



Social Change in the Kampung Sejahtera Village of Medan City, Indonesia

Agung Saputra ^{a*}, Jabal Tarik Ibrahim ^b, Oman Sukmana ^b
and Rudianto ^c

^a Department of Public Administration Science, Faculty of Social and Political Sciences, Universitas Muhammadiyah Sumatera Utara, Medan, Indonesia.

^b Doctoral Program in Sociology, Directorate of Postgraduate Programs, Universitas Muhammadiyah Malang, Malang, Indonesia.

^c Department of Communication Science, Faculty of Social and Political Sciences, Universitas Muhammadiyah Sumatera Utara, Medan, Indonesia.

Authors' contributions

This work was carried out in collaboration among all authors. All authors read and approved the final manuscript.

Article Information

DOI: 10.9734/AJAEES/2023/v41i102144

Open Peer Review History:

This journal follows the Advanced Open Peer Review policy. Identity of the Reviewers, Editor(s) and additional Reviewers, peer review comments, different versions of the manuscript, comments of the editors, etc are available here: <https://www.sdiarticle5.com/review-history/105607>

Original Research Article

Received: 02/08/2023

Accepted: 26/08/2023

Published: 28/08/2023

ABSTRACT

Aims: This study aims to analyze the social changes that have taken place in Kampung Sejahtera, Medan City, Indonesia. This social change was motivated by the community's desire to change the bad stigma attached to this area which is synonymous with drug trafficking, prostitution, gambling and other criminal acts into a village that is safe, comfortable, beautiful, prosperous and livable.

Place and Duration of Study: This study was conducted in Kampung Sejahtera, Medan City, Indonesia. The research started from May 2022 to July 2023

Methodology: This study uses a qualitative approach. This qualitative approach was chosen to find out how social changes have occurred in the people living in the Prosperous Village of Medan

*Corresponding author: E-mail: agungsaputra@umsu.ac.id;

City. The type of study used in this study is a case study. In simple terms, the case study in this study is defined as a process of in-depth and detailed investigation or examination of social change events that occurred in the Prosperous Village of Medan City.

Results: Social change in Kampung Sejahtera, Medan City, Indonesia occurs through demographic processes, economic processes, ideas and social movements that have been going on for a long time.

Conclusion: The social change that occurred in Kampung Sejahtera, Medan City was motivated by the people's desire to change the reputation of Kampung Kubur as a slum village and drug den inhabited by criminals to become a Prosperous Village that is safe, comfortable and conducive. The social changes that occurred in Kampung Sejahtera were generally initiated by figures from the community, government figures and the Police. The social changes that have occurred have changed the social structure that has occurred for the better. This can be seen in the reduction in drug trafficking and abuse, the creation of a better, beautiful and comfortable social environment as well as changes in the outside community's assessment of the bad reputation that was previously popular from Kampung Kubur to Kampung Sejahtera.

Keywords: Social change; sociology; demographic process; economic process; social movement.

1. INTRODUCTION

The occurrence of social change in society is a common thing that happens, considering the nature of humans as social beings who need existence and must continue to grow and develop dynamically following the changing times and environmental demands. Social change refers to the transformation of culture, behavior, social institutions and social structures over time. In many cases, social changes that occur dramatically sooner or later have affected the culture of society, the economy, politics and demography. In the past, social change often started from social conflicts triggered by cultural, economic and political problems. Social change as a result of social conflict has definitely changed the condition of society to be different from the previous situation [1].

Interpretation and explanation of social change today has been carried out using concepts that aim to empirically define the boundaries of a phenomenon that serves to measure the presence and qualitative and quantitative relevance of the phenomenon [2]. In its development, social change has been reviewed from various scientific perspectives, both in terms of its causes and impacts. For example, social changes that occurred dramatically such as the collapse of the Soviet Union and the Arab Spring, it was found that current psychological studies in general and specifically social psychology are considered insufficient to analyze the impact caused by dramatic changes. like this. Therefore, collective action, relative deprivation, and new perceptions related to social change are needed [3].

At present the development of science and technology plays a major role in the occurrence of social change. In fact, the most massive social change in the current era is the trend of exploring social media technology as a means of communication in social interactions with people [4,5]. Technological progress has also proven to be very useful as a means of politics between citizens and the government and vice versa in carrying out social change [6]. This process serves to promote transparency, as a forum for citizens to submit complaints and requests to the government, as well as to exchange ideas aimed at producing the necessary strategies for social change (Fitri, 2020).

Recent reviews regarding social change have pointed towards more specific themes, such as the positive and significant influence of the presence of religion on social change [7,8], the use of language as a promotional tool in carrying out social change [9] and new insights regarding the potential of women as agents of social change rather than seeing them as helpless victims in a paternalistic society [10]. From these various examples, social change is required to be used as a means to create social improvement [11].

