

Culinary Tourism of Creative Economy in “Alun-Alun Kidul” Keraton Kasunanan Surakarta

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Abstract: “Kasunanan” Palace of Surakarta is a mainstay tourism object in Surakarta, however, the Southern square looks very shabby with culinary street vendors (street food sellers) which are less neat and well known as a thinly veiled prostitution area at night. The objective of this study is to map the economic potential and culinary tourism in the area and to study the policies of the Royal family and local governments regarding the structure of tourist environment area of the Palace. A qualitative research method using secondary data and the in-depth interview was conducted to the street vendors and the caretaker of the “Alun-Alun Kidul.” The results of this research are two maps of irregular placement of street vendors in the Northern square of Kasunanan Palace in Surakarta during the day and night. However, all of them are in the illegal place for trading. In addition, the microenterprise placement is irregular and seedy. The implication of this research is that the heritage of Kasunanan palace prestige decreases.

1 INTRODUCTION

Kasunanan Palace of Surakarta is a historical building and a descendant of the Mataram Sultanate. “Alun-Alun Kidul” (The southern square) is the entrance to the Palace through the door to the South. This square is the fortress that surrounds the Gate called *Gadhing*. In this place, there are two twin Banyan trees located in the middle of the square. In addition, there is also a place for albino cows in which the leader is called Kyai Slamet. Those cows become an important part for the event of one-night procession called “*Satu Sura*”. In this place, there are two trains, placed on the right and left sides before going into the direction of the Palace. It indicates that the area of the Alun-Alun kidul was an important and strategic cultural heritage for tourism.

However, the current condition of the South along with the Setinggil square (Alun-Alun Kidul) is not very well-maintained. The grass around it was already high and a lot of the garbage is strewn. In addition, a lot of street vendors which are less-ordered and they make the square looks even dirtier. Currently, the activities of street vendors in Alun-Alun Kidul is getting an increasingly

mushrooming day. They start bursting at the seams during the afternoon until the evening. On the one hand, there are several locations off-limits for street vendors selling. The locations are in public facilities, parks, the slow lane, the green line, and the cultural heritage. Under the article of the regulatory region of Surakarta, No. 1/2012 on the spatial region of Surakarta city year 2011-2031, Alun-Alun Kidul (Alkid) is a part of cultural heritage of the Surakarta Palace. The arrangement of street vendors is expected not to turn off people’s economic potential. This is because in a very difficult economy nowadays, the ability of the citizens serving the wheel of the economy should be noticed and accommodated.

Based on the background of this research, the objective of this study is to create the mapping of creative economies in the north square of Kasunanan Palace in Surakarta. This mapping is important for the next step to explore a strategic plan and revitalization of that place both for heritage and vacation & culinary tourism.

2 LITERATURE REVIEW

The creative economic potential in “Alun-Alun Kidul” of Surakarta

Surakarta has an area of 44.1 km² (0.14% of Central Java). The city is famous for its Javanese culture and a relic of the monarchy that becomes an icon of the city, i.e. Surakarta. Surakarta is still functioning as expected and it keeps running the system of the palace; however, the Surakarta Palace does not intervene in the system of Government of the city of Surakarta. The concept of the square is closely bound with single chess, i.e. the concept of the Java City order with the center square surrounded by worship, housing, markets, and Government Offices.

A lot of sellers are found in the area so as to hide its existence as an area that has high historical value. The reason why most street vendors run their businesses here is that the bureaucracy is easy. They just need to look at the empty gap, report to the Palace, ask for permission, to comply with existing regulations, any permission is given, and finally, they reserve the right to trade there. Increasingly, more and more parties run their businesses there and get many visitors who trickle in. It leads the Southern square of Kasunan Surakarta to be a place of community activity around to socialize and relax and other activities..

The applicable local Regulatory region of Surakarta

The regulatory region of Surakarta No. 8 on the structure and construction of street vendors in 1995 defines the street vendors are everyone who does trade or business services in State-owned land. From this definition, it can be interpreted that the location made by street vendors to sell doesn't have permission/illegal because the land is State-owned meaning that it is allocated for the public, not for the commercial.

