Learning from Homemaking Practices of Kampung Susun

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Abstract. This research examines Jakarta's *kampung susun*, a community-driven vertical housing pilot, as a form of resistance against forced evictions. The study aims to understand how residents adapt to reconfigured living spaces and how socio-economic, cultural, and spatial practices are sustained or transformed in vertical kampung settlements. Grounded in ethnographic fieldwork, narrative interviews, and design exploration, the research examines everyday homemaking practices, economic activities, and cooperative governance structures. Key findings reveal that *kampung susun* can preserve social networks, strengthen tenure security, and incrementally adapt their spaces through collective agency, challenging the standardised, top-down model of current public housing (*rumah susun* or *rusun*). By critically examining these practices, the study both critiques existing social housing paradigms and proposes an alternative cooperative-based and incremental typology for more inclusive and context-sensitive urban development in rapidly urbanising contexts.

Keywords: *Kampung susun*, Incremental housing, Informality, Homemaking.

1 Introduction

The recurring threat of forced evictions reveals a paradox: institutions meant to ensure citizens' well-being sometimes become complicit in their displacement. Every year, more than two million people are forcibly evicted worldwide, and millions more live under the threat of removal [1]. Some studies suggest that displacement driven by urban development, extraction, and infrastructure construction now rivals that caused by disasters or conflict [2].

Often framed as a symptom of temporary crisis, forced evictions instead expose the structural features of the housing system, disproportionately affecting working-class and poor communities [2, 3, 4]. Evictions have been linked to the financialisaton of housing, where "unlocking land values" drives capital accumulation [3]. As urban development prioritises the exchange value of homes over their use value, urban measures such as density, land value, and zoning determine who can inhabit the city. Eviction and displacement are thus embedded within broader dynamics of dispossession, where urban development prioritises the exchange value of land over the use value of home.

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In Jakarta, evictions form part of a long-standing "evictions regime", with successive administrations justifying forced removals as urban improvement [5]. A prominent example is the Jakarta Urgent Flood Mitigation Project (JUFMP), supported by the World Bank and implemented through the river "normalisation", which affects kampung settlements. Between 2015 and 2016, over 300 eviction cases affected more than 13,000 families and 11,000 small businesses [6, 7]. These kampung neighbourhoods, stigmatised as illegal slums, face displacement amid rapid urbanisation, legal ambiguity, and top-down planning [8].

However, kampung have long constituted essential elements of Jakarta's urban fabric, functioning as adaptive urban environments maintained through reciprocal social relations, incremental building, and shared spatial practices [8, 9]. Evictions and relocation disrupt these socio-spatial systems, undermining the continuity of home, safety, and belonging. Everyday practices within kampung demonstrate that "home" is shaped not only by material conditions but also by power relations across spatial and temporal scales [10].

Emerging from resistance to this eviction regime, *kampung susun* (literally "stacked kampung") is a community-driven vertical housing typology developed through participatory design. This model represents a new form of collaboration between residents, NGOs, architects, and government actors, aiming to preserve kampung values within a more formalised structure. This study examines the first three *kampung susun* that were built – Kampung Susun Kunir (KSK), Kampung Susun Akuarium (KSA), and Kampung Susun Produktif Tumbuh Cakung (KSC) – to analyse how residents adapt to reconfigured living spaces and how homemaking, social reproduction, and informal economies are sustained or transformed. These cases illustrate alternative forms of urbanism, showing how grassroots innovation and participatory design can foster sustainable, inclusive communities in response to urban displacement.

Guided by a feminist and decolonial epistemology, this research situates kampung not as "problems to be solved," but as complex sites of urban knowledge production. It asks:

- How do homemaking practices in *kampung susun* enable residents to adapt to reconfigured living spaces, and how can these adaptations inform housing policy?
- What are the continuities and shifts in social and economic life between kampung and *kampung susun*, and in what way can understanding these dynamics contribute to more inclusive planning?
- How can these spatial and social practices inform inclusive housing strategies that aid policy-making in urban development?

2 Conceptual framework

Urban centres such as Jakarta, with rapid population growth, are often categorised as megacities, a term applied to large urban regions in the global South with large populations but limited global influence [11, 12]. These cities are characterised by widespread informal economies and settlements, shaped by the adaptive and incremental strategies of the urban majority. Contrary to conventional dichotomies, the relationship

between informality and formality in these contexts is mutually constitutive rather than separate [13]. For instance, neighbourhoods such as Jakarta's kampung demonstrate hybrid physical, legal, and socio-economic characteristics [8]. Therefore, urban informality should be understood as an evolving process integral to city life, rather than a marginal or static phenomenon [11, 14].

Dominant planning theories developed in the global North, when implemented in cities of the global South with colonial histories, often fail to address local socio-cultural and spatial complexities, resulting in adverse outcomes [15]. These approaches have frequently led to the forced displacement of settlements considered incompatible with formal urban development schemes. Such displacement can dismantle essential community networks and increase social and economic vulnerabilities among marginalised populations.[11]

This research advocates for decolonising informality by critically examining planning paradigms that neglect the complex realities of cities like Jakarta. Informality is understood as an adaptive, relational process embedded in everyday life, characterised by self-regulation, resilience, and complex socio-material assemblages [14]. Instead of stigmatising or romanticising informality, this perspective recognises it as a situated urban process that emerges from conditions of constraint but possesses significant transformative potential [16]. By reframing informality as adaptive rather than illegal or in-need to be formalised, power dynamics shift. Local communities and informal dwellers could gain greater autonomy and recognition in planning processes, increasing their influence over local governance and thus challenging conventional power structures to promote more inclusive policy-making.

