

# The Concept of Sustainability in the Formation of Unplanned Settlement Spaces in Depok Lama, West Java



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**Abstract** As a village that later developed into an area that resembled a colonial city at that time, Depok Lama had a concept of residential space that was different from the colonial settlements that existed during the Dutch colonial period. In other colonial settlements, the concept of settlement was the result of a design from the Dutch government, in the Depok Lama settlement the concept of residential space was formed from the activities of citizens directed by a will. This method is used to find a detailed picture based on facts about the beginning of the formation of Depok lama settlement through collecting Depok Lama maps, Chastelein's will, and observing city artifacts. The results of this study note that the concept of space that was applied at the beginning of the formation of the Depok Lama settlement was an unplanned concept of sustainability, prioritizing easy access to various main facilities in the Depok Lama settlement, forming a comfortable environment for the residents of Depok Lama in building their lives and improving their socio-economic quality.

## 1 Introduction

By 2092, the world population concentrated in urban areas is projected to reach 100% [1]. In 1898, long before the United Nations and several international organizations began discussions on the topic of sustainability and sustainable development, Ebenezer Howard had introduced the topic of sustainability in the concept of the Garden City.

In Indonesia, the concept of the Garden City was brought by the colonialists and applied in the planning of cities with the help of urban planners and architects, to

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create structured and well-planned cities. A city with a Garden City concept has complete facilities with an affordable distance on foot so that people are comfortable doing activities [2, 3].

Interestingly, Indonesia has a village where plantation slaves lived, which was established by colonial rulers who seemed to have a Garden City concept, but not through structured planning like other colonial cities in Indonesia. Currently, the village was part of the city on the outskirts of the capital. This area is known as Depok Lama area in Depok City, West Java. This area has a history of 307 years and is still in the midst of the rapid development of Depok City.

Since it is assumed that there is no structured plan for the formation of the space, this research paper describes how the people there form the space, and create the existing facilities. The purpose of this study was to determine the initial concept of the development of the Depok Lama residential area with the concept of a garden city which was declared a sustainable city.

In conducting this research, we used a qualitative description method based on a historical approach. This is done by examining built and undeveloped spaces from 1917 to 2010, starting with activities in the area, as well as reading and analyzing what Cornelis Chasteline left as the founder. The will may be used as a source of research [4], to help to understand what Cornelis Chastelein wanted in the lives of slave workers. The last stage is observing the field and collecting old and new photos of the city's heritage in the form of existing buildings to ensure the sustainability of the resulting space.

## 2 Methods

A qualitative descriptive method with a historical approach. The research conducted a literature study on the concept of the Garden City in Indonesia, then conducted a field survey and also analyzed historical files such as ancient maps and wills left by colonial officials who founded Depok Lama area. The use of wills as a source of research is allowed by Creswell, this aims to be able to understand the thoughts of Cornelis Chastelein regarding the concept of what is desired for the life of the slave worker [7]. With ancient maps, identification of the development of built and unbuilt spaces is carried out, and to know the formation of space that begins with activities in the area. Then with field surveys and collection of new and old photos trying to confirm the sustainability of the space that has been formed.

