

# Kamal Muara and Kampung Dadap: Survival under Environmental Pressures

Hendro Prabowo<sup>1</sup> Nur Aziz Afandi<sup>2</sup> Mahargyantari P. Dewi<sup>1</sup> Henny Regina Salve<sup>1\*</sup>

<sup>1</sup>Faculty of Psychology, Gunadarma University, Depok, Indonesia

<sup>2</sup>Islamic Psychology Study Program, Faculty of Ushuluddin and Da'wah, State Islamic Institute, Kediri, Indonesia

\*Corresponding author. Email: henny\_r@staff.gunadarma.ac.id

## ABSTRACT

Kamal Muara and Kampung Dadap are two fishing villages located in the western part of Jakarta Bay. The fishermen in this village live in areas with limited natural resources due to flooding, decreased soil level, and polluted water. In addition, they also face two new environmental pressures in the form of the construction of reclaimed islands and waterside cities. The purpose of this study is to explore the psychological dimension of fishermen in the region in the face of environmental pressures. The methods used are secondary data analysis and direct observation. The results showed changes before and after the new environmental pressures. Previously they had been cultured, had strong social ties and had prosocial behavior. While after facing new environmental pressures, ingroup-outgroups emerged, marginalizing and protesting as a form of group identity. Social identity theory is also discussed.

**Keywords:** *environmental pressures, protest, fisherman*

## 1. INTRODUCTION

Kamal Muara is a fishing hamlet on the westernmost edge of Jakarta Bay, bordered by Kampung Dadap Tangerang Regency in Banten Province. The two cities are nearby, and the site is close to Soekarno Hatta International Airport, which is around 6 kilometers away and takes only 15 minutes to reach. Jl. Kapuk Kamal separates the two towns on the south, while Kali Cengkareng separates them on the east. Both communities are also in low-lying coastal areas that are prone to flooding due to their proximity to the sea [1]. Land deterioration is also a major concern in Jakarta Bay as a whole. Subsidence rates along the Jakarta Bay shore range from 9.5 cm/year to 21.5 cm/year [2]. One of the major causes of soil deterioration is groundwater extraction. Rapid population growth and increasing economic activity can both contribute to increased water demand, which can lead to soil deterioration [3].

Bugis, Betawi, Sundanese, Javanese, Batak, Chinese, Flores, Bima/Sumbawa, Sumba, and Timor are among the ethnic groups who call the Kamal Muara home. The Bugis and Betawi, on the other hand, have the two greatest populations. The Betawi live primarily on "land", although the Bugis live near rivers and the sea, with some even living on the water. The predicted percentages of the two groups are about equal at 40%, with the other ethnic group accounting for approximately 20%. Meanwhile, there are two significant ethnic groups in Kampung Dadap: Bugis and Indramayu Javanese.

The residents of these two towns relied significantly on the sea in the early 2000s. They are fishermen who work on their boats from daybreak until sunset. Since the 1960s, the Bugis have lived in this area and developed a new method of fishing known as "bagan". *Bagan* is a bamboo fish trap with a bottom connection and a tent-like structure on the surface. At night, vertical nets are built with *petromaks* (oil lamp) lights to attract fish and squid; the nets are pulled the next day, and the fish are collected. Furthermore, residents of Kamal Muara and Kampung Dadap are green mussel farmers, collecting green mussels from the mud that seeps along the river estuary. Green mussels live in this muck. Green mussels were spotted clinging to bamboo by coincidence in both coastal houses and on the *bagan*. Fishermen from the two kampungs cleverly cultivate green mussel cattle by strategically putting bamboo (previously bound in ropes to prevent green shells from escaping) in the area bordering the estuary. The first big harvest may be carried out after around 5-6 months. The second big harvest takes place during the next three months. As a result, in addition to ordinary fishing, the kampung has a chart expanse and green mussel. As a result, employment opportunities in a variety of economic sectors, such as bamboo and *nibung* (a type of waterproof wood) suppliers, rope makers, shipbuilders, chart manufacturers, green mussel building makers, divers, fish merchants, saltfish producers, and green mussel processors, are increasing [4], [5].