Within the context of housing and informal settlements, understanding informality as incremental involves adopting the concept of housing-as-a-verb, which emphasises gradual adaptation, or homemaking, and modification of the material environment [17]. Homemaking in this context requires assembling material, social, and imaginative resources [10]. Beyond structural modifications, it encompasses the caretaking and upholding of critical values of home, including safety, individuation, privacy, and preservation [18]. The continual adaptation and reconfiguration of living environments by kampung residents demonstrates the potential of informal urbanism to provides insights for more context-responsive housing policies [16]. In this context, even minor modifications to the built environment can significantly reshape residents' sense of home, necessitating planning approaches that recognise and accommodate the lived experiences of residents. Additionally, policies enforcing forced evictions to achieve normative planning standards often result in both physical displacement and substantial disruptions to the social and affective foundations of home, highlighting the broader societal costs of disregarding the adaptive nature of informal settlements.

Against this backdrop, it becomes important to examine how resident agency is acknowledged within formal planning and design processes. Arnstein's *Ladder of Participation* [19] provides a useful framework for assessing the degree of influence communities are given, distinguishing between tokenistic involvement and genuine shared decision-making. This framework highlights the extent to which planning processes either enable or constrain the forms of everyday agency that residents already practise. In the case of *kampung susun*, where residents were engaged from the outset rather than

relocated into pre-designed housing stock, the participatory process marks a departure from conventional approaches. Situating this engagement on Arnstein's ladder enables a critical assessment of whether it constituted meaningful partnership or whether it remained limited within existing power structures.

3 Methodology

A multi-method research strategy was employed over eight weeks of fieldwork in Jakarta (March–April 2023) to examine the spatial practices and lived experiences of residents across three *kampung susun* case studies. During the fieldwork, 19 individual or group setting narrative-episodic interviews with around 28 residents of kampung susun, to explore how homemaking practices in *kampung susun* enable residents to adapt to reconfigured living spaces. Narrative-episodic interviews with residents focused on the continuities and shifts in social and economic life across the kampung, temporary shelters, and *kampung susun*. Drawing on a storytelling approach [20, 21], participants recounted their experiences, challenges, and strategies for homemaking and adaptation.

To provide contextual understanding of the design intent and development process, two guided interviews with architect representatives and one with a community facilitator was conducted. Field observations complemented these interviews by documenting daily routines, spatial adaptations, and patterns of neighbourly interaction. I also took part in one cooperative monthly meeting of KSK and a few public events at the *kampung susun*, to get insights from the *kampung susun* building and its surrounding. At the time of fieldwork, KSK has been inhabited for 10 months, KSC for 9 months, and KSA for almost two years, while the processes of other *kampung susun* were on hold, since the Governor who published the decree which affect *kampung susun* has been out of office since October 2022.

The research was also grounded in prior engagement. From 2017 to 2021, I worked as a volunteer architect with Architecture sans Frontières-Indonesia (ASF-ID), one of the non-governmental organisations (NGOs) collaborating on the design of *kampung susun* together with kampung residents and various other stakeholders. Over this five-year process, I attended numerous workshops, events, and design meetings which were held between residents, public officers, and NGOs. Additionally, insights about the historical development and broader context of each *kampung susun* were drawn from research on secondary sources such as reports, articles, and planning documents.

This long-term engagement shaped both my access to the community and my positionality as a design-researcher. While the design propositions and reflections presented here have been informed by extensive field engagement, they are also shaped by my dual position as both practitioner and researcher. This insider position provided valuable perspectives on the spatial and social dynamics of kampung communities, but also carries the risk of subjective interpretation.

The analytical framework was structured around four critical values of home: safety, individuation, privacy, and preservation [18]; which informed both interview questions

and observation guides. *Safety* was examined through residents' perceptions of security, legal status, and environmental risks; *individuation* through their ability to personalise or modify housing units; *privacy* through the balance between family and communal spaces; and *preservation* through the continuity of neighbourhood life and shared values across different housing typologies.

Fieldwork insights were systematically analysed and distilled into adaptable "building blocks" [22] for design. These insights were generated through iterative reflection on both the interview narratives and ethnographic observations, enabling patterns and connections to emerge across the case studies. Rather than aiming to improve existing models, this process serves to critique dominant housing paradigms and propose inclusive, context-sensitive futures for urban dwelling.

4 Case studies findings

4.1 Co-producing the urban

The *kampung susun* typology exemplifies the co-production of urban space, in which evicted residents, activists, and government agencies collectively shape housing, tenure, and spatial rights. This approach responds to urban injustices experienced by displaced populations and departs from conventional urban planning paradigms by recognising informal settlements as integral components of the urban fabric.