In the context of this study, the social changes that have taken place in Indonesia are always interesting to study. A bibliometric analysis conducted between 2015-2021 stated that there were 462 journal article documents and 29 conference papers published in the Scopus database relating to various themes of studying social change in Indonesia [12]. In the past, social change was always closely related to the

social, economic and cultural impacts caused by colonialization [13]. Furthermore, social change also occurs in the cultural dimension which is influenced by ideological shifts and economic cycles, especially in rural communities in Java [14]. Social and economic changes in urban communities in Indonesia are related to population expansion, which occurs as a result of population growth, increasing demands and penetration of modern technology [15]. Post-reform 1998 political changes from authoritarian to reform era in Indonesia have led to changes in patterns related to the distribution of wealth, power and knowledge in society [16].

Post-conflict and tsunami social change in Nanggroe Aceh Darussalam Province has given birth to a new representation mechanism which is fostered through local content curriculum and regional autonomy which has succeeded in strengthening Islamic identity in the province [17]. In the present context, the massive use of the internet has also triggered social change in rural Indonesia [18]. In terms of the economy, the emergence of Indonesia as one of the world's economic powers has influenced the existing social structure with the birth of a fairly dominant middle class [19].

Referring to the literature previously mentioned, this study will discuss how the process of social change occurs in the Prosperous Village of Medan City. Kampung Sejahtera is a transformation from Kampung Kubur/Kampung Madras/Little India which is known as a drug hotbed area and a place where other criminal activities such as gambling, theft, and thuggery thrive. This area is also known as the location for the practice of prostitution in the city of Medan [20]. In addition, Kampung Kubur is also synonymous with areas inhabited by descendants of Indian and Tamil ethnicity who have inhabited this area for decades. Therefore, this village is also known as Kampung Keling (a village of black Indian descent).

The bad reputation that has been attached to the people who live in this area has caused new problems such as the emergence of a lack of self-confidence to start new businesses and the difficulty of finding work outside the Kampung Kubur area. Not only that, the low level of the economy and education of the people of Kampung Kubur further strengthens the notion that the area is a black area which is only synonymous with all things that are negative. This gave rise to a desire to change this bad

reputation which began with changing the name of Kampung Kubur to Kampung Sejahtera [21]. The change of name to Kampung Sejahtera is hoped to be able to erode the bad reputation that has stuck so far, as well as to become a hope that in the future this village will be economically prosperous, changing from a slum village to a livable village that is clean, healthy, safe and comfortable. The next hope is that Kampung Sejahtera is able to create a good social environment with quality people.

This kind of social change has never happened before in Indonesia. Social changes or community social interactions that have changed in a more positive direction have occurred when Kampung Jodipan changed its name to Kampung Warna-Warni in Malang City [22,23]. Currently, the colorful village in Malang City has even become a tourist destination for people visiting Malang City. The implications of this change are even able to increase the economic turnover of the people living in the area through the souvenir, culinary and service businesses.

Long before, around the 1980s, more or less the same case had occurred on the banks of Kali Code, Yogyakarta City. The social change that occurred in the form of public awareness to protect and preserve the environment around the Kali Code settlement so that it remains comfortable to live in and live in was triggered by the bad stigma as a slum settlement inhabited by criminals who at that time were the target of evictions [24,25]. The current case is the social change that has taken place in Kampung Pancuran, Salatiga City, from what was previously known as a slum village to a pilot village that is clean, healthy, safe and comfortable to live in and live in [26]. Similar changes also occurred in Semanggi Village in Surakarta City, Kayutangan Village in Malang City, Pelangi Wonosari Village in Semarang City, which was originally a slum settlement to become a clean, safe and beautiful settlement [27-29]. Thus this study will try to analyze the social changes that occur in Kampung Sejahtera, Medan City by using indicators of demographic processes, economic processes, ideas, social movements and political movements contained in sociology.

2. METHODS

The paradigm used to analyze the social changes that occurred in the Prosperous Village of Medan City is the paradigm of social behavior.

This study uses a qualitative approach. This qualitative approach was chosen to find out how social changes have occurred in the people living in the Prosperous Village of Medan City. The indicators used in this study are; demographic processes, economic processes, ideas, social movements, and political movements. The type of study used in this study is a case study. In simple terms, the case study in this study is defined as a process of in-depth and detailed investigation or examination of social change events that occurred in the Prosperous Village of Medan City. This study is located in Medan City, precisely in Kampung Sejahtera, Medan City, where the research began in May 2022 until July 2023.

This research uses qualitative analysis, including interview notes, observation notes on the issues being discussed, and official data in the form of documents. To obtain data and information related to social change in Kampung Sejahtera, Medan City, this research will use study used several data collection methods. The data collection methods consist of observation, interview and document study methods. Observation and interview methods were conducted to obtain data directly from the community related to social change in Kampung Sejahtera. Data collection through document study was conducted to obtain previous data related to the social conditions of the community in Kampung Sejahtera.