In addition, there is a part-time job that entails ferrying locals to other Thousand Islands islands for sightseeing or

fishing in Bagan. Surprisingly, almost all economic operations are carried out via a labor network that includes all ethnic groups in the region. The speed of the boat is referred to the Kamal Muara inhabitants as the "adhesive of unity in Kamal Muara". Another sort of social connection develops when one of them goes through a tragedy, builds a home or a place of worship, or conducts customary ceremonies [ 5], [ 6]. However, the vast majority of local people are impoverished [ 7].

In general, the region's Betawi, Bugis, and Javanese convert to Islam. This religious kinship strengthened the Betawi and Bugis people's social ties. The absence of exclusivity in Quran study activities reflects the social relationship. In the Kamal Muara region, Bugis and Betawi people built many mosques and surau (little mosques), although the implementation of prayer is unclear. Bugis mosques were constructed for Bugis people, whilst Betawi mosques were constructed for Betawi people. They have changed their worship as well as the resident's usual Quran study activities [ 5].

The status of these two kampungs has deteriorated both socioeconomically and geographically over the last decade as a result of modernization in the form of large-scale waterfront housing construction by local governments and developers. This is a spatial environmental stressor with significant social and economic consequences.

## 2. METHOD

About two decades ago, the first author has done a few of research on acculturation and livelihood in these two kampungs. These studies were conducted with passive participant observation. According to Spradley in passive participation, researchers are present at the site but do not participate or interact with others to some extent [ 8]. When the current research was conducted in 2019, researchers rediscovered several previously known key persons. Because trustworthiness has already been established, researchers can conduct interviews and direct observations on changes in their socioeconomic conditions, including conflicts related to the development of reclamation. In addition to interviews and observations, this study also uses secondary data that is refined from the results of previous researches, media, and google map.

This study is qualitative descriptive research, whose purpose is to make a comprehensive summarization study of an event experienced by people living in both kampungs [ 9]. In particular, the event experienced is the survival of the traditional fishermen when facing modernization, especially the construction of waterfront housing.

The data obtained is then analyzed with Thematic Analysis. Thematic Analysis is a method to systematically identify and organize patterns of meaning (themes) of the entire data set. By focusing on meaning across data sets, Thematic Analysis allows researchers to understand the collective meaning and experience of the people studied [ 10].

## 3. RESULT

### 3.1. Reclamation: New Catastrophe

The government began reclaiming islands in 2014. Two islands (designated island B and C) are located near Kamal Muara and Kampung Dadap. Island B has an area of 380 km<sup>2</sup> and Island C covers an area of 276 km<sup>2</sup>, more than twice the size of these two kampungs. The two islands are joined by a bridge that connects them to and from Pantai Indah Kapuk 1 (PIK 1) in Pluit, North Jakarta (See Figure 1). From these two fishing kampungs, which used to have a sea backdrop of *bagan* and Onrust island (the nearest of the Thousand Islands), the vista is now obstructed by reclaimed islands, tall structures, and luxury waterfront property in PIK 1. The reclamation of the Pantai Indah Kapuk (PIK) region in 2003 alone resulted in the loss of mangrove forests and fishing grounds in the eastern section of Jakarta Bay. Additionally, PT Kapuk Naga Indah commenced construction of Islands C and D. The deteriorating natural conditions in the seas of Jakarta Bay, particularly during the island's growth, have impacted the fishermen's livelihoods [ 11].



Figure 1 Kampung Dadap, Kamal Muara and Reclaimed islands (Source: Google Maps)

According to the findings of a survey of the fishing community in Muara Angke (east of the bay) and Kamal Muara, it appears that reclamation activities have restricted fishermen's access to the ecosystem through land reduction for green mussel cultivation, *bagan* installation areas, and *rajungan* (sea crab) catching locations. Reclamation has resulted in the loss of fishing grounds and biodiversity. Additionally, the presence of manmade islands has changed the catchment area, requiring fisherman to spend additional time locating the optimal fishing spot. This resulted in increased operational expenses, since the amount of gasoline required rose [12]. That the volume of fuel oil required for operations accounts for 50% of the total cost [13]. Reclamation efforts in Jakarta Bay have a detrimental impact on fisheries companies in the bay, particularly fishermen and green mussel growers. Several more consequences of reclamation. To begin, certain charts are also impacted by reclamation development, since some of the regions utilized to fill the chart settle. The fishermen subsequently built a floating *bagan*, of course with extra cash to construct boats or boats and

different forms of lighting in replace of the *petromaks* lamp [14] (See Figure 2 and 3).



