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The application of Sundanese ergoculture in the product design of working device of culinary street hawkers at Bandung city

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ABSTRACT: In Bandung City, the empowerment culinary entrepreneurship was developed through the efforts of the spread of culinary centers in several strategic areas. This step is an action to parse of disorder and congestion, as well as dampen the angry residents are disturbed by the behavior of traders who tend to be apathetic about the community's efforts in creating the city of Bandung as a creative city and culinary city, which require ergonomically appropriate motto town atmosphere, namely: genah (beautiful), mérénah (orderly) and tumaninah (comfortable). The city of Bandung is in need of the participation of all street hawkers culinary as an important subject in realizing the city environmental circumstances as the culinary tourism city. This is in line with some of the results of ^search on empowerment hawkers, which is highly recommend the utilization of community of street hawkers as important element of the city development. Observations in the field showed a tendency toward apathy symptoms toward of the ergonomic values, consumer behavior, urban culture, culinary manners and environment of life. Through the ethnographic approach and the culture of Sundanese ergonomic (or ergonomoy principle in Sundanese culture) expected to be achieved successfully by optimizing the application of the norm of Sundanese culture as the root of the culinary culture of the majority of people in Bandung city.

Implementation of ergonomics in the physical form and the value of the Sundanese culture in the form of psychic, is a synergistic combination that can be applied in the product design of working device of culinary street hawkers, which is relevant to the identity of local culinary culture and to mutualistic synergy with the needs of the city.

Keywords: product design, culinary culture, hawkers, ergonomic, Sundanese ergoculture.

1. INTRODUCTION

1.1. Macro Ergonomic Problems in Bandung

Bandung is known as the city of flowers and Paris van Java, now carrying the new nickname as a creative city, town shopping, and culinary tourism city.

The population size and the flurry of activity, resulting in the city becoming rundown, disorderly and traffic jams. The poor condition of this social psychological, resulting in a change in the nature and character of the city residents. Source of the problem is highlighted by all parties, is rampant street vendors who sell on the pavements, roads and public facilities. In regulating street vendors, have enacted local regulations with an indication of hardhitting sanctions.

The government of Bandung has made culinary vendors as subject reformer or change agent. The vendors culinary become a central element in meeting the requirements to qualify Bandung as culinary tourism city.

Bandung City Government and the residents, has been working together to develop the business center of culinary street vendors in some areas, which has a hygienic sanitation facilities, adequate parking space, and mutualistic bussiness management. But these effort have not been succesful, because it is only capable of controlling the order and traffic congestion, while the slum problem that reduces the beauty of the city can not addressed effectivelly and efficently.

Through laws and regulations, public order can be realized, and through street vendors relocation policy, has been able to reduce the potential for increased congestion of the city. Meanwhile, to overcome the problems associated with aesthetic squalor of the city, it is necessary to study the issues of aesthetic and deepening of the approach in such a visual element.

1.2 The Relationship Between Ergonomics and Culture

Through visual observation, more vendors untidiness problems caused by the use of tarpaulins or plastic sheets are used as roofing and wall.

In conditions directly exposed to sun and rain water, tarpaulins and plastic can only

hold a maximum of six months.



Figure 1. Culinary tent stalls of street vendors

The use of tents is for ease of loading tide at low cost, because they use the public areas risky to the policing operations. Thus tent is very relevant if not tended for long-term or permanent use.

The tent is not a product of culture of Indonesian society, because most people do not understand how we should treat the tent. The tent derived from Chinese culture, Arabian culture and European culture used as a mean, of trade on bazaar event (or a particular market), which is temporary.

In Bandung, many vendors use tents scattered in the front yard area of the mall. Besides impairing shopkeepers, street vendors makes the city slums, because the tent is permanent, no longer removable. Even in many cases vendors are already prosperous, but still firmly inhabit the troubled areas.

If the tent is not an element of the culture of Indonesia, it is necessary to dig another figure from the local culture. To design of culinary commercial facilities in the Bandung city, which inhabited most of the Sundanese people, then it is appropriate to explore the values of Sundanese culinary culture.

In Sundanese culture, the value of ergonomics are the basic standards of a quality residential and employment facilities. This is evident from the existence of the concept of value "genah-merenah-tumaninah" which indicates a level of comfort in life feel of Sundanese people. This concept is one of the slogans of Bandung city.

