

COMMUNITY LIFE IN SLUM SETTLEMENT KARYA VII EAST HELVETIA, SUNGAL SUB-DISTRICT

Yeni Utami Hiutasoit¹, Lister Eva Simangunsong², Rosmida Sinaga³

Department of History Education, Faculty of Social Sciences Medan State University

Jl. Williem Iskandar Pasar V Medan 20221, North Sumatra-Indonesia

Corresponding Author: yenutamihutasoit@gmail.com

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Abstract: This study aims to determine the initial causes of the formation of the Karya VII Helvetia settlement, Sunggal Subdistrict, social and economic life in Karya VII Helvetia settlement, Sunggal District. This research uses a social research approach, by applying field research and assisted by literature in accordance with the discussion. For field research, the authors interviewed 5 people who had lived in Karya VII's settlement for at least 10 years according to the research needs. The data obtained from the results of field research and several literature sources were then analyzed by data reduction, data presentation, and conclusion drawing. From the research results, it is known that the initial cause of the formation of the Karya VII Helvetia settlement in Sunggal Subdistrict was a strong desire to seek a better life in urban areas but this was not accompanied by adequate abilities, which automatically failed to compete in terms of quality. This made them bury their dreams of enjoying a prosperous life, living in a proper place and volunteering to live on land that is not their own or land owned by the State in Karya VII Helvetia, Sunggal District. Economically, in the Karya VII Helvetia settlement, Sunggal Subdistrict, by involving housewives to work as scavengers, traders, using the house yard to raise chickens, using the back of the house to raise pigs.

Key Words: Social Life, Economy, Slum Settlement.

INTRODUCTION

The development of a city is inseparable from population growth. Related to this there are various reasons that encourage general population growth, among them the result of the high number of population displacement from village to city or often referred to as the flow of urbanization. Urbanization is one of the many reasons for the increasing population growth and can increase aspects of economic growth in a

city. The city as the embodiment of human settlement form is experiencing many problems as a result of natural population growth and urbanization.

The higher flow of migrants will certainly have an impact on the poor quality of settlements, resulting from competition for land acquisition. Competition for land has pushed up land prices in the city, where competition is between residents with low income levels. The

competition of residents with different levels and economies has an impact on the *segregation* (separation) between one settlement and another. Areas with high land prices will be residential by able-city residents, while areas with low land prices will be stayed by low or moderate city residents. Basically, the income level will affect the development of an area. Residents with high income levels, the settlements will develop in a planned manner and become clean and orderly. Meanwhile, low-income communities, the settlements will grow without good planning so that they can form a residential area with less organized settlements.

One of the residential areas that is synonymous with less organized areas is Karya VII neighborhood, Helvetia Village, Sunggal Sub-District. The area is formed due to several factors, such as the work of the community, as well as the majority of the people who inhabit it. Broadly, people living in karya VII neighborhoods have jobs as scavengers who collect bottles, plastic, and also junk. Some also work as merchants, rickshaws, and drivers. In addition to carrying out these activities, many people work as pig breeders. The people who work as pig farmers are then indirectly a major factor in the formation of slums in the neighborhood.

Many people who breed pigs do not consider the aspects that need to be carried out in breeding. These aspects such as the cleanliness of livestock, feed, and the

environment are affected. The people who breed pigs are generally only breeding with the aim of meeting their economic needs. The pigs that are run basically do not pay attention to the elements of good and proper breeding. These farmers only care about income without providing a *good treat* for their livestock, such as the consumption of livestock that are only given leftover food. Then, the farmer only cleans the livestock cage ala the content, which of course has an impact on the quality of the livestock. The lack of attention of the livestock then adds to the irregular impression of the community settlement area.

The poor environmental system coupled with the activities of the pig farmers is increasingly supported by the facilities contained in it. Such facilities such as inadequate drainage and sewage facilities are very minimal as well as the provision of clean water that is also still very minimal. The condition of the settlement has been long enough, namely from 2000 to 2019. With that long time range, it certainly shows that irregular settlements the main cause is how the attitude of the people living in the area. This certainly has an impact on the social life of the settler community, both for its education and the economy.

RESEARCH METHODS

This study takes on a type of qualitative descriptive research. With this research, it is expected to provide qualitative descriptive

information more spelled out. The author uses primary data and secondary data. Primary data is a source of research data obtained directly from the original source in the form of words and actions. The primary data source that the Author used was residents who were in the settlement of VII Helvetia as a result of interviews, observations and literature studies. Literature Studies is the main step by reviewing books, journals, documents related to research themes. The library study was conducted by tracing concepts and developments and books related to the settlement of Karya VII Helvetia, Sunggal Sub-District.