Unlike conventional relocation schemes to social housing (*rumah susun* or *rusun*), *kampung susun* projects aim to rebuild housing in proximity to the original kampung, thereby acknowledging residents' significant social and economic attachments to place. Most sites are established on publicly owned land under the provincial government's Right to Use (*Hak Pakai*). Community cooperatives lease the land for collective management. National land reform initiatives, such as the Agrarian Reform Task Force (GTRA), seek to legalise urban land occupied by kampung residents, connecting these localised housing interventions to broader tenure formalisation efforts.

The financing and management framework similarly challenged prevailing norms. For the first time in Indonesia, resident-led cooperatives have been established as both legal entities and prospective building managers. Supported by non-governmental organisations (NGOs) such as Jaringan Rakyat Miskin Kota (JRMK), Urban Poor Consortium (UPC), Rujak Centre for Urban Studies (RCUS), and ASF-ID, residents receive training in organisational and technical skills to prepare for collective ownership. Construction is financed through private developer obligation funds (SP3L). The municipal public housing agency (DPRKP) provides interim management during a five-year transition before transferring ownership to the cooperatives. This model promotes co-ownership and long-term affordability, challenging Indonesia's cultural preference for individual land tenure.

From 2016 to 2021, *kampung susun* projects were co-designed through participatory workshops, mapping exercises, and planning sessions. These activities enabled residents to articulate their needs and negotiate regulatory exceptions, and translate every-

day homemaking practices into programmatic and spatial decisions. The resulting medium-rise typology offers a substantive alternative to Jakarta's polarised housing market, which is dominated by either gated single-family dwellings or dense high-rise apartments.

However, the co-production process remains politically fragile. Participation is often fragmented and depends on changing political commitments, as demonstrated by later projects such as Kampung Susun Bayam. While the early *kampung susun* initiatives expanded residents' access to planning documents, made visible the legal status of their homes, and allow them to formulate long-term collective goals [23], this newfound access does not necessarily translate into stable political influence. Savirani and Aspinall [23] emphasise that citizen engagement in Jakarta remains fragmented, and sustained coordination between grassroots movements is still limited.

Therefore, the participatory process of *kampung susun* can be understood as occupying an intermediate position within the broader spectrum of citizen influence. The residents were able to articulate needs and shape aspects of the design, which means the design process has shift away from tokenistic consultation. However, ultimate decision-making power remained partially constrained by political cycles and bureaucratic gatekeeping. The disruption experienced in Kampung Susun Bayam illustrates these limits: despite completing the co-design process, residents were prevented from occupying the building for unclear reasons and were forced to camp outside for months [24]. This episode underscores the vulnerability of participatory achievements when they rely on short-lived political commitments rather than institutionalised policies.

4.2 *Kampung susun* case studies

The three *kampung susun* projects examined in this study, KSK, KSA, and KSC, share common trajectories of displacement, negotiation, and community-led recovery, yet each is embedded in distinct historical and spatial contexts (see Fig.1).

Kampung Akuarium, located along the northern coast of Jakarta, emerged on the remains of a colonial maritime laboratory abandoned in the 1970s. Over four decades, its residents, many of whom were former evictees from nearby settlements, established a dense and socially vibrant neighbourhood sustained by fishing and small-scale trade. Despite holding community and tax documents, the settlement faced repeated eviction threats, culminating in its demolition in 2016 [25]. The residents' subsequent mobilisation, supported by NGOs and legal advocates, led to the first *kampung susun* project, symbolising both restitution and political learning.

Kampung Kunir, by contrast, was a small riverside settlement within the Old Town heritage area. Established by security guards working in the nearby shophouses in the late 1970s, it evolved into a close-knit community known for its greenery, civic engagement, and collaboration with neighbouring businesses [26]. Although officially recognised and connected to city utilities, Kunir was demolished in 2015 for a river normalisation project. A group of residents remained on-site, advocating for their right to return and participating in one of the first co-design workshops that shaped the *kampung susun* model.

The third case, Kampung Bukit Duri, located along a meandering section of the Ciliwung River, differed in that its residents were rehoused far from their original neighbourhood. Long associated with the community arts group Ciliwung Merdeka, Bukit Duri embodied strong cultural and social identities tied to the river. Following eviction and a protracted legal battle, the residents' persistence led to the eventual construction of, albeit with greater delays and displacement from their former environment [27].

Together, these cases illuminate the social depth and political complexity of Jakarta's community-driven housing transformation (see Fig. 2). They reveal how the *kampung susun* typology is not a uniform model but a situated response to specific urban histories, where questions of belonging, livelihood, and spatial justice unfold.

