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## MAKING KAMPUNG MADRAS LIVABLE CITY BASED ON LIVABILITY SOCIAL ASPECT

Erni Triska, Salmina Wati Ginting and Anthoni Veery Mardianta

Master of Architecture, Faculty of Engineering,  
Universitas Sumatera Utara, Medan, 20155, Indonesia

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### ABSTRACT

Livable city is a concept that is used to improve the quality of life in a city, be it the physical or social. To measure the index of the city as a livable city, most countries use different indicators that meet the characteristics based on the countries. In Indonesia, IAP (Ikatan Ahli Perencana) or Association of Planner Experts, conducted a survey in capital cities in Indonesia, named Most Livable City Index at 2017 where Medan placed on low-tier, especially on Social-Cultural aspects. From historical value, Medan considered as Multi-Cultural District for its various cultural values and ethnicity. This research focused on social aspect as one of non-physical aspect of social cultural in livable city. This research used qualitative method by doing observation and in-depth interview. The aim of this research is to find social aspects and its impact on improving the livability index of Medan.

**KEYWORDS:** Livable City, Social, Kampung Madras

### 1. INTRODUCTION

Livable city often called as fuzzy concept [1] where concept of livable often has different meanings and also complex that not only talk about built environment but also livability talks about social, economy and natural cause. The scope of livability not only focused on 'functional' where city refers as a machine and the people within act as drivers, or called "survivable" where people have their own role to keep the city alive but instead, city could be supporting life, people and systems within the city work together to support sustainable residential functions and provide residents with a pleasant and lively city atmosphere [2]. Former research found that experts have various theories regarding livable city theory are not always the same [3]. These differences are due to different conditions in each country. Several countries have different principles in making their cities livable. However, there is an idea that the livability of a city could be measured by quantifying the basic principles.

IAP (Ikatan Ahli Perencana) is an Association of Planning Experts as the organizer of the MLCI survey uses seven categories of indicators, such as availability of basic needs (decent housing, clean water, electricity network, sanitation, adequate food and others), availability of public facilities and social facilities (public transportation, parks, health facilities and others), availability of public space as a

forum for interaction between communities, security, and safety, environmental quality, support for economy, social, and cultural functions of the city as well as community participation in development[3][4].

Indonesia is a country that is famous for its cultural, ethnic, and religious diversity, which makes the socio-cultural aspect as one of the indicator categories in the MLCI indec survey conducted by IAP. Diversity can be used as a form of local wisdom, local cultural identity and past cultures that can be distinguished from one another. It is necessary to conduct a potential analysis and understand the cultural values of the region [5]. The existence of multi-ethnic environment in Indonesia can be identified based on lineage, religious background or beliefs, habits, norms, language, history and geographical conditions as well as kinship relationships between communities. Agustian et al [6] in their research discovered that in the ethnically diverse area in the Musi Riverside Area in Palembang City, there are elements from socio-cultural aspects, such as elements of physical aspects and non-physical aspects. Part of the non-physical aspect is socio-cultural activities. Definition of the livability level of a city is not only about the city's physical needs in supporting the survival of its people, social interactions and activities are also one of the main aspects in supporting the survival of its residents [7]. One of the obstacles to the livability of a city is when there is no synergy between the physical and social roles of a settlement, where this synergy plays a role in supporting the level of life quality of its people to be better, whether physically or psychologically for its residents [8]. Ebnesahidi then concluded that in the context of creating a livable living environment, one thing that needs to be considered is the social dimension [9]. It was found that community participation, sense of belonging, sense of security, social interaction, harmony, sense of being part of society as well as disruption and crime in the environment [10].

Social activities can provide opportunities for people to foster social interaction between environments and help newcomer to feel familiar to the new culture in the environment they visit. Most of the cities in Indonesia consist of various ethnics based on its cultural history. As for Medan, Medan was well-known for its tobacco business during 1950, where Dutch brought Tamil immigrants to Medan, to expand the tobacco business. Therefore, these immigrants were given a district for them to live, that was called Patisah. Then Dutch Government brought more Tamil and Sikh immigrant to expand the business. Later on, this district was named Kampung Keling, where Keling means dark skin people and this name was given since most of Tamil and Sikh have darker skin. But at 2008, the government of Kota Medan changed the word "Keling" into "Madras" since it has negative meanings. The government of Medan also changed its name into Madras, to honor Tamil and Sikh origins, which is Madras, India [11][12]. Besides Indians, Chinese and local ethnics such as Javanese or Sumateran also live in Kampung Madras. The diversities of ethnics in Kampung Madras made Kampung Madras as one of multi-ethnics' districts in Medan.