Data collection techniques through documentation studies are used to supplement data and information obtained from two previous techniques, namely samples and interviews. Documentation is done to complete the research object. Like a photograph of the Settlement form by VII Helvetia. Literature Studies is the main step by reviewing books, journals, documents related to research themes. The library study was conducted by tracing concepts and developments and books related to the settlement of Karya VII Helvetia, Sunggal Sub-District

The sample/informant of this study is 5 heads of families living in Karya VII Helvetia. This sample/informant certainly has the following criteria:

- The family has lived for at least 10 years in the settlement of Karya VII Helvetia, sunggal sub-district.
- People who work as scavengers or garbage collectors, drivers, building kuli, rickshaws, merchants in the settlement of Karya VII Helvetia.
- The man who owns the pig farm behind his house and who does not have a pig farm behind his house.

In seeking information in the field the author interviewed 5 informants with the following profiles:

- Mrs Kasandra, 45 years old, works raising cattle and scavenging
- Opung Asni Br Tampubolon, 70 years old, works looking for clothes and secondhand goods, scavenging, raising livestock.
- Mrs. Reni, 37 years old, works for a food vendor.
- Mr. Simorangkir, 47 years old, works for an expedition truck driver.
- Mr. Manullang, 52 years old, building work

RESULTS AND DISCUSSIONS

Background of The Establishment of Settlement of Work VII Helvetia, Sunggal Sub-District

The rapid population growth over the past decades has led to the state's growing inability to meet the rapid flow of people

flowing into cities for the growing needs of cities with the provision of land and homes needed to accommodate new arrivals in those cities. The higher flow of migrants will certainly have an impact on the poorer quality of settlements. The competition of residents with different levels and economies has an impact on the *segregation* (separation) between settlements and other settlements. Areas with high land prices will be supported by able-city residents, while areas with low land prices will be supported by low-income or moderate city residents. All of this can pose the most complex problems for developing Countries.

Wild settlements or wild dwellings in urban areas appear in developing countries due to the invasion of the countryside that is around the city or away from the city. Slums are not only located in the suburbs, but can also be in the middle of the city, called the city village. These slums are referred to as illegal settlements when located in buildings or state-owned land that are not for settlement, such as on the banks of the river, on railroad tracks, under overpasses, in city parks and other green open land. Illegal settlements, generally defined as a residential area built on "wild" vacant land in the city of both private and government property, without the legal right to land and/or permission from the building authorities, are populated by the very poor who do not have access to permanent land ownership. This attack occurred due to the

stark difference between the welfare of urban communities and rural communities.

The village is a unique form of settlement. Common terms such as *asshonor squattersettlement*. Even more or less disparaging smells like settlements for those on low incomes or marginalized settlements. Nothing quite exactly describes the contradictions that make the village so different from other forms of city growth.

One side of the village is a city area that grows chaotic (irregular), sudden (spontaneous) and certainly unofficial, but occupies about 70% of the area of cities in Indonesia. While the village is marginal, which means it is not noticed by the local government, or the city government but plays an important role for the growth of the city itself. For example, building vendors, butchers, rickshaws, drivers are professions run by people in this neighborhood. Just imagine if they didn't have any way that the wheels of urban life could spin and become impossible *if people living outside the slum* area were doing these informal jobs. That's why even though people who live in *slum* areas are not noticed by the government they become the foundation of the running wheel of urban life.

Primate cities *dominate the country* and are the main attraction of the migrants. Migrants who come from inland areas to work as rickshaw workers, work in shops, emper-emper shops or factories, make a better living for their families. The resettlement of migrants from rural

areas or areas around a city can only occur if their presence in the city is functional in the structures of the activities that meet the needs of the city. Because with the functions of the migrants in urban fulfillment structures then they can live in exchange for the services they receive. They are needed mostly to support the running of the urban systems in question.

Competition for land is driving up land prices in the city, where competition is between residents with low income levels. The competition of residents with different levels and economies has an impact on the *segregation* (separation) between one settlement and another. Areas with high land prices will be residential by able-city residents, while areas with low land prices will be stayed by low or moderate city residents. The mass of people now heading to the city witnessed that the land in the urban area had been divided into small plots, which could be bought or rented. The migrants can only afford the land, but cannot afford to build a house with their own tools and skills.