## 3 Result and Discussion

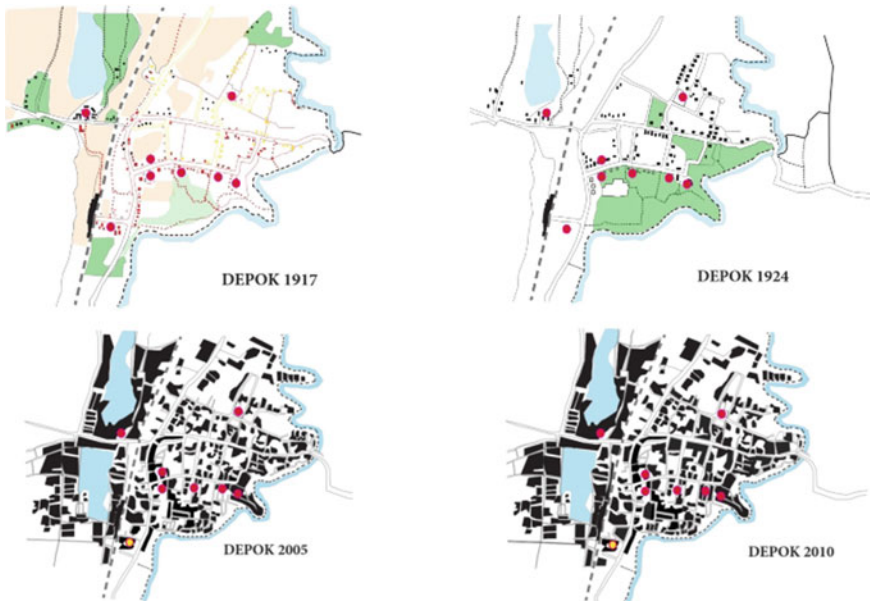
Depok City is located in the southern part of West Java Province which is directly adjacent to DKI Jakarta Province. This economic development was followed by social developments, especially when the first State University campus moved in Indonesia, namely the University of Indonesia to Depok, then the construction of the first national housing estate in Depok City and making Depok City a buffer zone for the City of Jakarta, making Depok City a magnet for local residents [5]. The

city consists of 11 sub-districts and 63 sub-districts with Sawangan being the largest sub-district with an area of 26.19 km<sup>2</sup>. The area of Depok City is 200.29 km<sup>2</sup> with a population of 2,406,826 people and the density per km<sup>2</sup> is 12,017 people [6].

Depok Lama was formed in 1602, starting when a VOC official named Cornelis Chastelein bought private land to open a plantation business covering an area of 1244 ha. These plantations grew from mere houses for a community of free slave workers (*mardijker*) into a village.

City planning that occurred in Indonesia during the colonial period was generally carried out by the Dutch East Indies government regarding the Law of Indies document of 1573 where the completeness of the facilities and their layout was very concerned. With the issuance of the decentralization law which became the basis for the formation of the municipal system, modern concepts such as the Garden City in Indonesia emerged.

As a residential location for the slave worker community that developed into a village and residential area, Depok Lama used to have very complete facilities. There were government buildings where they managed plantation crops and houses for government leaders, schools, churches, conference halls and plantations where slaves worked. What is interesting then is that the pattern and form of this settlement is not the same as the pattern of settlements in colonial cities in general, namely the grid. Depok lama settlement pattern spread organically with residential facilities centered along the church road or what is now known as Jalan Pemuda (Fig. 1).



**Fig. 1** Changes in the built space and the position of the building icons that tend to be the same (the author's elaboration on the old map and also the google earth map)

Chastelein died on June 28, 1714 at the age of 57 years and left a will (Het Testament van Cornelis) which contained several important messages, such as bequeathing land, money and household furniture to his daughters. Give items in the form of gold, cloth, rifles, frames, and books to Anthony Chastelein. Freeing male and female slaves, whether they are Protestant or not. Giving Depok land to Protestant slaves. However, the land may not be used for lodging or residence for Chinese and Arabs. Depok land is also not allowed to be sold and can only be used for family or religious purposes.

To make an inventory and maintain this heritage, a foundation called the Corelis Chastelein Foundation was formed in 1952. In this will, the researchers found three orders given by Chastelein to his slaves and became the background for the values of life in the social activities of citizens in shaping the space settlements.

### 3.1 Space to Settle

*Now in Depok, 11 tenement houses have been built, namely in Ibu Negeri, and another 6 houses in Negeri Kecil near there, a total of 21 houses, all with tile roofs and the only one is enough for two houses, so 42 houses. then you can enter; there are more 3 tenement houses for Corys in Lebak near the small river and with the other 5 that's enough..*

#### Text 1a. Chastelein's will—Order to settle [7]

*... then the five or five lands that I have purchased at a price of no more than 700 Ringgit, will be owned and used by my freed slaves mentioned above along with their generations forever and ever; So they, both together, both one by one, are never allowed to sell, give to other people and pawn the land and are not allowed to transfer their rights to other people outside of them because such acts violate the law my will..*

#### Text 1b. Chastelein's will—Order to settle [7]

From text 1a it can be seen that the two adjacent areas referred to by Chastelein Iboe Negeri and Negeri Kecil, are located on the west bank of the Ciliwung river. The first house that Chastelein built for slaves was a tile roofed house instead of tassels or coconut leaves and the walls of the house still used bamboo walls and were made of earth, which were built in mutual cooperation with Chastelein and her children borne by the costs.