## **2. METHOD**

The aim of this research is to find the impact of social aspect, as one of non-physical factor to improve social-cultural aspect as a livability city of Medan. Therefore, this research used qualitative method by

conducting observation and in-depth interview. The approach was needed to find social activities or social interactions that take place at Kampung Madras. By doing observation, researcher would know what social activities that frequently happened or social spaces that exist at Kampung Madras. From in-depth interview, researcher would like to know kinds of activities or discussions that were held together by the residence of Kampung Madras, to maintain cultural value at Kampung Madras. Interviews were conducted to find out community involvement in activities in the area. Apart from that, interviews were also conducted with the village head and several community leaders to find mutual cooperation activities and discussion activities to maintain the historical value of the area. After collecting the results, the analysis conducted will be based on expert’s opinions that was cited before.

For the research the location, researchers referred to areas in the city of Medan which have cultural diversity both in terms of the physical area and the activities of the community. Researchers chose Kampung Madras as the research location for its various ethnicities, such as Tamil, Chinese, Javanese, Batak and Malay and the historical value the district has [13].

Kampung Madras was located between Medan Petisah and Medan Polonia. Most of the buildings are used for retail. Kampung Madras has various historical buildings, such as Kuil Shri Mariamman, that considered as a landmark of Medan, Masjid Ghadiyah, Masjid Jamik, Kuil Sree Mariamman Nagrataar and Sekolah Khalsa.

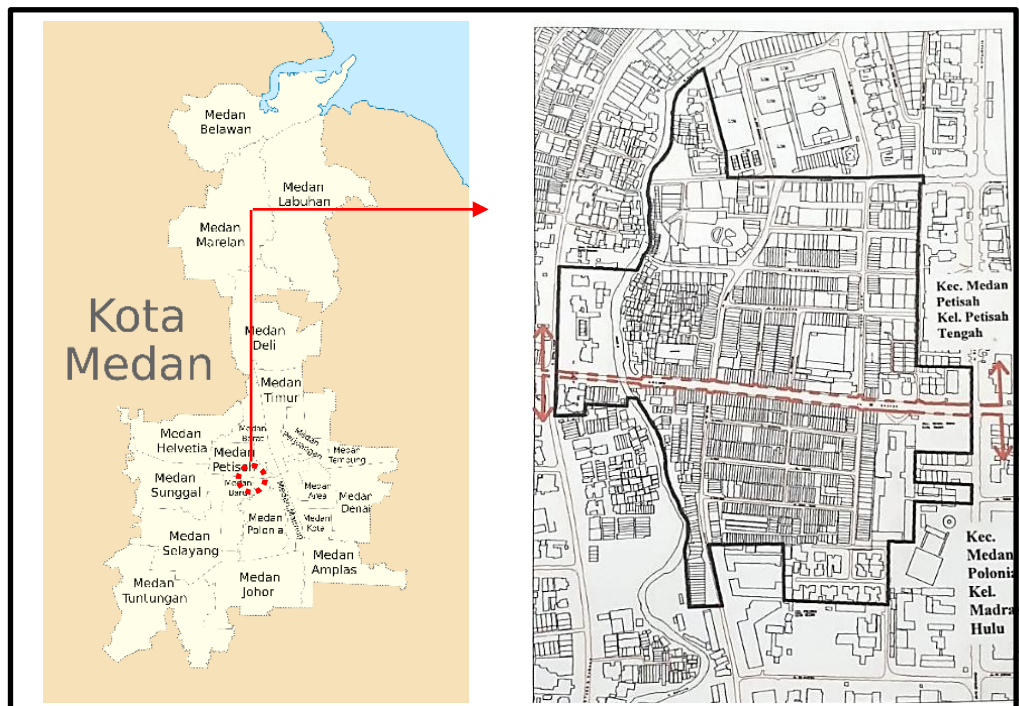


Figure 1: Kampung Madras

Madras Hulu Subdistrict is divided into ten neighbourhoods with a population of 3,353 people consist of 1,596 men and 1,757 women. The ethnic composition in the Kampung Madras area is very diverse,

consisting of ethnic Indian, ethnic Chinese (Chinese), as well as local ethnicities such as Javanese, Minangkabau and Batak ethnicities, both Toba Batak, Mandailing and Karo [13].

### 3. RESULTS AND DISCUSSION

The number of Tamil ethnics living in Kampung Madras has decreased. This happened due to the increasing number of family members and space for living is needed and increased. Some decided to move from Kampung Madras. The high market price of the buildings that located in Kampung Madras make them sold their houses and lived in other areas such as the Medan Sunggal Area. However, some people only moved to the new areas and didn't sell their house. They use their homes for retail activities such as opening restaurants, clothes or accessories shop, grocery stores or others.

Social activities are considered important in building livable settlements, where through social activities, people can develop social interaction between neighbourhoods through activities carried out simultaneously.

From the interview with Roni, Head of the Kampung Madras, there were mutual cooperation activities or called *gotong-royong*. Residents of Kampung Madras pay a fee that costs thirty thousand rupiah every month. Then the head of the environment will invite personals who are also Kampung Madras residents to do the cleaning. This happened because some residents are busy looking after the shop, or some are elderly, so it is better to hand it over to people who are capable and need additional income. From an interview with Linda, a restaurant owner, she had never been involved in mutual cooperation activities.