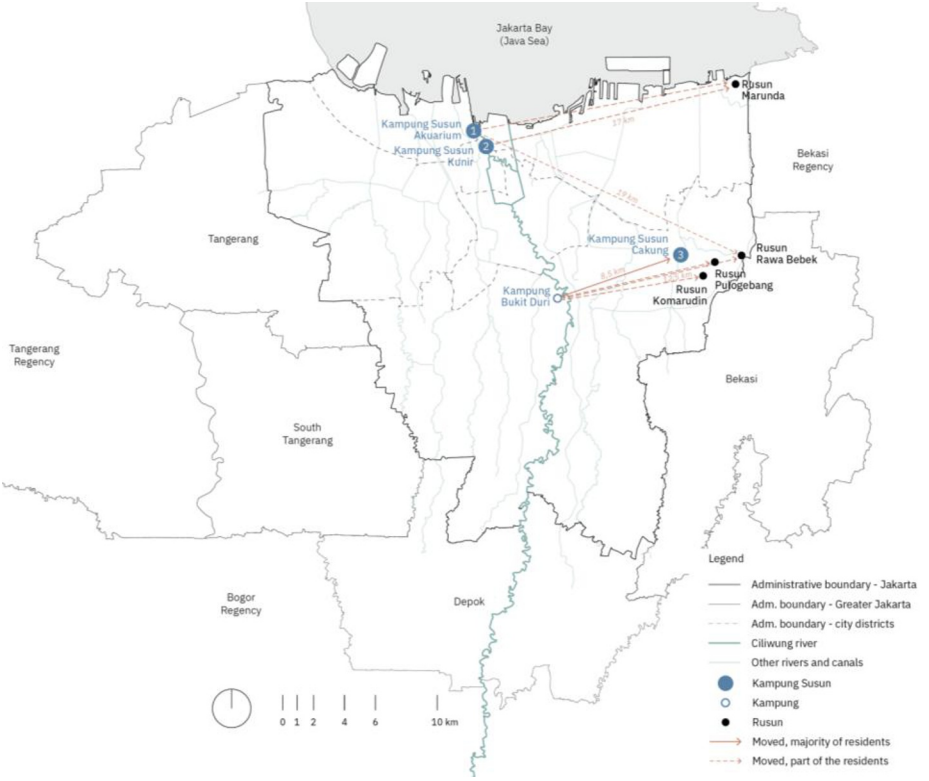

Fig. 1. Map of the three *kampung susun* case studies, as well as the other rusun offered by the government to the evicted families.

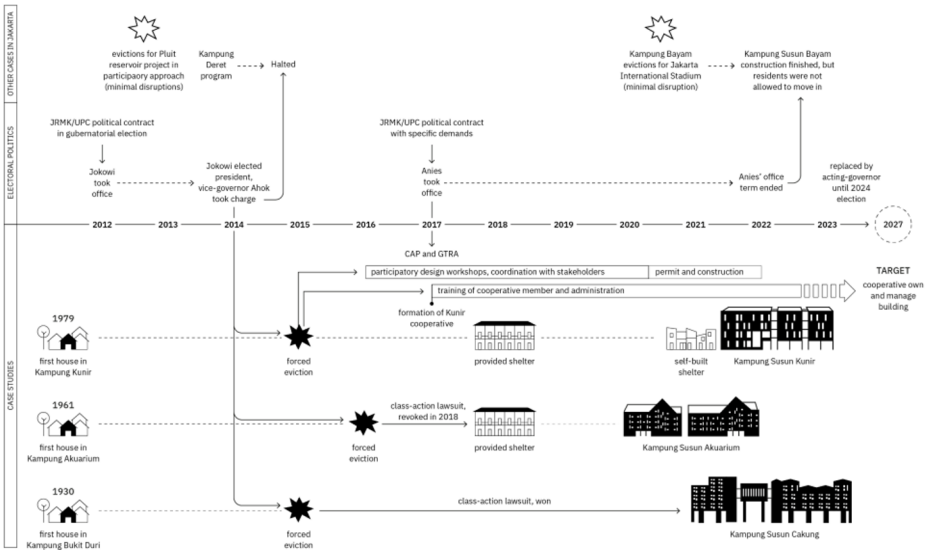

Fig. 2. Timeline of the case study transformation from kampung neighbourhood to *kampung susun*.

5 Findings: Constitutive elements of *kampung* (*susun*)

This section draws from interviews with residents and field observations findings, interpreting the knowledge and practices of kampung residents as eight interrelated "constitutive elements" of the *kampung (susun)*. These pattern elements represent distinct spatial homemaking strategies. Each can be understood individually as an urban practice, while collectively structuring the life of the kampung. Understanding these elements is crucial for translating kampung practices into vertical housing while preserving social and spatial resilience.

Fig. 3. The corridor in KSK is part of the common living area where daily activities such as cooking takes place.

Alleyway urbanism. Asian urban morphology often features narrow pedestrian alleyways (*gang*) [28], integral to kampung life as extensions of homes and informal commercial spaces. Unlike car-oriented streets, these dense alleyways facilitate social interaction, entrepreneurship, and vibrant local networks through informal information as well as economic exchange [29]. *Kampung susun* corridors successfully adapt these qualities by building on residents' existing social ties and accommodating retail functions. In KSK and KSA, corridors and entrance porches were deliberately designed to reproduce the social permeability of alleyways. These semi-public thresholds enable frequent social encounters and support activities such as cooking, resting, and informal trade, while maintaining long-standing networks between neighbours and mobile vendors (see Fig. 3). These adaptations show how vertical housing design can sustain the relational qualities of kampung life.

Fig. 4. A unit in KSA where part of the housing area was utilised as *warung* (retail area).