3. RESULTS AND DISCUSSION

This research found that in general, the social changes that occurred in Kampung Sejahtera, Medan City were motivated by the community's desire to change the reputation of Kampung

Kubur as a slum village and drug den inhabited by criminals to become a Prosperous Village that is safe, comfortable and conducive. Social change in Kampung Sejahtera also occurs through demographic processes, economic processes, ideas and social movements that have been going on for a long time. Initially, the first group of Tamils who migrated or came to Medan City only numbered 25 people. This first group was employed by Nienhuys, a tobacco entrepreneur of Dutch descent. However, along with the soaring popularity of Deli tobacco in the international world, more and more labourers were imported from India to work in Tanah Deli, both as plantation workers, drivers, night guards and construction workers or as road labourers and ox cart pullers. In 1874 there were about 22 plantations that employed ethnic Chinese, Tamils and Javanese as their main workers, with the division, ethnic Chinese around 4,476 people, ethnic Tamils 459 people, and Javanese 316 people [30].

Rapid demographic processes often have a significant negative impact on public spending, including on health, education, pensions, unemployment benefits, and other social services [31]. In the case of Kampung Sejahtera, this kind of change ultimately leaves the Tamil ethnic group as the most disadvantaged community in Kampung Sejahtera and is known for the various problems that surround them. The low level of education and the lack of skills directly or indirectly affect their level of competition in the economic field with other ethnic groups who initially inhabited the area, such as Chinese and Javanese. This demographic change naturally led to a better distribution of ethnic Chinese and Javanese in Medan City [32-34].

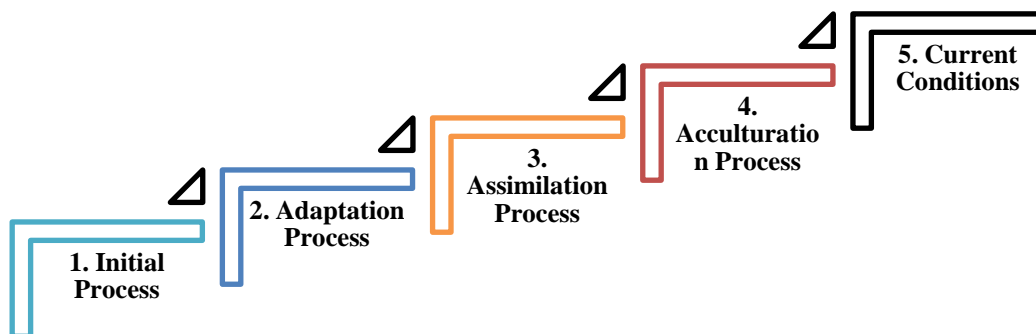


Fig. 1. Timeline of demographic processes in Kampung Sejahtera
 Source; Processed from the results of observations and interviews

Traces of the demographic process of Kampung Sejahtera can be seen by the existence of a benevolent bridge in the Zainul Arifin area which has been built since 1916. The construction of this bridge aims to commemorate Tjong Yong Hian, a major at his time who was considered the highest leader of the Chinese community in Medan City. Apart from that, there is also the Ghaudiyah Mosque which was built around the 1800s and has been considered a symbol of the civilization of the Muslim Indian Society in the city of Medan. Apart from that, the Shri Mariamman Temple has also been recognized as the first Hindu temple in Medan City. It is hoped that the social changes that occur can have a positive impact on society. This hope is based on the enormous potential of Kampung Sejahtera as a city tourism destination, culinary spot, and integrated education. Currently, the residents who live in the area are also trying to make the village look beautiful when people pass by. The walls of the village have been painted with murals, overgrown with vines, and installed with decorative lights. The economic process of social change that occurred in the 16th and 17th centuries was triggered by various factors, such as; Rapid population growth, inflation, the commercialization of agriculture, the growth of capital cities, the emergence of new forms of manufacturing, and changes in the international economic context, all of these factors contributed greatly to economic and social change [35]. Strong economic pressures have also been shown to shift traditional subsistence economic values towards beliefs consistent with the money economy [36]. So to ensure economic sustainability and social change, it is necessary to emphasize the state towards a more balanced development [37].

Social change in the Prosperous Village of the city of Medan is also inseparable from the economic processes that occur simultaneously. The transition of the profession from plantation laborers and other unskilled laborers in the colonial era and early independence to professions that required ownership of capital and assets, a certain level of education and expertise in trade and administration caused the Tamil ethnic group in Kampung Sejahtera to lag behind other ethnic groups, such as the Chinese and other ethnic groups. Java. This economic difficulty ultimately resulted in the emergence of high crime rates in the area, such as drug trafficking, prostitution, theft, thuggery and so on. This is further exacerbated by the lack of policy intervention from the government to boost the economy in the region. So that the label as a den of drugs and a gathering place for criminals in Kampung Kubur makes it difficult for people to do business and find work. Understanding the complex topics of social change and social movements requires careful attention to several issues that are interrelated with each other [38]. This is because social movements can bring political and social transformation, but social movements can also fail to do so, because there is a two-way relationship between social movements and aspects of violence, cultural, and structural [39]. One form of social movement that emerges from this pattern is a social movement rooted in bad stigma. Dissatisfaction with the bad stigma received by a community results in a desire to make changes in order to get a better situation which is often the driving force for social movements [40].