According to the government's regulation no. 41/2012, street vendors are businessmen who are doing business trading whether moving or not moving, using urban infrastructure, social facilities, public facilities, land, and temporarily using the Government-owned and private-owned buildings. Simanjuntak mentions the characteristics of street vendors are a business activity that is relatively simple and does not have an elaborate system of cooperation and flexible Division of labor, relatively small-scale businesses with venture capital, a relatively small venture capital and income. Street vendors in the Surakarta Palace square are dominated by traders who hails from Surakarta city

itself, but not the least the merchants come from the Resident of Surakarta. Generally, they migrate from their origin region is due to the business opportunities offered by the Palace. One of the street vendors in South square is kid toy rental. Street vendors come from Sukoharjo Regency who migrates to Surakarta just to rent the kid toys. The informal sector has an economic chain that focuses on the efforts of street vendors in meeting the needs of the merchandise. The chain of informal sector here is interpreted where they bought equipment from the toy manufacturer in Shorkot. Hausler and Strasdas in Hadinoto state that community-based tourism is a kind of tourism in which its development and management are controlled by local communities, where the largest part of the benefits generated by tourism is enjoyed by local people, both directly and indirectly involved in the tourism, as well as providing education for visitors and local communities regarding the importance of conservation efforts towards the nature and culture.

Previous research was conducted by Siswanto, in the Tourism Scientific Journal entitled “Ecotourism Development Strategy of Baluran National Park in Situbondo District”. The results show that Baluran National Park in Situbondo Regency has unique and interesting tourism potential, such as potential natural resources, natural beauty around, types of forests, diversity of flora, Baluran special animals and the various types of ecosystem. Judging from the potential of Baluran National Park, it is very feasible to be developed as an attraction for ecotourism which is a kind of environmentally friendly tourism and has a positive impact on the empowerment of local communities. So far, the participation of local communities in the development of Baluran National Park ecotourism is still not optimal, because so far, the community has not been involved in the development of tourism. In order to succeed in the ecotourism development program, there is a great need for involvement and the participation of local communities in its development.

Adikampana in the Journal of Tourism Analysis entitled “Community-Based Tourism Village as a Model for Community Empowerment in Pinge Village” states that the Pinge Tourism Village products were viewed from tourist attractions and facilities or tourist facilities in Pinge Village. Pinge Tourism Village has natural potential with cool weather and has a strategic location close to various other tourist destinations in Bali. Pinge Village also has the potential of rural nature with traditional Balinese buildings and is one of the tourist

attractions that has a beautiful panorama. Judging from the village layout that is regularly elongated and divided by a large road with a neat and parallel architecture, Pinge Tourism Village also holds cultural potential, the especially archeological potential at a temple, Natar Jemeng Temple. Some tourist activities that can be carried out by tourists in Pinge Tourism Village are hiking, tacking, cycling and touring cars. There are several tourism facilities in Pinge Tourism Village, such as accommodation (homestay), coffee break, toilet, art performance arena, and souvenir shop. The availability of these facilities is sufficient to support the tourism of Pinge Village.

Another study was conducted by Soedigdo and Priono, in the Journal of Architectural Perspectives entitled "The Role of Ecotourism in the Concept of Community-Based Tourism Development at Bukit Tangkiling Natural Tourism Park in Central Kalimantan". This study aims to identify ecotourism products in Bukit Tangkiling TWA and study the characteristics of community-based products and ecotourism markets that can be used to develop ecotourism-based communities in the Bukit Batu Subdistrict and find out how far ecotourism has an effect on community empowerment in Bukit Batu District.

3 RESEARCH METHODS

This study is qualitative research. This approach was chosen to explore qualitative information. Researchers utilized previous researches, policy studies from the palace and local government and conducted in-depth interviews with key informants regarding the planning of the palace tourism environment, then analyzed by using content analysis. In the second year, qualitative research with direct interviews and Focus Group Discussions (FGD) with stakeholders were carried out to plan strategies for structuring and revitalizing Alun-Alun Kidul based on local wisdom.