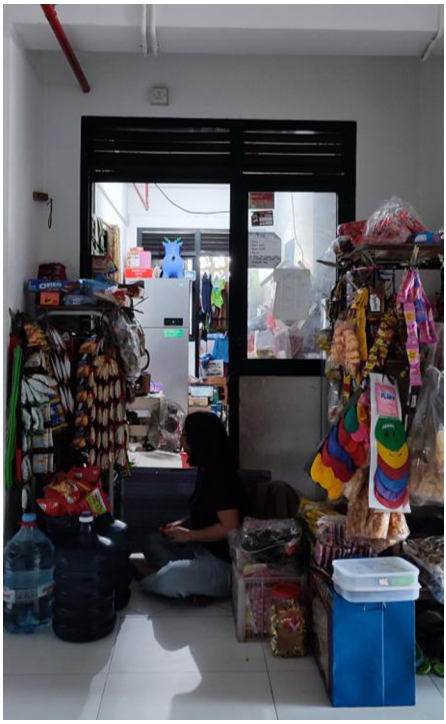

Fig. 5. A unit in KSA with the threshold between the apartment and corridor was utilised as *warung* (retail area).

Entangled densities [29]. The narrowness of kampung alleyways fostered affordable living through high-density and shared spaces. This involves not only physical proximity but also the intersection of diverse socio-economic activities that sustain daily life. Allowing *kampung susun* units to host both residential and commercial functions maintains this liveliness (see Fig. 4 and 5). However, vertical buildings create barriers that affect businesses. In KSA, for example, residents converted their units into *warungs* (small shops), community offices, or cooperative spaces, yet foot traffic was reduced and delivery costs increased due to stair-only access, limiting business viability. A discontinuation of economic rhythms was most evident in KSC, where residents were relocated 8.5 km from their original kampung and struggled to rebuild livelihood networks – some shifting to new jobs, others facing prolonged unemployment. These cases highlight that vertical translation of kampung densities demands not only spatial but also economic strategies to sustain the livelihood networks that underpin kampung resilience.

Fig. 6. A CCTV screenshot of a motorbike theft that happened in KSK, where an unknown person was seen to have infiltrated the parking area. (Source: residents of KSK)

Community surveillance. Informal "eyes on the street" and patrols through *ronda* (community night watch), ensure safety through constant neighbourhood vigilance. Managed by local RTs (neighbourhood administrative units), these patrols operate in shifts and rely on community support. *Kampung susun* designs incorporate *ronda* posts, though CCTV is increasingly used, with mixed familiarity among residents. In KSK, the continuation of ronda patrols coexists with the use of CCTV, which residents initially regarded as a reliable substitute for their nightly rounds. However, when a motorbike theft occurred shortly after the move-in, it became clear that no one was responsible for operating or reviewing the system, exposing the limits of this technological

shift (see Fig. 6). Meanwhile, in Bukit Duri, where some households remain in the kampung area after partial evictions, the removal of neighbouring structures diminished the “eyes on the street” effect that once ensured safety. Residents now store motorbikes inside their homes rather than leaving them in the open, demonstrating how changes in spatial density directly affect collective security.

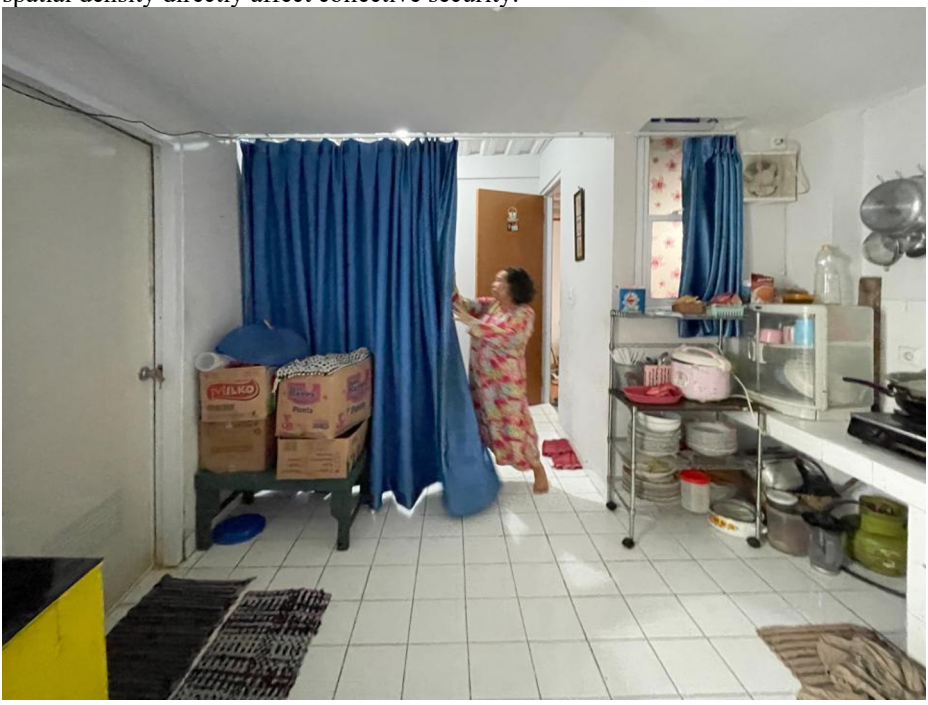

Fig. 7. A unit in KSK where a resident has installed a curtain as partition wall between living area and kitchen area.