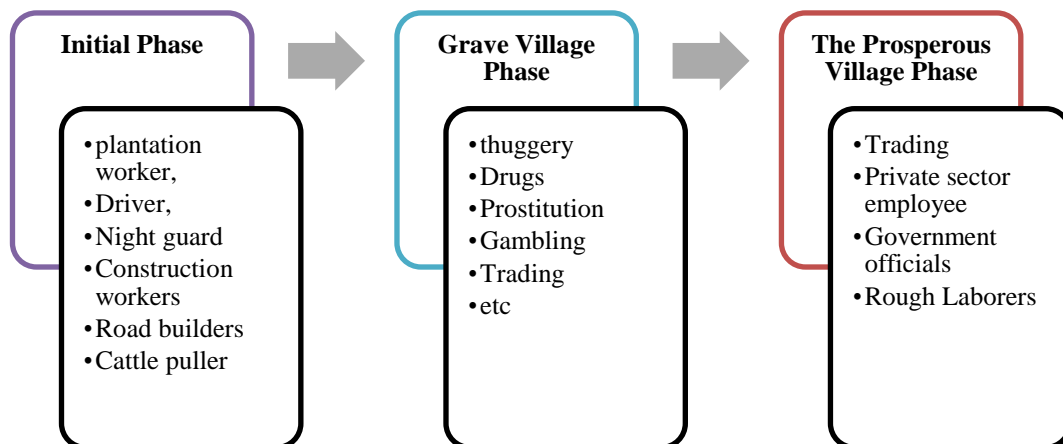


Fig. 2. Timeline of economic processes in Kampung Sejahtera 1874-2016

Source; Processed from the results of observations and interviews

In Medan City, North Sumatra Province, there is one area that can be an example of how social movements work, where social movements are rooted in bad stigma. The area is known as a black area for drug trafficking and other criminal activities which is popularly known as Kampung Graves. The mention of Kampung Graves seems to glorify the bad stigma of people's behaviour in that environment. As a result, people living in that environment receive social intimidation from outsiders, one of the effects of which is the difficulty of getting a job because they do not gain the trust of other people outside their community environment. However, the government's efforts to overcome social problems such as drug problems, poverty, and a slum environment in Kampung Kubur have given birth to various ideas intended to advance the area. This can be seen from the active participation of the community in river cleaning and mutual cooperation activities. Clean-up of the river is aimed at exploring and developing natural and culinary tourism potential that aims to attract tourists to visit this area. It is hoped that this activity will be able to open jobs for the surrounding community such as boat rentals, souvenir businesses, food and so on. The ethnic diversity that exists in this village is also basically a prominent attraction in the effort to develop a Prosperous Village.

The next problem that arises is related to education, where the low income level of the people in Kampung Kubur causes fear that their children cannot be accepted in schools and experience intimidation due to social differences

that exist in the city of Medan. This fear arose because they had experiences related to the negative stigma that had been attached to the people in Kampung Sejahtera. This kind of positive change often leaves various challenges that must be overcome, such as inequality, low education, poverty, and environmental degradation [41].

Another problem is the fear that drug trafficking will reappear and resurgence in Kampung Sejahtera. To anticipate this, local residents initiated the establishment of a movement called Pamungkas. This movement aims to eradicate drugs, the activities they carry out include socializing the dangers of drugs and routine patrols every night to prevent drug abuse in the Sejahtera village .

Long before the era of the Prosperous Village that existed today, social movements to change the negative stigma attached to society had been going on for a long time. Initially this area was popularly known as kampung *keling*, which is a term used to identify areas that are mostly inhabited by descendants of dark-skinned Indians (*Keeling*; Black). This mention is directly or indirectly a racial mockery of people of Indian descent who inhabit the area. This is exacerbated by the poor socio-economic conditions in the region. Even though there is no objection regarding their origin from India, the people of Indian descent who live in the region are basically not very happy with this term kampung keling (Black India).