The scope of this study was 10 speakers who would be interviewed by the key informants (Street vendors, the Palace, City Government and the Ministry of Trade). Whereas the second year, the scope of the research is street vendors and other key informants to conduct FGDs.

An overview of the stages of the research carried out to develop a model of strategic planning for street vendors in Alun-Alun Kidul is shown in the following table: Mapping of creative economics (Five-times Traders, especially Culinary Tourism)

for the development of successful culinary tourism models according to observation settings, mainly related settings Strategic model of Culinary Tourism arrangement in Alun-Alun Kidul Surakarta, as well as policy analysis. The orientation of this step is to build a theoretical model and to strengthen the identification of the potential economic strength of Alun-Alun Kidul Culinary Tourism and stakeholder policy. The approach used is qualitative research. Output for the first year was achieved by identifying various issues related to Culinary Tourism in Alun-Alun Kidul and also reviewing various literature studies that examined Culinary Tourism.

4 RESULT AND DISCUSSION

The city of Surakarta has an area of 44.1 km² (0.14% of Central Java). It has an administrative boundary which is bordered to the north by Karanganyar Regency and Boyolali Regency, to the east by Karanganyar Regency, to the south by Sukoharjo Regency and to the west by Sukoharjo Regency and Karanganyar Regency. It is a popular city for its Javanese culture and has one of the monarchy legacies which became the icon of the city, namely the Kraton Kasunanan Surakarta. Everyone who travels around the city on the Java island from West Java to East Java must find the square in the center of this old city. The concept of structuring the square in cities in Java has actually been around since the pre-colonial era. Therefore, the square actually has the potential to become one of the identities for the cities in Java. This is important considering that we are currently experiencing an identity crisis both in the field of architecture and urban planning. But unfortunately, the plaza in the cities now is very sad as if like "living reluctantly to death". This may be due to the lack of awareness of the community about the concept of the Javanese urban spatial layout in the past.

The book entitled "Encyclopedia van Nederlandsch Indie" describes the "square" as follows: "In almost every resident of the Regent, a district head in Java, people always find a large lawn, which is surrounded by a banyan tree in the middle. This field is called 'square'. In the cities of the ancient kingdoms (such as Surakarta and Yogyakarta), it has two 'squares'; one is located in the North of the Keraton and another one is located in the south of the Keraton. On the surface of the square, there should be no grass growing and it is covered with fine sand. In the southern part of the

square, there is an entrance leading to the residence of the King or Regent, where there is a pavilion. Civil servants or other people who want to meet with the king or regent are waiting for their time to be called if the King approves their arrival. Therefore, the pavilion is sometimes called Paseban (as long as the word Seba). In the past, in the square, every Saturday or Monday (Seton or Senenan), thrusting games were held (matches on horses using blunt spears), or a tiger match in a crowd called 'Rampog Tiger'. During this performance, the king sat in Siti Inggil, the highest place in front of the Keraton door. At the Regent's place, there is a stage to see the spectacle. In West Java, there is also a small square in front of the village head's house, but the square is not surrounded by banyan trees. Mosques are often located on the west side of the square".

The square has existed since the pre-colonial era. The times went by, but the physical form of the square itself has not undergone many changes, the concept underlying the physical form since the pre-colonial era has undergone many changes. This concept actually determines the function and presence of the square in a city in Java. The Surakarta Palace or the complete Surakarta Hadiningrat Palace in its present state is the result of cultural heritage, continuation and the final journey of the Mataram kingdom. The Keraton Surakarta had been the center of the Mataram kingdom as a whole for approximately ten years since it was transferred from Kartasura to Sala in 1745 until the Giyanti agreement in 1755 which divided the Mataram Kingdom into two, Kasunanan Surakarta and Kasultanan Yogyakarta. In addition, Salatiga Kalicacing Agreement divided the Kasunana Surakarta palace into the Surakarta Palace and the Mangkunegaran Duchy.