Temporal materiality. The organic growth of kampung houses reflects staged expansions based on family growth and financial capacity. Modifications often include internal additions or vertical extensions, sometimes with external staircases separating rental units from the main household. This flexibility was intentionally translated into *kampung susun* design, where each 36 square metre unit includes one partitioned bedroom and one flexible open room. In KSA, this open room serves as a *warung*, a sleeping area, storage, or a combination of the three. In KSK, residents installed gypsum walls or curtains to create additional partitions, customising layouts to suit household composition (see Fig. 7). However, some residents expressed uncertainty regarding permissible modifications in publicly owned housing, as illustrated by concerns over administrative criticism of exterior alterations and the belief that changes need official approval. These examples highlight ambiguity about residents' rights and responsibilities. Nevertheless, *kampung susun* provides greater adaptability than conventional social housing (*rumah susun* or *rusun*), where alterations and mixed-use practices are strictly prohibited [30].

Fig. 8. A unit entrance in KSK, where the residents appropriated the pipes as part of their house decoration.

Fig. 9 (right). A well decorated unit entrance in KSC.

Individuation. Kampung residents personalise homes through visual cues rather than numbers, such as colours or signs. This practice continues in *kampung susun*, where units are often described by appearance or relative placement, such as "the corner unit, two floors up." Architectural features like small entry nooks support such personalisation, becoming spaces for *warung*, plants, or seating. Across case studies, these adaptations allow a sense of place-making and self-expression within standardised architecture, helping maintain individual identity amidst vertical housing's uniformity (see Fig. 8 and 9). This practice also aids spatial navigation in dense buildings, linking back to the alleyway urbanism observed in the kampung.

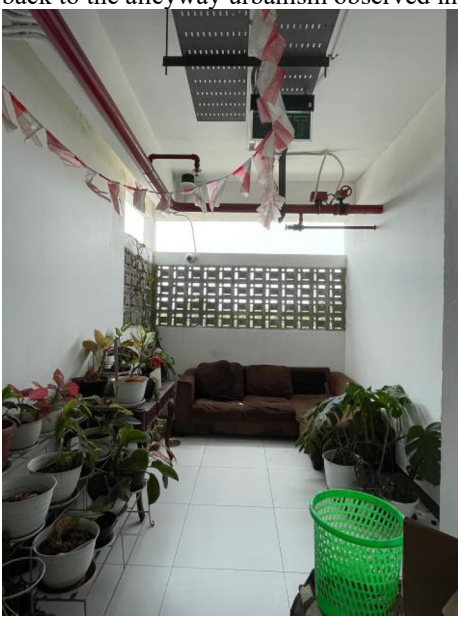

Fig. 10. A part of the corridor in KSA has been transformed into a common seating area by the residents.

Soft property. The boundary between private and public blurs in kampung: alleys host living extension, furniture, kitchens, plants, and drying areas. This fluidity of space persists in *kampung susun*, where shared corridors and nooks are actively adapted by residents into social and functional areas. In KSA, residents transformed the ends of otherwise unused corridors into communal living spaces with sofas, shelves, and plants, creating informal gathering areas (see Fig. 10). In KSK, practical adaptations include a small ladder to reach the electricity token safely, and signage such as "beware of slippery stairs" or "packet delivery, please refrain from going upstairs" to organise shared responsibility in semi-public spaces. Urban greening similarly reflects this "soft property" ethos: a retired resident in KSK, Mr. S, tended a mini garden of potted plants and spices, sharing produce with neighbours, while Ms. T in KSC relied on vegetables

grown in planter boxes as a critical source of food. In KSA, gardening became a cooperative-managed activity with dedicated working groups and a ground-floor nursery, illustrating the continuity of kampung practices in vertical setting.

Localised politics and anticipatory urbanism. Kampung communities have informal yet durable social roles (builder, prayer leader, cook, among others) that support everyday collective life. *Kampung susun* sustains these roles through cooperative arrangements, facilitating community-led security, religious activities, and the management of shared spaces. Unlike *rusun*, where residents are often dispersed, *kampung susun* rehouses former neighbours, allowing social functions to continue with minimal disruption. In KSA, women in Block D produced and sold snacks to school children through the cooperative, while the cooperative also coordinated services such as laundry, water refill, catering, and groceries. In KSK, occasional tensions between cooperative leaders and RT representatives highlighted the delicate negotiation of authority, whereas in KSC, pre-existing networks like *arisan* (rotating savings) lotteries and collective savings schemes were merged or maintained within cooperatives, ensuring continuity of social functions. These cases demonstrate how *kampung susun* enables anticipatory urbanism, preparing collectively for uncertain urban and political futures, while sustaining socio-economic life.

Self-regulation. Underpinning all elements is the self-regulatory nature of kampung [31]. Residents collectively negotiate and adapt rules governing building, spatial use, and social interaction, guided by local leaders, experienced builders, and neighbourly consent rather than fixed codes. Decisions on alleyway extensions, temporary occupation of shared spaces, or minor adjustments are continuously revised, ensuring functionality, safety, and cohesion. This adaptive, relational framework allows *kampung susun* to preserve social networks and micro-scale urban practice.