Settlement or housing is the most tangible dimension of poverty, for example in many major cities in Indonesia there will always be areas inhabited by the poor with what they live in. The community generally lives on land whose status is less clear and occupies it just aka wild) *occupation*. Leeds (1969) in Gilbert argues that the only uniformity it identifies is its irregular and illegal origins with organized

invasion and because of the vague legal status that keeps settlements going. But the above defenisi is difficult to cover the case of the poor who can afford the land where they are able to build their settlements. Although the purchase followed reasonable procedures, the land was not licensed by the city government due to inadequate facilities, physical layout, property features, or location in places not permitted on State-owned land that should not have been built as residential sites.

Migrants who have no place to live and do not have enough space to build their homes, are looking for a cheap way to occupy the country's vacant land. The country's vacant lands are generally located along the banks of railway tracks, along the banks or banks of rivers, around railway stations, around markets, and around public cemeteries. Then one or two people started building houses, if no officers forbade, the other then came to build the house as well. The originally empty lands became crowded and congested. Starting with a very cheap price until in the end it becomes very expensive for the size of a clay/rundown house on illegal land.

Each slum has a patron or so-called patron. It was this patron who became the protector or early fortress to protect the people of the slum. This patron also helps his community to manage administrative things. It's like making an ID card without a moving letter, making a family card, covering up from local

thugs asking for money. Then the Patron-Client relationship does not occur one party only, but the client also indirectly serves the patron in various ways such as helping to run the patron's business, giving the patron "job" for administrative affairs, looking for everything the patron needs, working in the place of the patron opening a business and others.

This is certainly done because it is solely a return by the client to patron because it has disturbs the client from things that harm or harm the client. Patron-Client relationships occur throughout the slum and are universal. Because this relationship is a social structure that has protected the client always intertwined for a long time, because the client maintains his good relationship so that everything the client needs to the patron can be realized. The client's relationship with the old patron may remain intertwined and may break up, as the client has already gained a new patron. Moreover, the new patron has the high integrity to protect the clients who are under him.

The development of cities formed from the result of urban development in developing countries is not accompanied by the construction of public services by the government. Nor is it accompanied by the rising living standards of urban communities that make the gap between the rich and the poor even further away. Illegal housing also makes a burden for the State due to waste, irregular city structuring, then unclear income to the State on taxes that should be paid

in accordance with the applicable regulations. Such tax or fee arrangements have allowed people from the city government to act on taxes on behalf of urban leaders' orders for the personal benefit of the person. Because obviously illegal housing that is not available as state tax revenue, in fact people who are on behalf of the government are taking advantage of this.

Slums usually include the following categories:

- Most of the settlements were built by families who used to occupy or were occupying them
- Slums usually experience some degree of unlegation or incomplete building permit (IMB)
- When the settlement was first built mostly with minimal infrastructure and services and residential facilities that were still lacking
- The settlements are occupied by the poor no matter how limited the material they obtain within a certain period of time.

According to the statement, the issue also concerns the ability of city government agencies to organize spatial and physical organizations of the city. Spatial and physical arrangements of the city can only be done appropriately if guided by the functioning of the city namely the arrangement of services for economic

development, technology, science and science, or culture and civilization of the nation.

Socioeconomic Conditions

Batak Toba people know 3H as their life guide and they want *Hamoraon, Hasangappon, Hagabeon* to be achieved. To achieve the 3H, Batak Toba people are willing to do whatever origin remains on a positive path in realizing it. Because the success rate and dignity of batak toba people is measured from their achievements against 3H. Batak Toba people live in Karya VII Helvetia living within the poverty line. The poverty life did not break their spirit to achieve 3H as an important aspect of the value of life of batak toba people.

Similarly, Javanese people who promote harmony in neighboring. Harmonization in the social and mental realms in the form of feelings is a living condition that is coveted by all Javanese people. On that basis, the community life between javanese and batak people in the slums of Karya VII Helvetia is harmoniously intertwined, good and there has never been a conflict between its communities. They've never been gidy because of triviality. When there's a difference of opinion, they talk about it carefully.

First, engaging housewives to find income income is common place in how poor families survive, especially those living in the residential areas of Karya VII Helvetia. This is in accordance with Musiyam's statement in

Benjamin (2012) which is that the lower the household income, the higher the role of the wife to the household income. Finally, wives as women play a role in maintaining survival in meeting household needs. These include children's educational aspirations. The challenges of the wife in the role in various ways include hard work working what is most important to make money, reliance on the help of others, pressing the cost of facilities, the pattern of digging a hole in the hole.