The ergonomics study refers to the values of the local culture, which is based on local wisdom factor, local intelligence and local genius, is the foundation of understanding the macro ergonomics harmonious relationship between ergonomic factors prevailing cultural values in a society.

2. METHODS

2.1. Ethnography & Ergocultural Approach

This descriptive and qualitative research using an ethnographic approach. Ethnographic study developed by Spradley (1985), Agar (1996) and Fatterman (1998), can be used to understand the problem in detail and focus on the value and meaning of culture and embedded in the daily life of a community. With a systematic study of such schemes below:

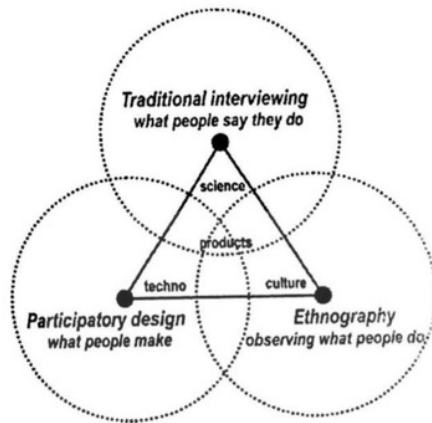


Figure 2. Ethnography approach in product design

Implementation of ethnography in Product Design, is the observation of the behavior of human labor (observing what people do) as a socio-cultural viewpoint that influence the design decisions. (Skaggs, Paul. 2012). Another viewpoint is involved in the formation of the product is the paradigm of participatory design of technology applications form a competence in creating and producing (what people make) that is integrated with elements of science based on local wisdom, which can be absorbed through direct interviews (as traditional interviewing) the fundamental ability of the owned by a particular cultural community (what people say they do). Both of these elements are covered by the rules in the field of macroergonomics. Thus the study of ergonomics that include cultural values can be referred to as ergoculture, which is convergent with ethnographic elements to reveal the science and technology that is owned by a community. (Agar, M. 1996).

3. IMPLEMENTATION OF SUNDANESE ERGOCULTURE CONCEPTS

3.1 Sunda Nomadic as Local Wisdom

Sundanese people consists of three main groups, namely (1) the community of nomadic

fishermen (pamayang) who live on the coast, (2) rice farming communities (panyawah) settled living in low-lying areas and river basins or lakes, and (3) nomadic farming communities (pahuma) who live in the jungles and highlands.



Figure 3. Triumvirate of Sundanese Society, Weirheim (1954)

Pahuma is a pioneer life, trying to live an honest, simple and clean in an environment that is heavy jungles and highlands. The mount is an area for study, for him the mountain (or Gunung) is "guru nu agung" (the great teacher). Sacred religious life, close to God in a vertical line (axis mundi). Pahuma is the foundation stone of the philosophy and cosmology of Sunda. Pahuma is Padukuhan society or guardian ancestral traditions and cultural roots.

Panyawah is the foundation of the nation and state, the right way of living and intelligent. Life settled in the fertile river basin. Raising food, clothing and shelter to a more prosperous life. Life balance is established between horizontal and vertical, harmonious relationship between human and transcendent relationship with God. Panyawah is a rural community.

Panyawang is an international gateway, life settled in coastal areas and wander exploring another country. Absorb the culture and the progress of time with a mutual friendship with other communities. Panyawang accompanied panyawah developed into the city's diverse cultural communities (multicultural).

On the meaning and value of this grouping Sundanese people, interpreted the phrase "tong poho ka jati dm, sakabehna bakal mulih kajati mulang ka asal". (do not forget the roots of the culture, everything will go back to refer to the culture of origin). When experiencing problems due to the changing times of cultural inequality, we should review the basic cultural roots and origins as an effective solution.

3.2 Occupancy Sundanese Culture

Pahuma have shelter in the fields called Saung (huts). Saung is a small house between 1.5 m2 to 3 m2. Made from natural materials obtained from the surrounding environment, usually are bamboo and wood, with a thatched roof, bamboo fibers (ijuk) or bamboo plates (palupuh). Saung pioneering measuring 1.5 m2 is an individual, because it is owned by a single pahuma. This Saung generally uses the identity type of roof 'badak heuay' (rhinoceros yawn) and 'jogo anjing' (guard dog).