Fig. 11. A monthly cooperative meeting in KSK, where residents discuss and make common decide on topics such as common building maintenance, events, finance and fees.

6 Design exploration: Scaling-up *kampung susun*

This design exploration applies the methodological framework and field-based findings to translate the constitutive elements of *kampung* (*susun*) into spatial strategies for in-situ upgrading. In-situ upgrading is positioned as a principle for reinforcing existing community capacities rather than introducing externally imposed solutions. The constitutive elements identified in the case studies informed a strategic framework for developing an adaptable typology that can be adapted in phases, rather than replicating a single blueprint. This proposal is based on evidence that urban practices in kampung is self-regulating, incremental, and responsive to residents' needs and capacities, such as income, household size, and plot constraints. In contrast, eviction disrupts these practices and undermines the continuity of essential values of home, including safety, belonging, and social cohesion.

A 3 × 6 metre module forms the core of the structural building framework. It is designed for installation on existing ground-floor structures and expanded vertically to a second storey without disrupting current living conditions. The module also allows

for vertical or horizontal extension to combine adjacent plots (see Fig. 12). This flexibility reflects the temporal materiality and complex densities of kampung life. Residents manage internal partitions and infill walls, enabling ongoing personalisation and adaptation to changing household needs.

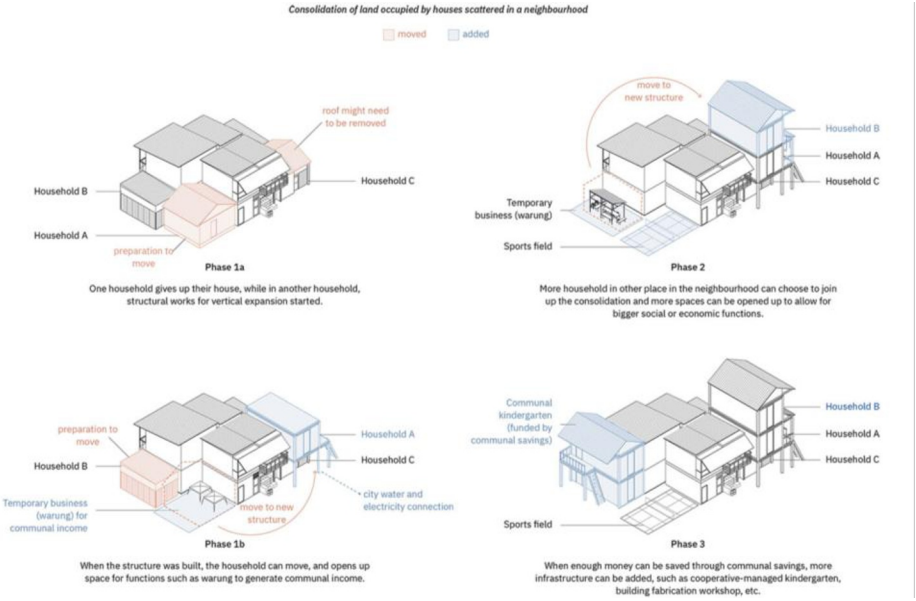

Fig. 12. Phases of land consolidation and expansion of individual housing units within a kampung neighbourhood.

Resident cooperatives coordinate funding and manage incremental expansion. By pooling assets such as land, co-ownership rights, and communal resources, the cooperative functions as a small-scale developer for the neighbourhood. It sequences construction, guides technical decisions, and manages infrastructure upgrades. The cooperative also determines collective priorities for open spaces and social facilities, including schools, play areas, religious spaces, workshops, and retail functions. This process ensures that communal needs are integrated into development decisions. Architects and engineers provide technical support to ensure structural safety and regulatory compliance. The cooperative enables residents to gradually densify and diversify their environment according to their capacities and social priorities.

The module can be extended beyond individual units by incorporating land consolidation and cluster formation to optimise open space for social, infrastructural, and emergency functions. Scenario testing in Kampung Kunir (see Fig. 13) and Kampung Akuarium (see Fig. 14) demonstrated that modular extensions, clustering, and cooperative management can maintain connectivity, green space, and access for economic activity. These strategies also enable gradual densification that aligns with residents'

needs and capabilities. The resulting strategy is context-sensitive, resident-led, and socially embedded. It supports the scaling of *kampung susun* while preserving essential values of home and promoting incremental, resilient urban growth.

Fig. 13. Scenario testing in Kampung Kunir before eviction, by developing the linear arrangement of the kampung into multi-storey housing that are connected to each other by the 3 x 6 structural modules.

