Surabaya’s Travelling Funfair: Local Wisdom Resistance of Urban Citizen as a Sustainable Development of Cities and Communities

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Abstract

This study aims to determine the resistance of urban society through the travelling funfair as a part (media) of cultural space production. This research was also conducted to determine the role and function of the travelling funfair as an element of local wisdom which involved in Sustainable Development City and Communities. The method used in this study is a qualitative descriptive method and literature observations. The travelling funfair is a type of market with activities centered at night, generally in the form of commerce and entertainment. The scope of this research is the city of Surabaya, because Surabaya is one of the largest metropolitan cities in Indonesia, Surabaya is also a reference destination for urbanization of the community. The results of this study show that local wisdom in the travelling funfair acts as a medium for the production of urban, cultural and entertainment spaces.

Keywords: references, main result, conclusion (About 5 keywords should be provided)

1. Introduction

The struggle for public spaces in the city and the problem of urbanization in the social-economical dynamic of Surabaya population is told in continuous episodes; it even turns into a more complex overlapping structure such as in Jakarta. The arrival of global capitalism, as the extension of imperialism, generates several implications in political-economic, psychological-social, and cultural context. The multinational corporations expand aggressively and penetrate the nation state’s border; even permeate into local traditions and customs. Global capitalism contends to form consumption behaviour of people in Surabaya; overcome the obstacles imposed by the local authority to generate cultural synchronization and homogenization (Suyanto, 2014).

Luxurious structures and shopping centre occupy and firmly plant consumerism on strategic spaces of Surabaya. In Surabaya, however, there is still local resistance against the monopoly domination of global capitalism. Plenty of micro industries survive even though they are in the grip of global capitalism. The existence of traditional markets is still visible; crowds of consumers in the traditional market explain its micro economical power. The most unique case related to the life force of micro industries is the Travelling Funfair.

In colonial times, at the north of Kebon Rejo, Surabaya, Travelling Funfairs were held and neatly integrated with park, kids playground, and dance area. Travelling Funfairs were involved in several celebrations, festivals, parties, and carnival that were held for certain temporal moment. Every element of heterogeneous Surabaya population, either vertical or horizontal heterogeneity, joins and invigorates the Travelling Funfair (Basundoro, 2012). There are typical food stalls, crafts exhibition, traditional art shows, kids playground, and competitions that excite the visitors.

The first Travelling Funfair was held on Gambir, Batavia, at August 27th–September 6th 1923 that inspired other cities. Macro Travelling Funfair, with its nomad characteristic, encourages the development of its micro version. The existence of Travelling Funfair continues in Japanese colonialism era and further after Indonesia’s independence; however with a different variant of food stalls, shows, and kids attractions. The complexity of Travelling Funfair depends on its spatial and temporal space that is connected with local cultural influence (Annisa Ussoliyah, 2011).

Nowadays, the attractive dimension of the Travelling Funfair in Surabaya provides rides, integrated medium, and exotic feels of city village that acculturate metropolitan culture and mild nuance of rural area. Travelling Funfair management is divided into Travelling Funfair owner, field coordinator, permanent
worker, and local worker. The workers’ wage is depended on the Travelling Funfair revenue; thus everyone involved gives their best effort to minimize the risk of rides incident, lack of visitors, and bad weather (Sihaloho, 2014). Therefore, this Travelling Funfair phenomenon is truly worth and interesting to be observed and comprehensively analyzed.

2. Materials and Methods
The method used in this research is the qualitative descriptive method. Qualitative descriptive research is research that describes or depicts a research object based on apparent facts or as it is (Hadari Nawawi, 1966). In using this method, the researcher will elaborate thoroughly through the description of the research’s result based on interviews with informants and direct observation in the chosen locations as the research objects. The target informants are visitors and sellers at Travelling Funfair who consist of teenagers, adults, and parents. There are three Travelling Funfairs in Surabaya that are chosen as research objects, they are:

Table 1. Research Object

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>KODAM V Brawijaya Travelling Funfair</td>
<td>Jalan Raden Wijaya No.2, Sawunggaling, Kecamatan Wonokromo, Kota Surabaya, Jawa Timur 60242</td>
</tr>
<tr>
<td>Keputih Travelling Funfair</td>
<td>Jalan Kejawan Putih Tambak, Keputih, Kecamatan Mulyorejo, Kota Surabaya, Jawa Timur 60112</td>
</tr>
<tr>
<td>Kalidami Travelling Funfair</td>
<td>Jalan Kalidami, Kecamatan Gubeng, Kota Surabaya, Jawa Timur</td>
</tr>
</tbody>
</table>

