

# The Development of *Laku Lampah* Community Existence as a Place of Historical Interested Members in Surakarta

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Abstract: *Laku Lampah* community is one of the communities interested in the historical aspect of Surakarta. This community was founded by its members who are concerned with the conservation of historical heritage around their environment. *Laku Lampah* community brings positive impact on the society. One of such impacts is that people can find out the history in the villages where they live. This study aims at obtaining the development of the existence of this community as a history interest group. This study was qualitative study and used a phenomenon study approach. The techniques of obtaining data were observation, deep interview, and documentation. Data validation used the triangulation method and data sources. Data analysis used data reduction, data show, and drawing of the conclusion. The findings showed that this *Laku Lampah* community becomes the way of gathering members who are interested in history and its conservation. Historical site visits become the way for members to interact and discuss about the historical conservation in the present. This *Laku Lampah* community could make the people aware and care about historical heritage around their environment.

## 1 INTRODUCTION

Surakarta, better known as Solo City, is located in the Province of Central Java. Solo has a high potential for historical tourism attractions. *Kasunanan* Traditional Palace, *Pura Mangkunegaran*, Sriwedari Park, and Balekambang Park are some examples of the well-known historical heritage in Solo. Actually, Solo has a high variety of cultural heritage buildings and historical attractions which are rarely exposed. Every area of Solo City has their own characteristics and histories. Unfortunately, not everyone is aware of it. The impact is that many people do not know about the history of the place they live in. This situation has caused many cultural heritage buildings and historical sites to be neglected. As point of fact, the cultural heritage buildings and historical sites such as old architectural house, former historic buildings, temples, ancestral graves, and inscriptions are able to strengthen the potential of historical attractions in Solo. Realizing many potential places which can be visited and studied, groups that preserve history have started to grow in Solo. These groups began to explore the history of one area after the other, so

others become more aware of the history of their inhabited places. These groups organize fun learning activities, which do not just tell the history and lecture the lessons like school classes. They create activities that do not bore and make sleepy the people who want to learn the history of any place in Solo. The members of such groups who care about history and want to preserve these historical buildings are known as *Laku Lampah* Community. *Laku Lampah* Community is one of the history lover communities in Surakarta. This community tries to explore and introduce to the public the various historical sites that are interspersed and existing in Surakarta through various activities.

The community do not move by itself, or by merely one or two persons. Communities are run by people who have the same goals and interests. The presence of intense communication will create solidarity among members of the community so that the community can thrive and survive until the present. Good relationship will bring solidarity that is established so that the sense of ownership among members becomes higher. The existence of a good relationship among members affects the existence of *Laku Lampah* in the local community. To maintain

the existence of *Laku Lampah* activity, innovation is needed for routine agenda in community. People who are interested in every activity of this community will never be bored to participate and be a regular member of *Laku Lampah*.

In this study, the researchers examined the development of *Laku Lampah* community existence as a community of cultural heritage interested in Surakarta's history. The purpose of this study is to determine the development of *Laku Lampah* community as a community interested in cultural heritage. To analyze the development of *Laku Lampah* community, this study used the structures in Anthony Giddens' structuration theory. This study was a qualitative research with a phenomenology study approach. The data collection techniques used were observation, in-depth interviews and documentation studies.

## 2 RESEARCH METHODOLOGY

This research used a qualitative research method with phenomenology approach. Phenomenology is a research strategy in which the researcher identifies individual experiences related to a particular phenomenon. Understanding experience makes phenomenology a research method that requires the researcher to study a number of subjects and directly involve themselves to develop patterns and to conceive relationships (Creswell, 2016). The application of phenomenology approach in this research was helpful to explain the development of *Laku Lampah* community as a group interested in the cultural heritage of Surakarta.

Sources of data in this study originated from the primary data in the form of interviews and secondary data obtained from documents and archives owned by *Laku Lampah* Community. Purposive sampling is used to determine the sample of data sources in this study which includes key informants, main informants and supporting informants. Purposive sampling is used to determine the sample of data sources in this study which includes key informants, main informants and supporting informants. Data collection techniques used is observation, in-depth interviews and documentation. Observations is conducted by researchers with directly involved in every routine activities held by *Laku Lampah*. Interview is conducted with key informant who is founder of *Laku Lampah*, main informant who is member and management of *Laku Lampah* and supporting informant who is *Laku Lampah* participant. The

documentation used is derived from journals and articles related to the issues being researched and related to *Laku Lampah*. In addition, the documentation is also a photograph of activities carried out by the *Laku Lampah* community.

