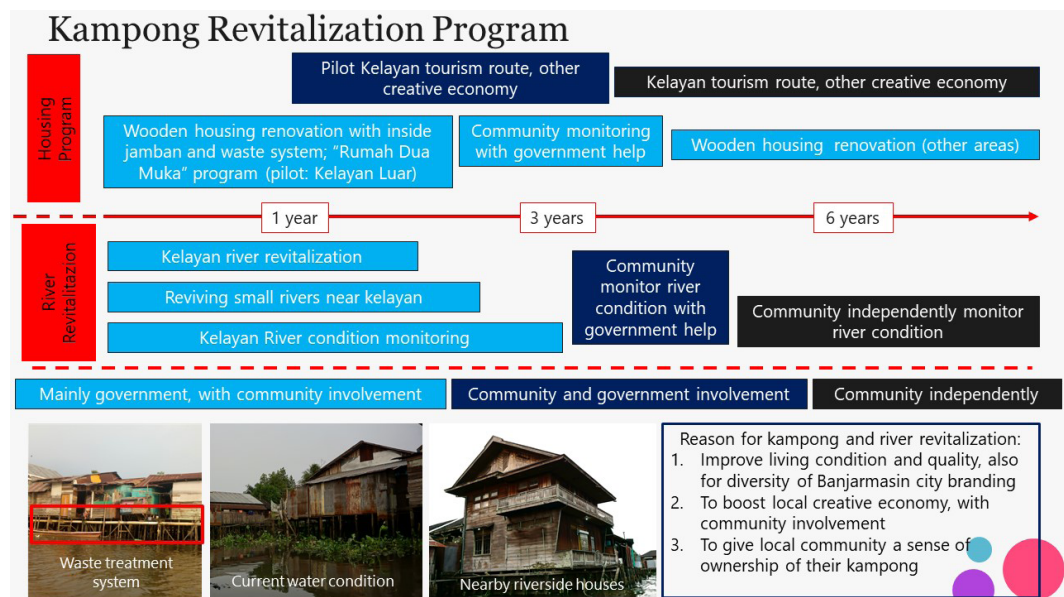


FIGURE 27 Proposal for a revitalization programme (Kampung Kelayan) | Community-based revitalization programme for Kampung Kelayan. Copyright 2019 by I. D. Imara, N. M. P. Indriyani, T. Karina A. Luthfiana, R. Maulana, P. Saraswati.

Connecting historic riverine settlements through a network of public and tourist transport could provide new incentives. The Kampung Kelayan group wanted to introduce such a network as an engine for socio-economic development and rehabilitation of the degraded riverine settlements along the entire Kelayan river, and benefiting families engaged in the agricultural production chain of rice. Cheap public transport and tourist routes with hotspots – a craft market, rice fields, a historic centre of rice production, the old

rice mill, the old rice market – were some of the ingredients in their proposal (Figure 26). The Kelayan group developed a community-based Kampong Revitalization Programme as an overall implementation strategy (Figure 27).

The Pasar Lama group aimed to revive historical river-based infrastructure in order to provide better socio-economic conditions for their market area and its vendors, as the latter pointed out there is a need for it. The group suggested restoring the *batang* and reintroducing *jukung* to connect the market area with the river again (Figure 28). *Batang* are wooden platforms on stilts, which were traditionally used as toilets, for washing, loading goods, and interaction with traders. They also served as docking sites for transportation by *jukung*, which were small traditional boats. Reviving these historical elements will improve accessibility which would benefit vendors' activities and might attract new visitors. Environmental management should also be integrated; for example, every *jukung* should be fitted with a simple water filtration system. Furthermore, the group wanted to reconstruct the old drawbridge that once dominated the urban landscape at the junction between the Martapura and Kuin rivers (Figure 28). This would make the historic kampong alongside the Kuin river more accessible to boats because the present bridge is very low, and it would foster potential interest as an icon of the Pasar Lama area.