Second, the utilization of assets such as houses, terrace houses, backyards and parts of the house for income-raising activities such as selling livestock is a way of survival carried out by poor families living in slums. This is in accordance with the statement of Suparlan (2004:216) Slum communities whose citizens have a wide variety of livelihoods, most of which are in the informal sector and especially in the field of service services, which makes it possible for the residents of the slums to be able to live as an independent community. The diversification of services or diversification of existing services has allowed them to support each other within certain boundaries. Their activities in the informal sector have led to that the house is not only a place to rest, sleep, and is a space for personal activities but a home is also a place to work. Not only houses but also open spaces (home courtyards, or open fields) are used for work or to prepare work products as storage or warehouses.

Third, saving money and borrowing money to relatives are two things that have interconnectedness. Because of the expenses that have been suppressed in ways such as eating simple food, not buying luxury equipment and uns needed needs will not work either because of their income that does not match the expenditure. To cover this, borrowing to relatives or relatives is one of the common things that can be done. Given their disappany to the goods that can be used as collateral to borrow money to the agency of the loan service provider money and their insecurity to borrow money to individuals even without guarantees such as borrowing to loan sharks *or leeches*..

Fourth, the way of survival carried out by the Batak Toba people living in the slums of Karya VII Helvetia was not merely to save their lives. But they want to one day, even if not their generation, their generation of grandchildren can achieve the values of life that all Batak Toba people crave, *namely Hamoraan, Hagabeon, Hasangapon*. Similarly, Javanese people who want their children to enjoy a better and decent life from their parents. Therefore parents work hard in meeting the needs, slamming bones, for the happiness of their children.

People's Social Life In Settlement Work VII Helvetia.

Education

Education is a knowledge, skill, and habit of a group of people who are hereditary

from one generation to the next through teaching, training, or research. The word education itself comes from the Latin *ducare*, meaning "to lead, direct, or lead". So the meaning of education is the activity of "leading out". Education is generally divided into stages such as preschool, elementary school, junior high school, high school, and then university or internship. A right to education has been recognized by some governments. On a global level, article 13 of the international covenant on economic, social, and cultural rights recognizes everyone's right to education.

Many migrants cannot work to high standards. While competition for employment is very high and all are required with the level of propesionalism and level of education also that must be able to compete with others. On the other hand, cities in Indonesia have an excess number of workers who can not be channeled either who have higher education or those who do not have the skills and skills to be able to survive on the formal path. Another element that is also decisive is the absence of jobs prepared by the government. The impact of the accumulation of events gives rise to the unemployment rate that increases every year.

The residential community of Karya VII Helvetia upholds education. Most of them are batak toba and Javanese. They say that parents work hard by scavenging for sustenance to fund their children's schools. Most of the children who live in Karya VII Helvetia with high

school/ vocational school. As for some families who send their children to university. Many of those who attend university have parents who work as Pig breeders and also as scavengers.

As parents send their children to a higher level is the dream and ideal of every parent. They are able to slam their bones and exhaustion scavenge for sustenance to meet the life and educational needs of their children. There is no word of surrender and fatigue for parents who want to send their children higher than the education that parents have gained and the desire of parents so that their children do not become like those who have only a low education and have jobs only limited to scavengers or ordinary factory workers.

Based on the above statement, it can beconcluded that Education is very important for everyone. For parents educating and supporting their children is the dream and ideal of every parent. Education is certainly not just about academic material. The subject matter is actually only a very small part of the whole component of children's education. More important than that is the formation of characters, such as persistent and resilient, orderly, clean, respectful and respectful of others, and so on. Therefore, the parents of Karya VII Helvetia residential community are very persistent and work hard to finance their children in order to attend school at least after high school.

Culture

Culture is the way or attitude of human life in reciprocity with nature and the environment that is already covered by all the results of copyright, taste, karsa, and works, both material physically good psychologically, spiritually and spiritually. The values, social system, and human manners are interconnected and each is not complementary, independent, together, each other, each other, salih, supporting to achieve the goal, man in society. (Mine 2006: 9)

Most social activities in a society are placed or driven by beliefs, values, and norms. The dominant structure in society cannot be used for long periods of time, without assistance with the continued use of assistance or assistance of a forced force, if some of its members do not have the same belief in values and norms to contribute their relationship to each other. (Mine 2006:135)

The people of Karya VII Helvetia settlement here consist of various ethnic groups that are more dominated by Batak Toba and Javanese, but the social relations between neighbors are well underway. In the life of the people there appears to be harmony. They help each other and help each other. Likewise, the youth and youth in this village are quite obedient to the parents and older people among the villagers.