The Surakarta Square area as one of the cultural and historical relics in the City of Surakarta is basically an area that has historical value and is an area that has an inheritance in the form of certain architectural buildings and designs that characterize past conditions at that time. This area was once part of one of the centers of the royal government in Central Java (Keraton Surakarta). At the beginning of the establishment of the Palace and until the independence period, this area was designated as part of the public space to support activities or events from the Pakubuwono Palace. But then, the establishment of Negara Kesatuan Republik Indonesia (NKRI) brought influence on the status of the court as part of aristocratic influence. It also affects changes in the use of North Square and South

Square, which later developed as a public space and can be accessed by all circles.

The status of the public space applied to the two squares, not to mention the opening of the Surakarta Palace as one of the tourist attractions in Surakarta, implies one of them is the entry of informal traders who actually bring problems to the sustainability of this Surakarta Square area. There are so many street vendors who meet the area that it covers its existence as an area that has a high historical value. As a result of the expansion of the North and South Square complex which used to be so fast as a court for street vendors and parking vehicles, especially tourist vehicles, makes the meaning of the palace complex and the square as a cultural heritage fade away.

Another problem is that there are contradictions and conflicts of interest between economic aspects by maintaining the informal sector and maintaining tourism objects of the Surakarta Palace. However, they can be in mutual support when they are properly planned. Furthermore, it can be identified that there is a tendency to use public space for the benefit of some people who shifted the use of the public space. In addition, the condition of the space structure in the Surakarta Square at this time does not describe the answer to parking needs and street vendors because the number of street vendors lined up and filled the road starting from Gapura Gladag, ring road North Square, the front of the Great Mosque of Surakarta and South Square which is every year increasing in number, especially after the events held by the Kraton which invite many visitors such as Organizing Ceremony or Kirab Satu Suro (source: interview with Revitalization). Therefore, the impact caused in the Surakarta Square Area shows that the impact of the development of other trade and non-cultural activities such as the existence of street vendors in the area has removed the face of the region as a cultural heritage area and the loss of aesthetic impression and monumental impression of the region because this trading activities have caused slums and dirtiness on the face of the region.

Street vendors who occupy the public space of the city are street vendors located in the South Square of Kasunanan Surakarta Palace. This square is one of the public spaces which is used by the communities of Surakarta and its surroundings to spend free time. A large number of people in Surakarta City and its surroundings who take benefits of this public space creates opportunities for street vendors to sell their products. They assume that the southern square is a job area that has enough

potential to develop their small business; because for some street vendors, this is their main job.

The business opportunities posed by the southern square seems to be a magnet causing the proliferation of street vendors there. The existence of this street vendors is fully managed by the court and provides financial benefits to the court because traders are required to pay retribution. This southern square also raises opportunities for traders outside Surakarta City to sell their products there. Besides coming from Surakarta City, many traders also came from other regions such as from Sukoharjo Regency. The traders who came from Surakarta City generally live in the vicinity of Surakarta Palace and usually, these street vendors buy raw materials for their merchandise not far from where they live. Not to mention, a few traders from outside Surakarta City migrated and lived around the palace to make it easy to sell the products in the square.

The emergence of street vendors has given both positive and negative impacts. According to Usman (2006), street vendors are the belts that accommodate the excess of workers who are not accommodated in the formal sector; therefore, it reduces unemployment. As time goes by, the number of labor force continues to increase every year. However, the amount of this workforce is not balanced with the formal employment provided by the government. One of the possible jobs is as an informal sector or street vendor. Without realizing the government, it turns out that the informal sector can create new jobs for the workforce who has lack special abilities. These street vendors can increase their regional revenues and reduce poverty.