Figure 2 *Bagan*



Figure 3 Floating *Bagan*

Second, as the availability of fish and other seafood has dwindled, the long-established network may have begun to change. Even with a small staff, the housewives of green mussel processors are presently concentrated in a single center. Suppliers of bamboo have beginning to decrease. Processing of salty fish are also disappearing. With the increased number of tourists, Kamal Muara locals have less opportunities to fish and visit the Thousand Islands under these adverse conditions. It is anticipated that residents will do so by parking their cars and motorcycles on their property. Additionally, tour packages are more diversified.

### 3.2. Marginalization as a New Threat

Although reclamation has been halted, the developer asserts that the development of PIK 1 (Pantai Indah Kapuk 1) has been successful, which serves as the rationale for them to build PIK 2 (Pantai Indah Kapuk 2), a 1,000-kilometer-square region. Regrettably, both kampungs are located to the north of the PIK 2 neighborhood, which is also a premium waterfront home development.

Although the reclamation has been stopped, the developer claims that the development of PIK 1 (Pantai Indah Kapuk 1) area is successful, so this becomes the background for them to develop PIK 2 (Pantai Indah Kapuk 2) covering an area of 1,000 km<sup>2</sup>. Unfortunately, PIK 2 area which is also

a luxury waterfront housing is located in the north of both kampungs.



Figure 4 Kamal Muara and Kampung Dadap (small circle) besieged luxury housing and reclamation (Source: Google Maps)

As seen in Figure 4, PIK 2 and the two reclaimed islands (renamed River Walk and Golf Island) have begun to expand, encroaching on both fishing kampungs' survival (small circles). For panoramic views of the sea and Thousand Islands, as well as the concept of canal estate, which implies that a ship or boat may be moored in the backyard of the house. This would undoubtedly severely restrict the economic mobility of people of both kampungs, particularly when it comes to fishing, charting, and raising green mussel. Along with societal strife [15], [16] forecasts the extinction of fishing in both kampungs. Additionally, integration will begin to deteriorate among long-established ethnic communities, resulting in marginalization. Not only socioeconomic disparity develops; they may be ejected from their own kampungs.

### 3.3. Community Protest

Protests by the community erupted in December 2015 when reclamation vessels damaged fishing boats. As a consequence, the fishing community was incensed because several fishing charts put in the water got destroyed. Muhammad Alwi of Kampung Dadap and many other fishermen reported the event to the Penjaringan Sector Police in North Jakarta following the occurrence. However, it is unclear how the case was eventually renamed [17].

Then, on December 7, 2017, the reclamation ship resumed operations, as residents expressed concern about the disruption of ship activity, the developer of island C's lack of socialization, and the fishermen's lack of reimbursement for land acquisition costs incurred during the construction of island C [18]. The fishermen then protested once more. Following the protest, the management halted boat operations and agreed to consult with the fishermen. However, no debates have been placed since December 11, 2017, when the reclamation ship started operations.

Fishermen protested again by approaching the boat, but the developer had prepared members of the Organisasi

Masyarakat to defend the ship's perimeter. Fishermen are detained at gunpoint, brawl, and cause damage to boats [19]. Alwi was summoned as a witness in a case alleging coercion of a person with threats of violence as a consequence of the demonstration on July 30, 2018. Then, on November 13, 2019, Alwi got another arrest letter, was labeled a suspect, and was held by police, along with Ade Sukada from Kamal Muara [20]. Residents of Kampung Dadap and Kamal Muara staged a rally in front of the Metro Jaya Police Headquarters on December 4, 2019. Protesters among them pleaded with the police to free two of his colleagues who had been arrested for opposing ship operations on the reclamation island [21].

#### 4. DISCUSSION

Although the fishermen residents of Kamal Muara and Kampung Dadap live in officially distinct areas, they have a same social identity in the face of modernity. Social identity is a component of an individual's self-concept that is formed from their awareness of their social group membership, as well as the relevant values and feelings associated with that participation. This social identity is connected to an individual's engagement, concern, and even pride in belonging to a certain group [22].