In another phase where the pahuma settled, to form a hamlet, or join the community panyawah in a village, then they build a new dwelling with large dimensions and a more complete facility called "imah panggung". Higher level is a large house (the mansion), which are generally found in urban areas. Looks like the following picture:

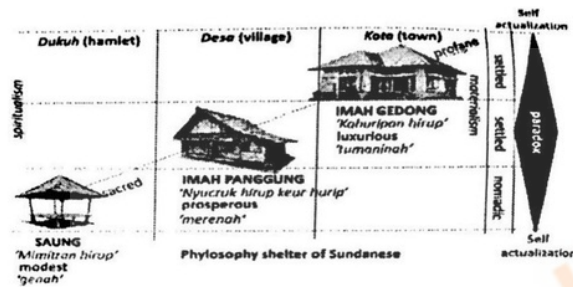


Figure 4. Sundanese Philosophy of shelters

Sundanese people know the type of home or residential lot with a distinct identity as seen from the shape of the roof. The initial level is characterized by a visual form of animal huts that badak heuay and jogo anjing. Any variety of mid-level roof with geometric patterns (jolopong, babancong and parahu kumureblboaX upside down), the top level is the variety of roof types based visualization winged animals, namely: garudra ngupuk (the garuda wings), jangga wirangga (eagle wing span) and julang ngapak (wing flapping crane).



Figure 5. Sundanese Identity of shelter

3.3 The Design of a Typical Sundanese Culinary Trade

The development of street vendors stalls culinary relevant to the situation and conditions in Bandung, can basically be divided into three categories, which are separated based on capacity and turnover of income, namely: kedai for pioneering culinary business or street vendors. Waning or food stalls for medium culinary entrepreneurs, and the restaurant for great culinary entrepreneurs.

Kedai and saung is for small businesses with the basic philosophy of "ngarah sahuap sakopeun" (small profitable, for everyday life). Equipment and work space becomes redundant not the way of the 'tong ngarawu ku sikiT (do not take with use of the elbow).

This simple lifestyle is a prerequisite for culinary efforts. The success of the business is characterised by the development of turnover and experience, to later develop into the shop or restaurant. Thus there is a developmentally Sundanese culinary business as shown below:

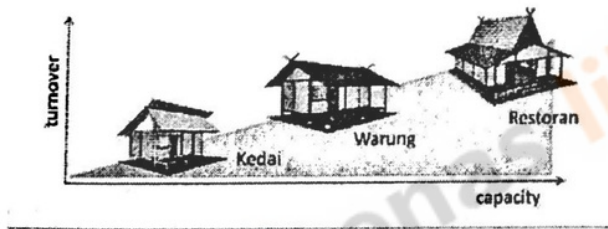


Figure 6. Type stage of Sundanese food stall

Grounding visualization form a center for culinary street vendors stalls, is that there are limits work patterns only intended to cook and serve food activity, in a special room called pawon (kitchen, cook room). Areas of cooking food in pawon done by one person cooks, the concept of work "gawe sadeupa" (working at close range), "ngarah kageroh" (so that unhandled). Thus, there is a practical way of working direction in the work area efficient.

3.4 Application of in the culinary stalls

Work area in pawon always be within arms reach, as shown below:

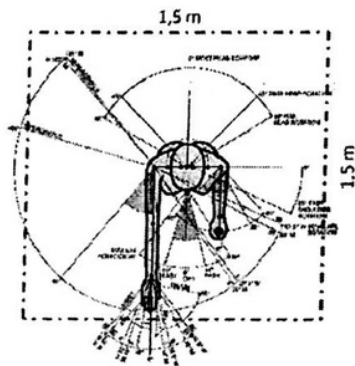


Figure 7. The pawon working area

Based on the average dimensions of the use of the work area in the kitchen and the existence of individual saung dimensional space, there is a similarity measure, which ranges in the area of 1.5 m², with a special use to perform activities of preparing food materials, processing and cooking, and presenting in front of the area, direction of each customer order and waiting for the dish.