Street vendors also have a negative impact on city life because they occupy locations that are not supposed to be. One of the negative impacts caused is a decrease in the quality of urban space caused by the development of street vendors that are increasingly out of control every year. The phenomenon of the proliferation of street vendors in these cities seems to be the identity of big cities, especially in the center of the crowd. Based on Ministry Regulation No. 41/ 2012 Article 33 on the determination of the location of street vendors, the street vendors trade at the target location determined by the regent or mayor. The fostered location consists of a permanent location and a temporary location. Permanent Street vendors' locations are equipped with accessibility and facilities and infrastructure including electricity, water, garbage, and public toilets. While the temporary location is the location of the street vendor's business scheduled until the time period determined by the

regency or city government. One of the city centers that is widely used by street vendors to sell is the city's public space. Public space has the high accessibility that can bring consumers to street vendors.

The public space is an open space provided by the government for the benefit of the urban community and as a place to accommodate the activities of the city community. Open space is a part of spaces that have a definition as a place that accommodates human activities in an environment that does not have a cover in physical form (Budihardjo, 1998). The ability of public space to accommodate community activities is diminishing because like a lot of street vendors occupy the public space. The proliferation of street vendors makes the beauty or aesthetics of public space decline, because of the waste resulted by street vendors.

The public space used by street vendors is one of the squares south of Surakarta City; the southern square has a public space that allows the street vendors to sell their wares. The south square is provided by the court to conduct state ceremonies and open to the public. People use the square to spend free time. The public space in the south square is not only benefited by the community around the Surakarta Residency but also by local tourists who visit Surakarta City.

Street vendors in this square are dominated by traders from Surakarta City itself, but not a few traders come from the Surakarta Residency. Generally, they carry out migrants from their home regions because of the business opportunities offered by the court. One of the street vendors in the south square is kid toy rental. This street vendor coming from Sukoharjo Regency temporarily migrated to Surakarta only to rent kid toys. The informal sector has an economic chain that focuses on the efforts of street vendors in meeting the needs of their merchandise. The informal sector chain here means that this street vendor buys their toy equipment from toy manufacturers in Sukoharjo. Empowered workers also come from Sukoharjo.

5 CONCLUSION

There is a big potential local Product Domestic Bruto in economics and business group of microenterprises in the area of the north square in Kasunanan Palace of Surakarta, Central Java, Indonesia. Meanwhile, the placement of those street vendors is not well-ordered and clean. Thus, this research created two maps of unique street vendors

during the day and night. The implication of this study is a decreasing of Kasunanan palace prestige because of those chaotic and illegal placements of street vendor. The recommendation for future research is to explore the strength-weaknesses-opportunity-threats of street vendors in the same place.

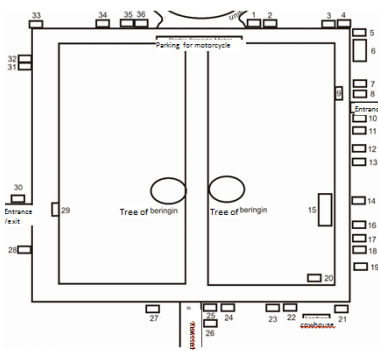
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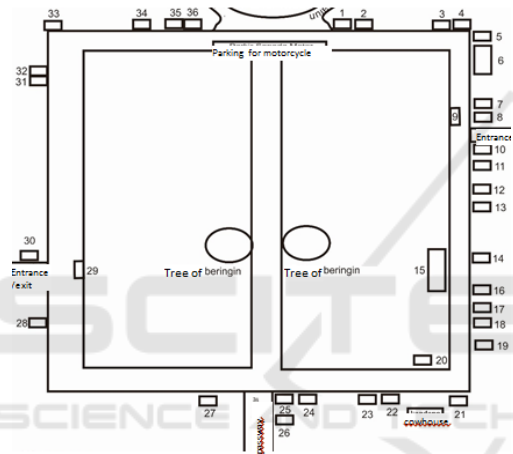
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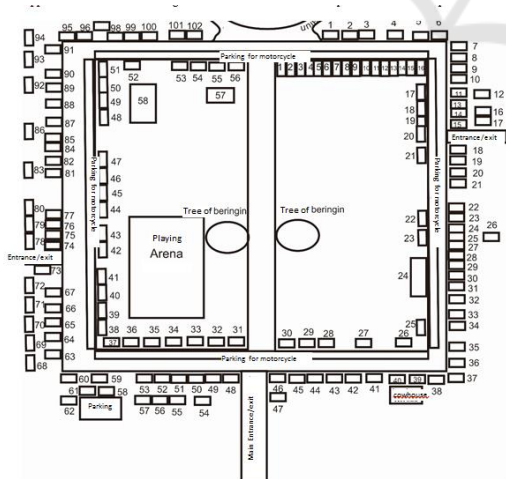
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Appendix 1: Map of street vendors in the southern square of the Surakarta Palace in the morning and at night.