Although busy in their respective work, help-help between people is common. This selfless help activity is done, both in love and

suffering. In this settlement there is a harmony of death, which takes care of its citizens in the event of a catastrophic death. This harmony of death helped the recipient of the calamity from the beginning until the completion of the burial. They helped prepare tents and chairs and offered condolences.

In Batak Toba culture such as weddings or death events, the event is very thick with customs. Similarly, javanese people in terms of weddings or death events are still the same as they do from their place of origin. In batak toba customs in the event of death such as the timing of the ceremony, the location of the funeral, the customary event after burial, and the technical needs of the ceremony with the division of their respective duties. Technical requirements concerning the provision of ceremonial equipment such as: procurement of coffins, rental of musical instruments along with musical instruments, cutlery and dishes for those attending funeral ceremonies and so on are still the same events and customs that the people of Karya VII Helvetia do in their current residence with the events and customs that they do from their place of origin. Similarly, the wedding ceremony that batak toba people used to do with *the customs martuppol* (engagement) until *the ulaon show* (traditional party) still they do.

Other important activities are gotong royong environmental cleanup, the manufacture/repair of latrines/bridges. It's just that in this place rarely do gotong royong.

Because of the large number of people who are busy with their work. If you want to do gotong royong activities, then the village chief will preach through banners or leaflets. Usually the notification will be reported in advance, so that residents can free up their time to join the royong. These activities are usually directly led by the village chief.

According to the statement, it can be concluded that the relationship between neighbors and culture in Karya VII Helvetia seems familiar and familiar if there are neighbors lacking food or cooking utensils, they borrow each other or help each other. This kind of aid-and-borrowing is common among housewives. If there is an event, wedding or work from one of the families of the residents of this settlement community, then many citizens help it. The work of helping and helping help is very prominent especially in fellow ethnic groups or neighbors who are in the original area.

Community Interaction of Settlement Work VII Helvetia

Humans are social beings, where humans depend and need other individuals or other beings. In society, people are required to interact with each other well in order to create a peaceful and peaceful society. Etymologically, the interaction consists of two words, *namely action* (action) and *inter* (between). So, Interaction is a series of behaviors that occur between two or more people or more people

who conduct reciprocal responses to each other. Therefore, interactions can also be interpreted as mutually influencing each other's behavior.

This can happen between individuals and other individuals, between individuals and groups, or between other groups and groups. Social interaction can be interpreted as dynamic social relationships. The social relationship in question can be a relationship between one individual and another, between one group and another, or between a group and an individual. In the interaction there is also a symbol, in which the symbol is interpreted as something whose value or meaning is given to it by those who use it.

Social interaction is the key to all social life, with no social interaction there is no shared life. Meeting individual people physically alone will not result in the association of life in a social group. Such life associations will only occur when individual people or groups of people work together, talk to each other, and so on to achieve a common goal, to enter into rivalries, disputes and so on.

According to the statement, it can be concluded that cooperation may be strengthened if there is a threatening outside danger or there are other actions that offend loyalties that have traditionally or institutionally been embedded within the group and within one or a group of people. It's just that the way they're too loud can make a fuss for outsiders entering the settlement

site. This is what should not be developed in a group.

CONCLUSION

Based on the discussion of the results of the above study, researchers may conclude about The Lives of Residential People in Karya VII Helvetia, Sunggal Sub-District: Those who come in order to change in urban areas, do not have enough skills and skills and are needed so as to result in them losing competing with those who have skills and skills. The loss of them competing in the city, caused them to have to bury the dream of living and living adequately and willing themselves to live on state-owned land in Karya VII Helvetia. Batak Toba and Javanese people living in the slums of Karya VII Helvetia live in poverty, as people who live in poverty they certainly have a way of survival to meet their daily needs.

The way to survive the slum slums of Karya VII Helvetia is to involve housewives, asset utilization, saving expenses, borrowing money to relatives. There are differences in how batak toba and Javanese ethnically survive despite having the same pattern, such as involving housewives. Batak Toba women who work to supplement their income are scavenging and citing used clothes, in contrast to Javanese women who work as domestic assistants or sell. Not a single Batak Toba woman became a housekeeper. In the use of assets, the settlement community karya VII also used it to raise

chicken and pig livestock, this is different from the Javanese who used it to sell food because keeping pigs is forbidden in the teachings of Islam.

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