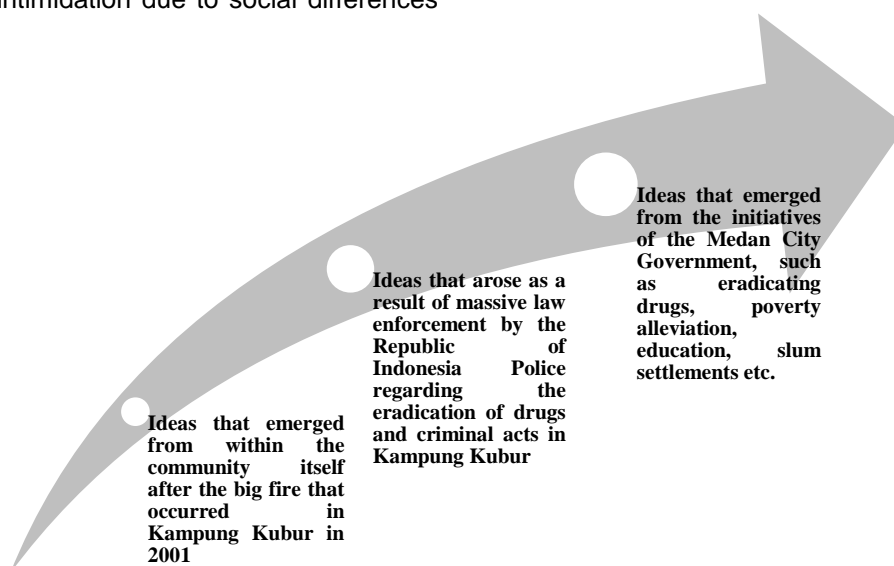


Fig. 3. Social Change Ideas Kampung Sejahtera

Source; Processed from the results of observations and interviews 2022 (State year)

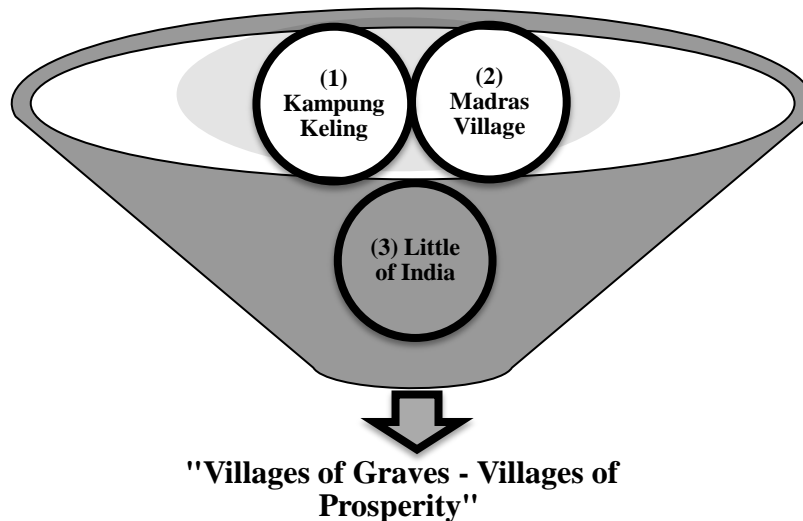


Fig. 4. Social movement Kampung Sejahtera

Source; Processed from the results of observations and interviews 2022 (Put Year)

After the era of Kampung Keling, the conditions of the slum settlements and poor social conditions made people outside this area more familiar with the nickname Kampung Graves. At first this mention was closely related to the existence of a grave in the middle of the village and had nothing to do with criminal activity. However, in practice the mention of Kampung Kubur is more often associated with drug trafficking activities and criminal acts. The Governor of North Sumatra, Syamsul Arifin, has made efforts to fight this stigma by changing it to Kampung Madras, a term that refers to the historical value of the local community regarding the origins of their ancestors, namely the Madras region in India. However, this idea was rejected by the Tamils because they felt they did not come from India but came from Sri Lanka. Thus, the current term Kampung Sejahtera is a form of sustainable social movement to change the stigma and bad behavior of the people living in the area.

Initially, the community's awareness was aroused to change the name of Kampung Kubur to Kampung Sejahtera when a resident submitted a request to break up the family card, the resident requested that his address be changed to Kampung Prosperous, because he felt ashamed of the name Kampung Graves. Inspired by this incident, residents living in the area initiated a social movement to change the name of the grave village to a prosperous village. This was positively responded to and supported by the government as a form of joint effort in

changing the bad behavior of the people in the region. In 2016, the Mayor of Medan, Dzulmi Eldin, stated that the name of the village of graves had to be changed because it had been identified as a place for free drug trafficking, so that the change in the name of Kampung Sejahtera was expected to give a positive stigma. So that it changes to become a prosperous village.

In encouraging social movements, the government also needs to implement various policies aimed at meeting the needs of the community. This resulted in the emergence of the Citizens Help Citizens Social Movement, where people help each other and collaborate to provide assistance and information needed every day. However, to achieve broader coverage and sustainable action, this social movement must also build collaboration by involving professional institutions as partners. Contributions from these institutions will provide deep support and understanding in overcoming challenges and achieving the goals of this social movement [42].