## 3 FINDINGS

*Laku Lampah* Community is one of the historically-interested communities in Surakarta. The name of *Laku Lampah* is derived from the Javanese Language, which is divided into two words. The first word means walking, while *lampah* means walking, too. If two syllables are combined, *Laku Lampah* means walking by tracing and heading to something.

The purpose of the community is to be a place for people to know more about the heritage in Indonesia generally and in Solo particularly, increasing the love and interest in heritage, becoming an alternative to heritage introduction by visiting heritage sites and educate the community to take care and preserve the heritage. The vision of *Laku Lampah* is to become a heritage association that makes people aware and participate in maintaining and understanding the values of heritage in Indonesia generally and in Solo particularly. Additionally, the mission of *Laku Lampah* is to build public awareness of the importance of history and historical heritage, educate people to know and be eager to maintain historical buildings and spread the stories of the history to people out there. The focus of this community is the activities are held every month. This community started its first activity with the name *Blusukan Ndalem Pengeran* event on April 22, 2012.

Since its establishment, *Laku Lampah* has held four programs or events. The first program was *Blusukan Solo* which, as suggested by the name, was an activity done by going around Solo or Surakarta. In this activity, participants were taken around to an area that has stories and historical sites such as buildings, ancestral graves, temples, monuments, and old houses with ancient architecture. Participants were also given historical stories while visiting these places. The stories given were usually obtained from building owners, caretakers, and community leaders in the area. The second activity program of *Laku Lampah* Community was *Dolan Bareng*. *Dolan Bareng* had the same activities with *Blusukan Solo*, but the difference lay in the location. *Dolan Bareng* focused more on the outside of Solo, which still has a historical relation with Solo. The third activity program was *Gowes Together*. *Gowes*

*Together* had the same core activities with *Blusukan Solo* and *Dolan Bareng*, but in this activity participants did not walk but ride a bike to go around existing historical sites. The last activity was *Visit Museum*. This activity was a program devoted to students. *Laku Lampah* cooperated with school parties to invite their students to join on history or museum tours.

To further develop its existence as a place of history interested in cultural heritage, *Laku Lampah* is required to always innovate in every activity that it organizes. In addition, to be better known in the community, *Laku Lampah* community is also required to follow the development of technology as a means promotion. To fulfill all these demands, certainly, *Laku Lampah* community must be innovative so that their existence in society will be maintained and growing. Based on the research conducted by the researchers, the development of *Laku Lampah* community as a place for cultural heritage conservation focuses on three things: creating new activities, innovating in every routine activity, and utilizing social media as a means of promotion.

### 3.1 New Activity

Basically, every activity of the *Laku Lampah* community was limited by the participant quota. This is because the visits in every activity were conducted house to house. In addition, the participant quota restrictions were made to facilitate the participants in listening and understanding the explanations given by the speakers in each area of the visits. The average number of participants who want to participate could not be certainly known because of quota limitation system. Seeing the interest of the people who enthusiastically wanted to follow the activities of *Laku Lampah*, a founder of *Laku Lampah* launched a new activity called *Soerakarta Walking Tour*.

While *Laku Lampah* regularly held an activity once a month, the *Soerakarta Walking Tour* was designed for organizing activities once a week. This is to facilitate the people who wanted to participate in *Laku Lampah* activities. *Soerakarta Walking Tour* is held in every Saturday starting from 09.00 until finish. Activities in *Soerakarta Walking Tour* are made as minimalist as can be.

In the activities of *Laku Lampah*, participants are usually required to pay some money and given facilities in the form of a short handbook, mineral water and lunch. Unlike the *Soerakarta Walking Tour*, here the participants pay as much as they

could. However, the facilities are only the material given directly when the activity is done.

### 3.2 Innovation in Every Activity

In one year, there are 12 activities in *Laku Lampah*. Ordinarily within a year, the community organized two *Dolan Bareng* activities, 1 activity for *Gowes Bareng*, and 9 other activities for *Blusukan Solo*. All the activities organized by *Laku Lampah* community basically have the core activities in the form of street-walking and introducing historic sites and buildings of cultural heritage in the area where the events are held. To avoid a series of activities that seem monotonous, community organizers packed activities into a fun event. Various innovations were created by the community committee so that the activities of every month would not be the same. Innovation was brought by bringing certain themes and creating a collaboration event with other communities in Solo. This is certainly adapted to the chosen theme. For example, in the *Blusukan in Laweyan*, this community collaborated with a new community to introduce traditional Javanese games. Cooperation had also been arranged with the club of *Putra Putri Solo* to travel using Solo City's tour transportation and tour agendas to historical tourism and cultural heritage objects in Solo. Collaboration with artists incorporated in the cultural record had also been done. In this collaboration, a show that tells a few pieces of history stories that exist in Solo was shown.