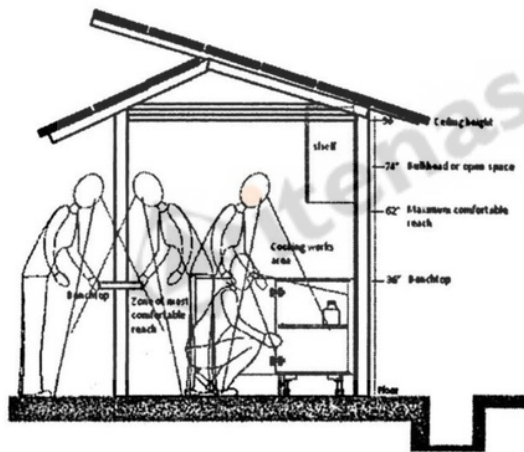


Figure 8. Areas of work in culinary saung

3.5 Hygiene Concept

Common basic facilities required in the design of this culinary saung are: (1) the existence of a special land for culinary street vendors who are registered as members of the cooperative culinary tourism. This commercial land has sewer, (2) facility of electricity controllable power distribution system, (3) water channel, (4) the means to eat foods that are protected from rain and ho weather, (5) parking facilities, (6)

lavatories.

Special basic facilities every culinary saung are: (1) current PLN camshaft system, (2) the organic waste, (3) public service facilities, (4) description of halal or free borax, (5) nutrient content and nutritional information.

In Sundanese culture, direction and location for the work to follow the direction of the sun, which is the east-west axis, so as to accept the direction of the morning sun (sunrise) and evening (sunset).

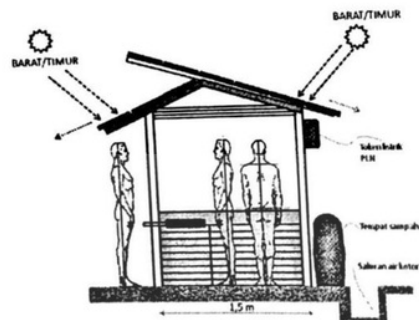


Figure 9. Culinary saung facilities

3.6 Product Design Implementation

These products can be categorized as furniture, because it is a working tool that can be placed indoors or outdoors. The furniture for culinary trade means it can use natural materials such as wood, bamboo and rattan, as shown below:



Figure 10. Culinary saung with natural materials

With wood materials, this saung can use knockdown system so easy to be mass produced. With this system, this product can be placed outdoors or indoors. There are two types of roofs suitable Saung Sunda tradition, the roof badak heuyay and jogo anjing. The traders can choose one type of preferred roof, as shown below:

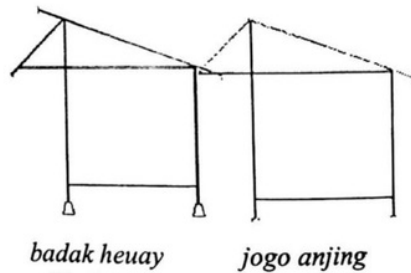


Figure 11. Two type of roots Sundanese saung culinary

Alternatives that appeared in culinary tourism, is the development of the roof form adapted to the character or the culinary origin. So there are various types of cuisine from various regions in Indonesia, which is present in Bandung city using local identity, is very interesting to be appreciated.

The promoted concept of culinary tourism at Bandung city, will be realized in the form of concentration area cuisine and local food from various cultures, both within the country and abroad who also carries the majesty of each other's culture, which is characterized by various types of roof that is unique and distinctive.

The tourist attraction through the idea of this product, allowing the formation of areas of cultural heritage, museums culinary and culinary exhibits strongly supports the existence of Bandung's as main city culinary tour.

4. CONCLUSION

The concept of culinary arrangement of street vendors in the city of Bandung, which makes the street vendors as an inherent part of the city of Bandung Culinary program, has aroused enthusiastic townspeople and traders culinary. Some event "Bandung Culinary Night" in various districts as Bandung held periodically, have drawn public attention. In the long run, the existence of culinary tourism event in Bandung, need to be developed to increase the visual quality of culinary tourism area, so avoid the untidiness and obsolescence. Means culinary trade is one alternative solution to the problems of Bandung city. Untidiness that city as a macro ergonomics problems can be addressed through the reform of the aesthetic value of the situation and environmental conditions, and the paradigm of the ecosystem, through local cultural approach, which has been there and live rooted for thousands of years. The ergonomic-culture study, proves that values can be explored and developed ergonomics of local cultural values.

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