Another form of social movement carried out by the people of Kampung Sejahtera through the P3KS youth association is by building a river tour from Beringin, with the route from the Beringin Park to the first point to the grave village. This activity was inspired by the colorful villages in Malang City, where this activity is fully supported by the Malang City Government to become a colorful village. Changes in colorful villages are able to improve the community's economy

through business activities for souvenirs, snacks and food. In the context of the Prosperous Village, this kind of activity is also expected to be able to build a tourist area in the middle of the city as well as to change the stigma of this grave village into a prosperous village.

Previous research that is identical to this research includes social change or social interaction of the community which changed in a more positive direction after Kampung Jodipan turned into a Colorful Village in Malang City [22,23]. Another study found that the social changes that occurred in the people of Kali Code City of Yogyakarta raised awareness to protect and preserve the river so that the Kali Code settlement remained comfortable to live in, even though previously this area was identified as a slum inhabited by criminals who had to be evicted [24,25]. Another finding is the social changes that have taken place in Kampung Pancuran, Salatiga City, from what was previously known as a slum village to a pilot village that is clean, safe and comfortable [26].

Previous studies have also proven that social change is a cyclical process involving social innovation and change in the field of education [43]. In many cases, social change and social movements are also at the core of action in addressing the root causes of injustice and oppression [44]. The importance of innovation as a result of social changes that arise during times of crisis such as the recent COVID-19 crisis has also proven to be very beneficial for maintaining human survival as social beings who are orderly, safe and healthy [45]. The importance of studying social change has even spawned the idea of making social change a philosophical field of study worthy of standing alone [46]. The weakness of the research lies in the inadequate data sources on several indicators. This weakness stems from the poor understanding of sources from elements of society related to the indicators contained in social change. Poor understanding of policy responsiveness was also found among government officials who were research sources. This is understandable given that policy responsiveness is a term that is unfamiliar or unfamiliar in the context of current public services in Indonesia. In general, these weaknesses can be covered by including credible theories and findings to support the course of research.

Thus, the research specifically aims to pave the way for further research related to social

changes in the Prosperous Village of Medan City that arise as a result of changes in innovation and technology. In this study, indicators of social change due to technological innovation were not explored due to limited data and lack of information regarding this matter. The lack of data and information is caused by the loci and research objects which are relatively small and have not been studied specifically before.

This research also suggests that the government or other stakeholders increase policy sensitivity or responsiveness in responding to social changes that occur in society. This sensitivity includes providing the widest possible access to political representation and the political rights of the people related to the policies taken. In addition, policy sensitivity is also needed related to the policy choices offered, sensitivity in providing information and listening to public complaints, and sensitivity in involving the community in all stages of the policy process. Thus, good policy responsiveness is expected to be able to maintain and increase the sustainability of social changes that occur for a long time.

4. CONCLUSION

The social change that occurred in the Prosperous Village of Medan City was motivated by the people's desire to change the reputation of Kampung Kubur as a slum and drug den inhabited by criminals to become a Prosperous Village that is safe, comfortable and conducive. The social changes that occurred in Kampung Sejahtera were generally initiated by figures from the community, government figures and the Police. The social changes that have occurred have changed the social structure that has occurred for the better. This can be seen in the reduction in drug trafficking and abuse, the creation of a better, beautiful and comfortable social environment as well as changes in the outside community's assessment of the bad reputation that was previously popular from Kampung Kubur to Kampung Sejahtera.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