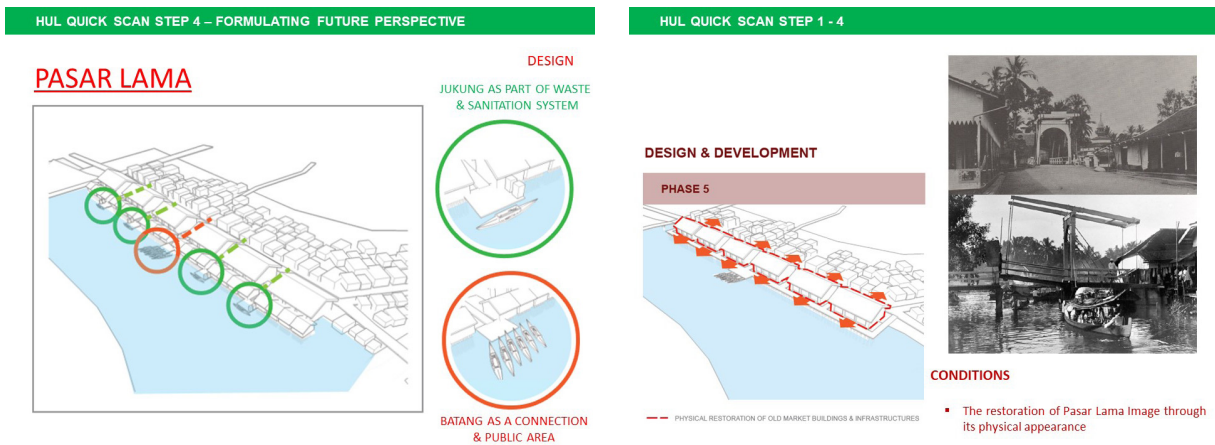


FIGURE 28 Proposals to revitalize the Pasar Lama market | The Pasar Lama group proposed using batang and jukung, and reintroducing the former drawbridge landmark, to revitalize the old market. This could contribute to better socio-economic conditions which, according to vendors, is very much needed. Copyright 2019 by M. Anggun, N. F. Bakti, S. M. Hairini, P. A. Sancoyo, F. Wulandari.

Effects of Participation

The proposals of the participants emphasize that Banjarmasin's river-related cultural heritage can serve as an asset for the future development of the city. Accommodating traditional ways of river-related living and building, in accordance with contemporary needs and at the same time meeting social and environmental demands, are crucial in this account (Damayanti et al., 2020). The workshop demonstrated that interaction of the participants with the government, experts, and residents contributed to a large degree in understanding Banjarmasin's river-related culture and heritage, the social and socio-economic needs of its residents, and the conditions and challenges present. Community involvement also seemed to inspire participants to propose community-based proposals and created a sense of urgency in delivering integrated and hands-on suggestions that follow citizen's needs and their culture.

In Banjarmasin, the government and stakeholders are more aware now of the importance of community participation in the planning process. Furthermore, several involved organizations in Banjarmasin did not cooperate before the workshop, but the workshop brought them together and encouraged them to start working together. Local participants in the workshop are establishing a heritage society, supported by a Banjarmasin Urban Heritage Team that was set up by the Culture and Tourism Office of the City of Banjarmasin. This team works closely with stakeholders and the local university, all of whom had little contact before the workshop. As a result, the workshop connected organizations and people who were passionate about Banjarmasin's heritage and, above all, eager to contribute to ensuring that river remains the essence of the city.

Limitations and Considerations

Considering the many topics that need to be addressed and stakeholders to involve, certain limitations exist for a Quick Scan. Understanding the site and anticipating eminent present-day environmental issues in a short period of time, for example, required much effort. As a result, long term threats such as climate change disappeared into the background. Questions can also be raised on how to strategically address relevant themes on a policy level. If the river narrative is the 'essence' of Banjarmasin, environmental issues that severely affect this essence might have been given more attention as a primary objective. Limitations also appeared in terms of participation range. More focus should have been given, prior to the workshop, to determining which disciplines of students and professionals, and which stakeholders to involve - and why. For example, kampong leaders could have been involved more intensively, given the fact they play an important social role in the kampong's society.

The HUL Quick Scan method is in its experimental phase and the Banjarmasin workshop provided valuable input for improvements to make. At the same time, the workshop has revealed several leads in concluding that the method of working could be useful in achieving participatory revitalization of urban riverine settlements. Solidly based in the field of cultural heritage, it contributed to a profound understanding of river narratives and underlying mechanisms of how riverine settlements functioned and function, and are valued today. This is of paramount significance in realizing revitalization projects that will work. By connecting to the city's cultural identity and continuation of the resident's appreciated river-related way of living, the workshop also invoked public awareness and commitment to participate among public and private stakeholders. In particular, local experts and other actors operating in the cultural heritage field are directly engaged now. The method of working could thus unlock potential human capital in achieving participatory revitalization of urban riverine sites.

Conclusion

Banjarmasin's urban riverine settlements represent a water-related narrative which is characterized by social interaction, economic activity, infrastructure, building traditions, and intangible heritage. Concurrently, these settlements face many challenges and the continued existence of their narrative is not self-evident. The outcomes of the HUL Quick Scan workshop focussed on revitalization by accommodating and modernizing the city's traditional river-related way of living and building. Although still in its infancy and with much to improve, the method of working revealed potential in the field of participatory revitalization of urban riverine settlements, in particular, in terms of embracing a river culture and cultural heritage as key

assets. Community participation and interaction with heritage experts provided a profound understanding of the riverine sites and resident's socio-cultural and socio-economic needs, which substantially contributed to the workshop's outcomes. Moreover, the workshop encouraged local stakeholders and actors in the field of cultural heritage to become actively engaged in accomplishing participatory revitalization.

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