With innovations being increasingly attractive in every series of activities created, *Laku Lampah* Community is expected to increase public interest to learn the history and culture that exist in Solo.

### 3.3 Social Media as a Promotion Tool

Currently, the development of the digital world is considered as a very promising media campaign. With the rapid growth of social media, the reach of communication among communities becomes easier. Seeing these opportunities, *Laku Lampah* Community utilizes social media as a means of promotion to introduce more historical and cultural heritage existing in Solo.

Social media is also used as a means to introduce *Laku Lampah* to the public. By using Instagram, blog, YouTube, and Facebook, the promotion to introduce the community and all kinds of activities held by this community becomes easier. With the ease of people accessing and finding out about this community through social media, it becomes an

advantage to attract the interest of participants in following the activities of *Laku Lampah*.

Communities will not work if they have only one or two individuals. A community will run and survive if there are a lot of individuals who manage it. The existence of *Laku Lampah* community is inseparable from the cooperation of the organizers to develop the activities that constitute the community activities. With activities being held by the community, individuals would be attracted to participate. Increasing individual interest to participate in every activity of the community, then the greater the responsibility of community administrators in the development of their activities so that the community *Laku Lampah* itself grows. The development of *Laku Lampah* Community will run indisputably with the role of participating individuals within the community. It takes a strong encouragement to develop the existence of the community because survival alone is not enough. *Laku Lampah* community is engaged in history and cultural heritage. It requires intense communication and meetings, which create a close relationship among individuals within *Laku Lampah* community to work together in developing the existence of the community itself.

Agents in *Laku Lampah* are members and participants of this community. Those involved in this community will certainly have close ties and relationships with each other. This is certainly the most important key in maintaining the existence of *Laku Lampah* community. Agencies have an important role. Without them, they cannot develop their existence in society. Basically, members and participants of *Laku Lampah* community have different life backgrounds. This is very influential on the way they look and think. There will be many obstacles faced from the diversity of ways of view and their thinking, but on the other hand, these differences will also act as the supporting factors which can form solidarity among them so as to develop the existence of *Laku Lampah* Community.

It is important to create solidarity among members who have different ways of thinking. To unite them and not to cause conflict, it is necessary to see the management of *Laku Lampah* community as an agency. The agency here controls how the actions of the agents to form a structure that is none other than *Laku Lampah* Community. The relationship of agents and structures affect the development of the structure itself. The existence of solidarity among agents form an intensive relationship that is in the form of mutual relationships among members of *Laku Lampah*

community in each activity. From this, raising rules and norms as the development of the structure within *Laku Lampah* is necessary. If the individual activities done by the *Laku Lampah* become more solid, then it can be said the agent strengthens the action and makes members identify more with their roles in the structure. Given a harmonious relationship among agents, agencies and structures will reinforce the duality of existing structures. With good cooperation between members, participants and administrators will encourage the development of *Laku Lampah* community as a growing community.

## 4 CONCLUSION

To further develop its existence as a group of people interested in history and cultural heritage, *Laku Lampah* community is required to always innovate in every activity that it organizes. In addition, to be better known in society, *Laku Lampah* community is also required to follow the development of technology as a means of promoting itself. Based on the research that has been done by the researchers, the development of *Laku Lampah* community as a place of cultural heritage interest focuses on three aspects. The first is **New Activity**. *Laku Lampah* community created a new program called Soerakarta Walking Tour to facilitate people who have not been able to participate in community activities of *Laku Lampah*. The second is **Innovation in Every activity**. To avoid series of activities that seem monotonous, community organizers packed activities into a fun event. Innovation was arranged by bringing certain themes and creating a collaboration event with other communities in Solo. The third is **Social Media as a Promotion Tool**. *Laku Lampah* utilized social media as a means of promotion to introduce more historical and cultural heritage that exist in Solo.

Social media was also used as a means to introduce the *Laku Lampah* Community to the public. By using Instagram, blog, YouTube, and Facebook, promotion efforts to introduce the community and all kinds of activities held this community became easier.

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