REFERENCES

1. Cárdenas J, Robles-Rivera F, Martínez-Vallejo D. Business elites and inequality in

- times of pandemic in Latin America | Élités empresariales y desigualdad en tiempos de pandemia en América Latina. *Revista Española de Sociología*. 2020;29(3):715–726.
Available:<https://doi.org/10.22325/fes/res.2020.45>
2. Corsi V. Sociological analysis and social change. *Studies in Systems, Decision and Control*. 2020;208:485–492.
Available:https://doi.org/10.1007/978-3-030-18593-0_35
 3. De La Sablonnière R, Bourgeois LF, Najih M. Dramatic social change: A social psychological perspective. *Journal of Social and Political Psychology*. 2013; 1(1):253–272.
Available:<https://doi.org/10.5964/JSPP.V11.1.14>
 4. Karmokar S. Transformative technologies and social change: An introduction. *Proceedings of the European Conference on Innovation and Entrepreneurship, ECIE*. 2019;1:507–513.
Available:<https://doi.org/10.34190/ECIE.19.086>
 5. Susanto MR, Retnaningsih R, Setiawati SW, Barriyah IQ, Putri WH. Social media transformation in the public education: A critical review of social change. *International Journal of Scientific and Technology Research*. 2019;8(7): 462–464.
 6. Huang M, Yang S, Yao Y. Using the internet to create positive social changes: Case study in China. *Proceedings of the International Conference on Electronic Business (ICEB)*. 2016;71–77.
 7. Guo C, Webb NJ, Abzug R, Peck LR. Religious affiliation, religious attendance, and participation in social change organizations. *Nonprofit and Voluntary Sector Quarterly*. 2013;42(1):34–58.
Available:<https://doi.org/10.1177/0899764012473385>
 8. Podolinská T, Hrustič T. Religious change and its effects on social change for Roma in Slovakia. *Acta Ethnographica Hungarica*. 2014;59(1):235–256.
Available:<https://doi.org/10.1556/AETHN.59.2014.1.12>
 9. Chytil O, Kowalikova I. Can the Czech and slovakian social work be a tool for promoting social change? *Socialni Prace*. 2018;18(3):112–125.
 10. Salehi A, Sebar B, Whitehead D, Hatam N, Coyne E, Harris N. Young Iranian women as agents of social change: A qualitative study. *Women's Studies International Forum*. 2020;79.
Available:<https://doi.org/10.1016/J.WSIF.2020.102341>
 11. Gray KJ. Social change for social betterment: African Americans in nineteenth-century Philadelphia, PA. *Journal of African American Studies*. 2014; 18(4):432–456.
Available:<https://doi.org/10.1007/S12111-014-9281-X>
 12. Agung A, Krisnawati AM, Trisula Y, Yohanes S. Mapping research of social change in Indonesia During 2016-2021. *Proceedings of International Conference On Communication Science*. 2022;2 (1):789–793.
Available:<https://doi.org/10.29303/ICCSPPROCEEDING.V2I1.21>
 13. Wertheim WF, Willem F. Indonesian society in transition: A study of social change. Van Hoeve; 1956.
Available:<https://lib.ui.ac.id>
 14. Geertz C. Culture and social change: The Indonesian case. *Man*. 1984;19(4):511–532.
Available:<https://doi.org/10.2307/2802324>
 15. Bintarto HR. Urban expansion and social-economic change in Indonesia. *Indonesian Journal of Geography*. 1992;23–25(64–66):29–46.
 16. Reuter TA. Inequality, crisis and social change in Indonesia: The muted worlds of Bali. Routledge Curzon; 2003.
Available:<https://www.routledge.com/Inequality-Crisis-and-Social-Change-in-Indonesia-The-Muted-Worlds-of-Bali/Reuter/p/book/9780415296885>
 17. Shah R, Lopes Cardozo M. Education and social change in post-conflict and post-disaster Aceh, Indonesia. *International Journal of Educational Development*. 2014;38:2–12.
Available:<https://doi.org/10.1016/J.IJEDUD.2014.06.005>
 18. Priyadharma S. Internet and Social Change in Rural Indonesia. *Internet and Social Change in Rural Indonesia*; 2021.
Available:<https://doi.org/10.1007/978-3-658-35533-3>
 19. Booth A. The implications of economic change in Indonesia for social class formation. *bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities*