Residents of Kampung Madras also rarely gather, besides from the limited public space in Kampung Madras, most of the work. Social interactions that occur are limited to greeting neighbours. Compared to their neighbours, residents of Kampung Madras residents socialize more often with their families who also live Kampung Madras, or with their relatives who come to visit when praying at the Temple or during events.

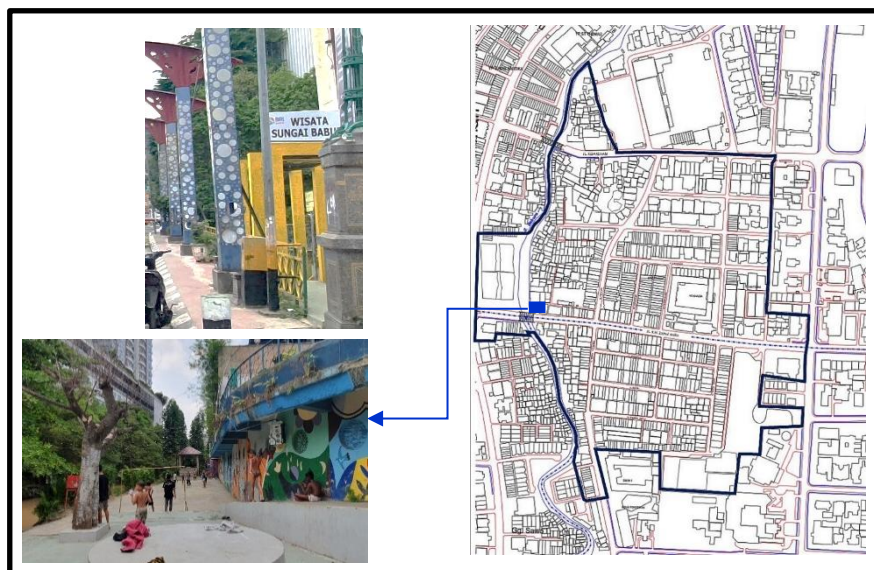
Apart from praying in temples, some Hindus have *pelinggihs* or *sanggahs* which house the God Palaces. Sometimes they hold group prayer events every month and other Hindus are welcome to take part in these joint prayer activities. One of them is at Vicky Gaya's house. They hold group prayers for Hindus every month and those who want to pray could visit Vicky's house.

Due to limited open space in Kampung Madras, children and teenagers are limited in recreation and playing. The government of Medan created an open space on the bank of Babura River called Babura River Tourism. The open space is used as a recreational and playing space for children and teenagers in Kampung Madras.





**Figure 2: Social Space by Babura Riverbanks**



**Figure 3: Location of Wisata Sungai Babura**

Community participation in recreational events such as cultural events, arts, choirs, attending religious services or socializing with co-workers has a positive effect on the life quality of the population which can also increase the livability of the living environment. It was discovered that the community participation, sense of belonging, sense of security, social interaction, harmony, sense of being part of society as well as disturbance and crime in the environment.

The Shri Mariamman Temple is managed by The Shri Mariamman Temple Foundation. The maintenance and preservation of the temple building is managed directly by the foundation and has special personnel to maintenance the building and hygiene of the temple, and because so, the management of the temple doesn't include the residents around Kampung Madras too much. From interview with Sabas, the owner of a Martabak, a traditional local cuisine that made of eggs, Restaurant on Teuku Cik Ditiro St., he was not involved in the maintenance or cleaning activities of the temple.

Sabas' statement was confirmed as true by Kuna Sregen, a staff at the Shri Mariamman Temple. The community is not involved in temple maintenance, but if they wish to help, they are allowed to do so by making donation in the charity box. Even though the maintenance activities do not involve the community, out of personal awareness, the community provides assistance in the form of donations or food and drink.

The involvement of the Kampung Madras community, both mutual cooperation activities and in recreational activities, is very minimal.

## **5. CONCLUSION**

Social interactions that take place at Kampung Madras considered low, where most resident only greet each other during morning, where they are getting ready to work. There were also no community activities, such as "gotong royong" that is commonly happen in Indonesia. The majorities of buildings in Kampung Madras was utilized as retails, and occupied by the worker. Therefore, these workers do not really need social interactions with other residence. There is a community association in Kampung Madras called PARISADA, but only limited to Hindu People and the association rarely involve residence from Kampung Madras in their activities. There is also limited social space at Kampung Madras, where most of the buildings are used for retails and have high-selling value, causing most of the land used for buildings and road and there is only one small social space located at Babura riverbanks. From this research concludes that Kampung Madras lacks of community participation, social interaction and sense of being part of society. Therefore, social aspect in Kampung Madras considered very low and resulting low social-cultural aspect of livability in Kampung Madras.

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## **7. CONFLICT OF INTEREST**

The authors declare no conflict of interest and this research received no external funding.

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