To gain information from the informants, the researcher uses in-depth interview technique. In-depth interview is a process of information collection from informant or interviewee, with or without interview guidance, where interviewer and informant are involved in the same social context (Sugiyono, 2006). The interview questions are related to the Travelling Funfair influence to the visitors and sellers that include resistance and Travelling Funfair existence, influence from lifestyle, economical influence, and so on, with objective to get data on urban people resistance and Travelling Funfair roles and functions in urban society industrialization for realizing Sustainable Development of Cities and Communities.

The chosen locations are based on classification of Travelling Funfair model or type that has been developed in Surabaya; one of them is temporary Travelling Funfair called bazaar and KODAM Travelling Funfair that has centralized management with KODAM V Brawijaca activities.

This research is held from the beginning until the end of July 2019. It begins with the appointment of research locations then continued with interviewing the appointed locations. Then, we manage and analyze collected data from interview and observation results.

3. Results and Discussion
Werne Somabart, Emile Durkheim, and Thorstein Veblen stated that consumption is the decisive great force behind the dynamics and social structure in the system of modern capitalism. Consumerism is a response and therapy to the identity crisis caused by a plurality of values and knowledge in post-traditional societies. The culture of consumerism emerged after the industrialization period when goods began to be mass-produced so that they needed wider consumers. Current consumerism that hit developing countries such as Indonesia, especially the city of Surabaya, conditioned the people to spend extravagantly.

As it is mentioned in the beginning, shopping centre development in several regions in Surabaya, eventually, firmly plants deep influence of consumerism. Strinati (2009) mentions that the presence of consumerism in the society is initiated by their needs to stabilize their production condition; this is closely related to the widespread of shopping centre development.

The deep consumerism influence has its background; it is the erosion of Surabaya’s people collective identity as Masyarakat Arek subculture and how the identity is fragmented into personal identity. Also, Surabaya is well-known as Urban City. Thus, until a certain level, the generated heterogeneity in Surabaya becomes beneficial as it is threatening for the realization of Sustainable Development of Cities and Communities.
Then, Dominic also views that consumerism, based on its characteristic, gives birth to individualism that put a person’s self as a centre of attention. Therefore, it can be said that there is an intersectional relationship between consumerism and individualism as the celebration of existential values for the imperative of industrialization.

**Kodam Travelling Funfair**

This Travelling Funfair is located on the field of Kodam V Brawijaya Surabaya; specifically addressed at Panglima Sudirman street, Wonokromo district. For some people, this place is a military field or military area to conduct short ceremonials or military activities that take place in the morning until noon. However, at 6 p.m., this place turns into the crowded Travelling Funfair that is filled with domestic and even international visitors. Here, plenty of attractions are available, such as variants of fashion products, outdoor playground, snacks, and proper food and beverage for dinner with the affordable price compared to the mall. There is indeed involvement from the military and this involvement becomes the main factor of this continuous entertainment hub. This military involvement could be present in motorcycle parking, helmet protection, stand rental and place management.

Based on our research from several respondents, the sellers state that for every 2x2 m booth plot there is a community leader that will be responsible for the comfort and safety of the seller who rent that booth. The names of the community leaders who are also military member are Mr Kabol, Mr Aripin, Mr Tono, and Mr Ampak Nonong. They meet in routine in a joglo with a similar shape as a stage that is located on the back terrace of the field; they usually discuss the current situation or any urgent condition.

The people who want to sell in the Travelling Funfair often are interested because of friends or other sellers recommendation. The booth rental fees are variants from single-payment registration fee with the amount of Rp300,000, the monthly registration fee for food booth around Rp350,000 and beverage booth around Rp300,000, and specific booths with a white tent to sell other than food and beverage around Rp250,000 until Rp350,000 monthly.