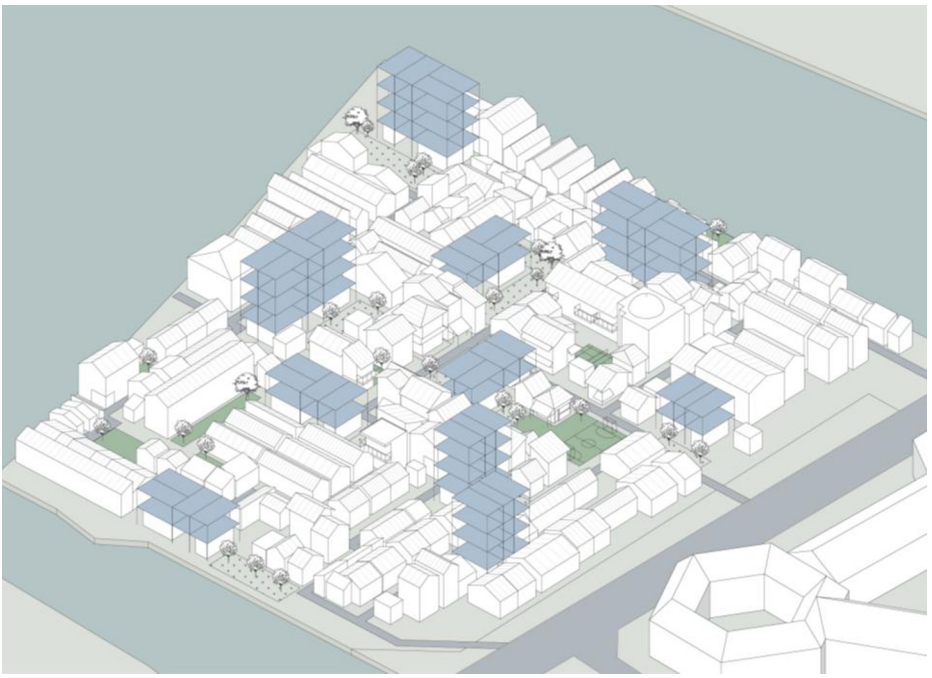

Fig. 14. Scenario testing in Kampung Akuarium before eviction, by developing clustered extension of the houses vertically, while simultaneously opening up land that could be repurposed as open common area.

Fig. 15. Perspective view of the different phases of growth in the future *kampung* (*susun*).

7 Conclusion

This study highlights *kampung susun* as a socially embedded, adaptive alternative to conventional social housing in Jakarta. Grounded in cooperative management, incremental growth, and self-build strategies, it enables community continuity and gradual transformation. By foregrounding residents' agency and aligning design with daily

practices, *kampung susun* shows how collective living can coexist with regulations, preserving the social and economic lifeworlds central to kampung urbanism.

This research asserts that informality in Jakarta is an adaptive form of urbanism, not urban failure. By reframing kampung practices as legitimate city-making, the study challenges the assumption that equates formal housing with progress. *Kampung susun* serves as both a typological innovation and a counter-narrative to displacement, reaffirming collective agency in urban development. Its self-regulation, shared governance, and incremental growth suggest a framework for more inclusive, context-responsive urban transformation across the global South.

Everyday life in kampung environments demonstrates that home is shaped by shifting power relations across multiple scales and time periods [10]. Although neighbourhood negotiations and leadership are significant, homemaking frequently extends beyond the household, involving city and national dynamics. Local kampung histories establish identity and belonging, creating a geography that connects personal and collective memory to place. The emergence of *kampung susun* as a response to evictions occurs within this complex context, where environmental challenges such as flooding intersect with political, economic, and social struggles for urban space. This typology functions not only as a spatial solution but also as a form of resistance, reclaiming rights to dwell, participate, and define home.

Understanding housing through the lens of *kampung susun* reframes the debate, focusing beyond physical shelter to the social meaning of home. Evictions and relocations destroy not only livelihoods but also the self-organised networks that define kampung. Persistent mislabelling of kampung as slums justifies exclusion and obscures residents' urban capacities. Instead, this research contends that adaptive, self-made kampung housing provides essential design knowledge for affordable, resilient community housing.

New housing typologies should draw lessons from kampung micro-practices rather than rely solely on imported planning principles. Design mechanisms must reconsider how housing access is structured to prevent the reproduction of discrimination. *Kampung susun*'s participatory design process shows promise in accommodating local practices, although challenges remain in terms of space, policy, and governance. Currently, this process sits at the consultation level on the ladder of participation, where residents are actively engaged but decisions are not yet controlled by them. By moving towards partnership and eventually citizen control, *kampung susun* can further empower residents and enhance their role in co-creating their living environments. Realising affordable, inclusive housing depends on cooperative leadership, institutional recognition, and enabling community-managed processes.

The design strategies proposed are best understood as exploratory tools rather than definitive solutions, intended to be developed collaboratively with kampung residents, cooperatives, and supporting organisations. To turn these exploratory tools into tangible co-design tools, I propose using participatory workshops as an immediate method of engagement, such as the ones that have been conducted on various occasions during the *kampung susun* development process. For example, scenario workshops could involve residents in modelling potential futures based on local needs and priorities, while

participatory mapping could visually document community assets and challenges, encouraging actionable insights. Aligning future work with broader coalitions such as the Koalisi Perumahan Gotong Royong (Mutual Cooperation Housing Coalition) could further bridge this research with ongoing advocacy for bottom-up housing policy and participatory governance in Jakarta.

The primary challenge is not to replicate kampung susun as a fixed model, but to cultivate the institutional, social, and political conditions necessary for kampung life to persist as the city evolves. Recognising residents' creativity, resilience, and agency as co-producers of urban space enables policy to move beyond the formality-informality binary toward a more just and regenerative urbanism that upholds the right to remain, shape, and belong.

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