This social identity is also connected to social categories, in which individuals generally split their social environment into two distinct groups: us and them. We are members of an ingroup, whereas they are members of an outgroup. Other organizations, referred to as outgroups, are viewed as adversaries or as a threat to their very survival [23]. To develop hatred or dislike for an outgroup, ingroup members must first develop a sense of belonging to a group that is obviously distinct from the one they despise or loathe [24]. This is strengthened by a motivation known as positive distinctiveness, which is the conviction that the ingroup is superior than the outgroup.

The group and its members will work to preserve the group's positive identity in terms of dignity, status, and loyalty to the group. Self-esteem will also rise as a result of identification with this group. Self-improvement is unquestionably a component of the social identity process. Because the purpose of having a social identity is to give a good element for the individual, and his growing self-esteem is connected to self-improvement [25].

The two fishing kampungs' social identity can also be demonstrated by demonstrations against the outgroup. Whereas those who protested sought to voice their complaints about perceived hardship, dissatisfaction, or unfairness [26]; [27]. The more individuals connect with a cause, the more inclined they are to demonstrate on its behalf [28]. The protest is motivated by grievance, which manifests itself in the form of experiences of inequity and injustice (ingroups are impoverished fishing communities interacting with governments, whereas outgroups are affluent businesses), as well as sentiments of loss (in this case, livelihoods) [29].

There are numerous reasons why the identification of ingroup is such a powerful motivator for protesting against

outgroups. At first, identification with others is accompanied by a perception of shared characteristics and fate with individuals in the same group. Additionally, the 'strength' of identification is derived from its emotive component; the more "a group is within me", the more "I feel for us" [30], and the more driven I am to engage on behalf of the group. When self-definition shifts from personal to social identity, group involvement rules become more dominant.

The more a person identifies with a group, the stronger the group's norm becomes and the stronger the 'inner responsibility' to act on behalf of the group becomes. This dynamic explains why the function of group identification acts as a springboard for the formation of identities that may later be politicized [28].

Jakarta and Makassar have similarities as coastal cities that have ports and have clusters of islands that are used by local fishermen as tourism (Jakarta has the Thousand Islands and Makassar has the Spermonde Islands). The two cities also have similarities in the construction of reclamation. In Makassar, two reclamation projects were built under the name Tanjung Bunga and Centre Point of Indonesia (CPI). A research finds that reclamation in Losari Beach and Tanjung Bunga in Makassar city had no impact on the socioeconomic changes of local people except land prices [31].

In fact, the CPI megaproject's development left a legacy of forcible expulsions of fishermen without compensation. Previously, sea water pollution in the form of blackened water and an unpleasant odor caused a decline in the number and quality of marine biota such as fish, shellfish, and crabs, which are often the source of income for fishermen [32]. A research discover that the CPI megaproject resulted in reduced fishing areas and damage to the environment surrounding the fishing area, limiting fishermen's freedom to conduct their activities, increasing the distance between the catchment area, requiring capital to be raised, and altering the schedule of their sea [33]. CPI megaprojects also resulted in reduced fishing areas and damage to the environment surrounding the fishing area, preventing fishermen from carrying out their normal activities; the catchment area expanded, increasing the capital required to sea; and the fishermen's sea schedule changed [33].

In an ideal world, regional planning would benefit all segments of society rather than benefiting only a few and marginalizing others, as was the case with the planning of maritime-based coastal areas in Kaliningrad (Russia) [34] or the approach of community participation in local tourism planning on Samui Island (Thailand) [35]. However, re-planning a region the size of Jakarta Bay is not straightforward.

Other places have developed their economies by combining fishing communities with economic operations for tourism, like in Malta [36], or by utilizing maritime activities for tourism and community development in Maine, U.S. [37]. The latter two instances appear to be recommendable, particularly by incorporating the presence of fisherman in both communities into the reclamation and residential area building.

## 5. CONCLUSION

The fishing communities in Kamal Muara and Kampung Dadap actually have different administrative regions, but they had the same experience of being upset with reclamation and waterfront housing development, psychologically then they united into ingroup. This ingroup have to face with out-group, namely governments and developers who have harmed them economically. In the absence of a satisfactory solution for them, the group held several demonstrations as a form of expression of their marginalized identity.

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