According to text 1b, Chastelein wanted his slaves to stay and protect the house he built. From this mandate, the community of slaves (now called Kaoem Depok) was formed which dominates the area to this day. Based on the life values instilled by Chastelein through his will, it can be seen that Chastelein's directives indirectly formed the residential space of Depok Lama.

The house in Depok Lama with colonial architecture is a duplication of the existing building forms in Batavia, this was done as a form of social adaptation of the slaves to the government in power at that time [8].

### 3.2 *Space to Worship*

Cornelis Chastelein is a devout Protestant Christian descendant of French-Dutch, whose religious teachings are applied in everyday life in the territory that belongs to him. Apart from farming and gardening, religious activities are very important to Cornelis Chastelein.

*... Baprima from Bali who has been baptized and given the name Lucas and who can read and write, serves and teaches these things twice in seven days to the children. I ask that once or twice every year, I will send a priest to Depok to make the holy banquet and to baptize the children and again to strengthen the belief of the people there..*

Text 3. Chastelein's will—Command to worship [7]

*I hope that Depok will gradually become a prosperous and growing Christian community*

Text 4. Chastelein's wishes written on the memorial—Commandments to worship [7]

(Text 3) The church became the center of the activities of the slaves who occupied Depok lama residential area. Apart from studying religion, they are also taught reading, writing, and skills lessons. GPIB Immanuel Church is the first church in Depok, the initial form is simple and made of wood, then restored in 1854 to become a permanent church. Until now the church is still standing in the same location as the previous one and this is the first and oldest church in Depok. Beside this oldest church, there is a house that was used as the residence of a priest who came from Batavia which has now been converted into the office of the YLCC foundation.

The consensus on the anniversary of Chastelein's death keeps Chastelein's hope in Depok alive (text 4) and forms a continuous worship space.

### 3.3 *Space to Study*

The Depok school was formed in 1837 with students a mixture of slaves and the Bumiputera, then a Dutch school was formed in 1890 whose students were Depok people who were more 'located' and had been equated with Europeans and Europeans themselves. In his will, it is explained how Chastelein brought a teacher to teach his slaves and how to honor the teacher (text 5a and 5b).

*Here's what I want if in the future, Mr. Pandita wants to appoint someone from outside to become a teacher in Depok, because the teacher died or for whatever reason, so that even that doesn't happen later, it will only be rejected, because black people are used to doing harm. And of course by him everyday it will become a debate, so if there is no teacher and religion is not neglected, then one person will be appointed among my people or free slaves will become a teacher, namely someone who understands the Malay language...*

Text 5a. Chastelein's will—Order to study [7]

... then even that teacher can get another quarter (1/4) and tenth (1/10) of the rice collected from the crops of the Muslims who live in Depok, and if that is not enough for the teacher, he will spend his life with his wife and their children, then the free slaves will help each year so that the teacher and his wife are not lacking and do not cause much trouble to others...

#### Text 5b. Chastelein's will—Order to study [7]

Currently, many public and private schools have been established in Depok Lama and schools with different religious backgrounds. The number of schools with different backgrounds becomes a diversity that complements each other and adds to the richness of the diversity that exists in Depok Lama.

Tables should be prepared using the Table function in Word preferably using the Simple 1 format. Do not include tables as graphic files or pictures.

## 4 Conclusions

Depok Lama in the early 1900s was a rural area that developed into a colonial village in an organic and unstructured manner and was oriented towards the welfare of its population. The formation of the Depok Lama settlement began with Chastelein's thoughts as contained in a will (*Het Testament van Cornelis*) which colored the activities of the residents, which was then reflected in the residential space and can be seen from the physical remains of the building.

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