Based on how long they sell, some sellers have been in the market for 12 years, 5 years, 2 years, 1 year, 6 months and even only just for a month. Over the years, the number of sellers keeps increasing; this is caused by urbanization and visitors’ growth from society. Thus, the sellers state that this will probably increase or decrease their revenue; while there are more people, the competition is harsher.

With its fame, this Travelling Funfair becomes an entertaining place or travelling destination for domestic or international visitors. As has been said by the respondents, sometimes there are foreigners from, such as, Taiwan, USA, China, and Malaysia who buy their products. For domestic visitors from the outside of Surabaya, they are from, such as Sidoarjo, Gresik, Madura, Bali, and Papua.

**Mulyosari and Kalidami Travelling Funfair**

Based on the interview result, there is involvement from nearby Karang taruna (youth organization of the local community) and Rukun Warga (community association) who collaborate with sellers and local people. Local people do provocative attempts as a form of resistance against urban development to protect and raise their economic standard of living and keep the stable condition of natural resource management. As it is written in article 38 paragraph 1-3, it is said that karang taruna is one of the places where young people can develop in a form of social organization with its existence recognized and its role to accomplish social welfare. The partnership between karang taruna and sellers in Kejawan Putih Tambak sub-district, Mulyorejo district, Surabaya has been developed for a long time; since before the development of Pakuwon City, the people around have already done commercial activity in the market every Saturday and Sunday from 16.00-22.00 GMT+7. This open Travelling Funfair is a form of urbanization where the sellers are not people from a nearby location, but people from outside Surabaya who live in or commute to Surabaya only to sell in the market. Thus, there are additional security and cleaning fees that have to be paid by sellers who are not from the nearby villages; the fees are paid to the karang taruna. New sellers can’t occupy booths that have been occupied by other sellers. They have to seek empty booths that are located on the right corner of the market.
People Adaptation
Based on the interviews and observation, we found several forms of adaptation from the people. These forms of adaptation become the foundation for related factors of Sustainable Development of Cities and Communities. They are as summarized in this following table 1.

<table>
<thead>
<tr>
<th>Adaptation Form</th>
<th>Analytic-Induction</th>
<th>Place</th>
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| Exoticism       | a. Military influence from Travelling Funfair management by the military and located in Kodam field.  
b. Influence from karang taruna and Rukun Warga as organizer and members of sellers community.  
c. Local community development.                                                  | KODAM Brawijaya V Travelling Funfair  
Mulyosari Travelling Funfair and Keputih Travelling Funfair  
Mulyosari Travelling Funfair                                                    |
| Locality        | a. A developed partnership between karang taruna and sellers for a long time since before Pakuwon City was built; marked with routine market activities in every Saturday and Sunday.  
b. Involvement of Rukun Warga in the organizing process of the Travelling Funfair with the local community.  
c. Reciprocal relationship between the local community and military.             | Mulyosari Travelling Funfair  
Kalidami Travelling Funfair  
Kodam Brawijaya V Travelling Funfair                                              |
| Temporal Space  | a. Changing location of semi-permanent sellers’ booth.  
b. Special benefits for sellers if there are any certain event like a concert  
c. Rainy season will be a hindrance that causes many booths to move and the place becomes muddy.  
d. Strategic ownership of sellers’ booth based on certain days                     | Kalidami Travelling Funfair  
KODAM Brawijaya V Travelling Funfair  
KODAM Brawijaya V Travelling Funfair  
Mulyosari Travelling Funfair and Kalidami Travelling Funfair                      |

In this table, it can be found three forms of adaptation, they are exoticism built from self-placement, locality as offered local wisdom values, and temporal space related to the operation. Each of the Travelling Funfairs has its forms of resistance that differ from each other.

Sustainable Cities and Development
Based on SDG’s value number 11 on Cities and Development, it is mentioned in United Cities and Local Development that in 2013, it is expected that the pace of urbanization increases and becomes more inclusive, sustainable, and capable to plan and manage participative, integrated, and sustainable settlements in every state.
Therefore, based on the result of our research, we formulate SDG’s implementation strategy to the community life as it is shown in this following figure 1.
4. Conclusions
Based on the research of the result that has been elaborated, it can be concluded that generated society segmentation could be generated with the influence of SDG’s values that have been placed as a foundation in the creation of harmony in urban society. Other than that, the adaptation forms that have been adopted in communities are creative ways of community resistance against consumerism in society.

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References