- and Social Sciences of Southeast Asia. 2021;177(4):461–490.
Available:<https://doi.org/10.1163/22134379-BJA10029>
20. Ananda DR. Factors affecting minor children become sex workers In Kampung Kubur Kelurahan Petisah Tengah Sub-District Medan Petisah. 2020;11(1):27–33.
 21. Bangun HA. Upaya Masyarakat Kampung Kubur dalam Mengubah Stigma Negatif Kampung Narkoba Menjadi Kampung Sejahtera di Kampung Kubur, Kelurahan Petisah Tengah, Kecamatan Medan Petisah, Medan; 2018.
Available:<https://repository.usu.ac.id/handle/123456789/8800>
 22. Topandean F. Perubahan sosial masyarakat joidpan setelah ditetapkan sebagai kampung wisata warna-warni malang, jawa timur. Jurnal Ilmiah Pariwisata Dan Bisnis. 2022;1(12):3674–3683.
Available:<https://doi.org/10.22334/PARIS.V1112.269>
 23. Yunita IM, Nyoman I, Wijaya S, Jurusan S, Wilayah P, Kota D. Tingkat Keberlanjutan Permukiman Kampung Warna-warni, Kelurahan Jodipan, Kota Malang. Planning for Urban Region and Environment Journal (PURE). 2021;10(1):145–156.
Available:<https://purejournal.ub.ac.id/index.php/pure/article/view/118>
 24. Ratnasari E. Rumah untuk wong cilik: Penataan Permukiman Kumuh Lembah Kali Code Yogyakarta. 2019;1983-2010.
 25. Sari DN. Penerapan smart environment pada Pemukiman Kumuh di Bantaran Kali Code Kota Yogyakarta. GOVERNMENT : Jurnal Ilmu Pemerintahan. 2020;13(1):34–42.
Available:<https://doi.org/10.31947/JGOV.V13I1.8854>
 26. Karamy N. Implementasi penanganan kawasan permukiman kumuh dan dampaknya terhadap kondisi sosial ekonomi masyarakat (Studi Kasus: Kampung Pancuran, Kota Salatiga); 2022. nawasis.org. (2021, June 15). Habis Gelap Terbitlah Terang: Pengembangan Kampung Semanggi Harmoni, Kota Surakarta.
Available:<https://www.nawasis.org/portal/berita/read/habis-gelap-terbitlah-terang-pengembangan-kampung-semanggi-harmoni-kota-surakarta/52233>
 28. perkim.id. (2020, October 5). Mengenal Kampung Kayutangan, Kawasan Kumuh Yang Kini Bernilai Heritage.
Available:<https://perkim.id/cagar-budaya/mengenal-kampung-kayutangan-kawasan-kumuh-yang-kini-bernilai-heritage/>
 29. semarangkota.go.id. (2023, August 7). Kawasan Kumuh Menjadi Objek Wisata Terkenal di Semarang.
Available:<https://dlh.semarangkota.go.id/kawasan-kumuh-menjadi-objek-wisata-terkenal-di-semarang/>
 30. Dafa Rizky Prayoga, Leontinus G, Ginting TD, Damayani WN, Rohani ZS. Kerukunan Hidup Masyarakat Dalam Bingkai Multikultural Di Kampung Madras Kota Medan. Jurnal Samudra Geografi. 2021;4(1):30–38.
Available:<https://doi.org/10.33059/jsg.v4i1.3053>
 31. Demetriades EI, House WJ. The relative impact of demographic change on future social expenditure increases. An example from Cyprus. International Labour Review. 1990;129(2):185 – 211.
Available:<https://www.scopus.com/inward/record.uri?eid=2-s2.0-0025572391&partnerID=40&md5=ca8a0af4ec8d07921770b7ac84e9189c>
 32. Jørgensen A, Finkbeiner M, Jørgensen MS, Hauschild MZ. Defining the baseline in social life cycle assessment. In International Journal of Life Cycle Assessment. 2010;15(4):376–384.
Available:<https://doi.org/10.1007/s11367-010-0176-3>
 33. Karunathilake H, Bakhtavar E, Chhipi-Shrestha G, Mian HR, Hewage K, Sadiq R. Decision making for risk management: A multi-criteria perspective. 2020;239–287.
Available:<https://doi.org/10.1016/bs.mcps.2020.02.004>
 34. Weidema BP. The integration of economic and social aspects in life cycle impact assessment common roots of CBA and LCA The SETAC/UNEP LCIA framework. 2004;2–6.
Available:<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.613.296&rep=rep1&type=pdf>
 35. Clay C. Economic expansion and social change; 1984.
 36. Mckendry JM, McKendry M, Guthrie GM. The impact of social change in developing countries; 1967.

37. Chen S. Economic reform and social change in China: Past, present, and future of the economic state. *International Journal of Politics, Culture and Society*. 2002; 15(4):569–589. Available: <https://doi.org/10.1023/A:1015319920054>
38. Andrews KT. *Social Change and Social Movements*; 2013. Available: <https://api.semanticscholar.org/CorpusID:142506740>
39. Louis WR, Montiel CJ. Social movements and social transformation: Steps towards understanding the challenges and breakthroughs of social change. *Peace and Conflict: Journal of Peace Psychology*. 2018;24:3–9. Available: <https://api.semanticscholar.org/CorpusID:149109434>
40. Hawlina H, Pedersen OC, Zittoun T. Imagination and social movements. *Current Opinion in Psychology*. 2020; 35:31–35. Available: <https://doi.org/https://doi.org/10.1016/j.copsyc.2020.02.009>
41. Khan MI. *Social Changes in Contemporary Bangladesh*; 2013. Available: <https://api.semanticscholar.org/CorpusID:154349518>
42. Heald D, Hodges R. The accounting, budgeting and fiscal impact of COVID-19 on the United Kingdom. *Journal of Public Budgeting, Accounting and Financial Management*. 2020;32(5):785–795. Available: <https://doi.org/10.1108/JPBAFM-07-2020-0121>
43. Maldonado-Mariscal K. Social change in Brazil through innovations and social movements. *Journal of Developing Societies*. 2020;36(4):415–438. Available: <https://doi.org/10.1177/0169796X20963332>
44. Kebede W. Social change in Ethiopia and social work responses. In *The Palgrave Handbook of Global Social Work Education*; 2020. Available: https://doi.org/10.1007/978-3-030-39966-5_56
45. Wedel M. Social change and innovation for times of crises. *Innovation: The European Journal of Social Science Research*. 2020;33(3):277–279. Available: <https://doi.org/10.1080/13511610.2020.1789313>
46. Zheng R. Theorizing social change. *Philosophy Compass*. 2022;17(4):e12815. Available: <https://doi.org/https://doi.org/10.1111/phc3.12815>

© 2023 Saputra et al.; This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Peer-review history:

The peer review history for this paper can be accessed here:
<https://www.sdiarticle5.com/review-history/105607>