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Appendix 2: Distribution of night street vendors in the southern square of the Surakarta palace

Description of the night street vendors in the southern square of the Surakarta palace:

- Egg rolls
- Sweet corn
- Sweet corn
- Fresh milk
- Hot drink with sweet potato balls
- HIK
- Batagor
- Grilled meatball
- Fruit juice
- Grilled meatball
- HIK
- Hot drink with sweet potato balls
- Grilled meatball
- Grilled meatball
- Grocery store
- HIK
- Cow soft skin crackers
- Grilled meatball
- HIK
- Grilled meatball
- Angsle Drink
- Hot drink with sweet potato balls
- Grilled meatball
- Betawi egg crust
- Grilled meatball
- HIK
- Fried & grilled chicken
- Coconut Ice Drink
- HIK
- Egg sausage
- Soto rice
- HIK
- Grilled meatball
- Coconut Ice Drink
- Grilled meatball
- HIK
- Egg rolls
- Fruit juice
- Crispy mushrooms
- Grilled meatball
- Grilled meatball
- HIK
- Clothes
- HIK
- Grilled sausage
- Grocery store
- Grocery store
- Milo fist ice
- Javanese Bakmi
- Grilled meatball
- Grilled meatball
- Grilled meatball

Grilled meatball
 HIK
 HIK
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 Grilled meatball
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 Grilled meatball
 Grilled meatball
 Grilled meatball
 Grilled meatball
 Grilled meatball
 HIK
 Chicken noodle
 HIK
 HIK
 HIK
 Grocery store
 Grilled meatball
 Fried & grilled meatballs
 Grilled meatball
 Grilled meatball
 HIK
 HIK
 HIK
 Grilled meatball
 Fried meatballs
 HIK
 Grilled meatball
 Calimer
 HIK
 Grilled meatball
 Grilled sausage
 Milo fist ice
 Fruit juice
 Grilled sausage
 HIK
 HIK
 HIK
 HIK
 Presto cassava
 HIK
 Grilled meatball
 Toko kelontong
 Bakso bakar
 HIK
 Wedang ronde
 Bakso bakar

Information of night street vendors at Southern Square of the Surakarta Palace:

Inflatable balloon
 Kebab
 Chocolate ice

Grilled sausage
 HIK
 “Yassalam” Bread
 Korean bread
 Snail satay
 Grilled meatball
 Sweet corn
 Chicken noodle
 Fried Snack
 Sweet corn
 Grilled chicken feet
 HIK
 Crispy Chicken
 Grilled meatball
 HIK
 Egg rolls
 HIK
 Round tofu
 Pounded chicken and chicken soup
 Chicken noodle
 Children’s playground
 Decorative fish
 HIK
 Soto
 Grilled chicken
 Toys shop
 Cotton candy
 Cassava cheese
 Sitting-down food stalls
 Grilled meatball
 Crispy Chicken
 HIK
 Food stalls
 Grilled meatball
 Doll
 Pillow
 Slippers
 Crispy Chicken
 Eel sauce
 HIK
 Shells
 Sweet corn
 Minced chicken wrapped in eggs
 HIK
 Crispy and pounded chicken
 Milo fist ice
 Egg roll
 Chicken noodle
 Various soup and pounded meals
 Roasted corn
 HIK
 HIK
 HIK
 Children’s playground