

Taman Burung Cemara Asri Build Cultural of Tourism: The Anthropology of Landscape Approach

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Abstract: Taman Burung Cemara Asri is an outdoor recreation. It deals with using heron wildlife habitat which is proposed by Haji Anif Shah. Formerly, there was no cultural of tourism, but recently, this site were visited by people. It means, tourism activities in Taman Burung Cemara Asri is already occurred. The objective of the study focused on the concept of landscape and value meaning from this site. The data were collected by doing depth-interview, observation and documentation. They were analyzed in narrative descriptive through descriptive question matrix. The anthropology of landscape approach was implied in this study to review the definition of spatial concept in outdoor recreation toward building cultural of tourism.

1 INTRODUCTION

The people who live in urban need outdoor recreation more to keep balancing with their activities. The structure of urban living is different with urban living. Even urban provide their need to refresh such as mall, club and so forth, but, they still miss the natural living like in pedestrian, so generally, they go out to visit outdoor recreation to fulfil their “empty”. It can be seen there are many people in outdoor recreation to spent their weekend. Landscape gives a representation for ideas, and values that rely on natural concept through view, monument building, artificial lake, and farm. These landscape is a sign a process namely natural colonize with landscape. (Olwig, 1993: 332).

Landscape consist of physic elements, human and interaction between them. Therefore, a model of landscape must be refer to the owner or the designer. In this case, both concept and model of a outdoor recreation deals with the ideas of the owner. Among the aim of landscape model, there are two important thing that should be require with the environment and the model structure, they are (1) to meet conclusion (inferent) about how and why sometimes there is a change of landscape such as there is less income, and (2) to predict the site and pattern of landscape in the future (Brown et.al: 2006).

The existence of outdoor recreation in urban is really has strong relationship with indigenous culture hence it can be survive. Louis Khan in Wurman (1986) stated that a city is a place where a child in that place know what he really want to be based on the statement, if a city has a landscape model and use it to be a good outdoor recreation, human able to keep his balancing to fulfil his needs and will maintain it as his culture.

People in Medan consist of multi ethnic such as Bataknese, Acehnese, Javanese, Indian, Malaynese, Chinese, and others. The expansion of Medan city impacted to the changes toward the settlement of ethnics group. Malaynese is a native people in Medan, but most of them lives at the suburb. Menawhile 75% of Chinese and Minang live at the city because their normal job are traders, so they live around shopping center.

Taman Burung Cemara Asri is a residence located at Desa Sampali, Kecamatan Percut Sei Tuan, Kabupaten Deli Serdang. Thousand colonies of bird fly freely to looking for their food in the middle of Medan city. This residence is popular in Medan and often become a choice by people in Medan to visit this place because this is the only one the captive breeding of bird. It is also supported by Vihara (Budhist temple) and culinary.

The existence of Taman Burung Cemara Asri has a good impression for people in Medan. It is proved by a lot of visitors coming there with different

reasons. The objective of the study is to find out the landscape model based on the owner view and the using space for visitors. One of the approach to equate landscape with the environment where people live freely inside is a definition in common. Physic environment explain about its landscape characteristic such as climate, geography where still not real change by human effect (Crystal 1990: 412).

Cultural approach goal is to understand human behaviour as something meaningful. The external element from explained about human good behaviour in their environment and social through ecology approach. It deals with how external object is described. Cultural approach assume landscape as expression and idea with the analysis that should be understand how far it can be transfer into discourse (Hirsch & O'Hanlon, 1995: 4). It can be said that where is a space, there is human with their culture represented by the message that they want to deliver. To find this, the anthropology of landscape approach would use by review the definition of outdoor recreation concept that describe physically and partially each space related to culture. Every space in Taman Burung Cemara Asri is able to describe based on its model and pattern of variant scale. It begin from landscape element to social culture.

2 RESEARCH METHOD

This is qualitative research. The anthropology of landscape approach was used in this study. This approach seeks to illustrate the model of landscape and space utilization from the viewpoint from the subject of the study is Haji Anif Shah. Denzin and Lincoln (2011), states that qualitative research is a study that uses a natural background with the intent to interpret the phenomenon that occurs and is done by involving various methods.

Ethnography method was used to conduct in-depth interview and participant observation. It is also completed with literature study. Ethnographic research is a study that describes a culture. The goal is to understand the perspective of the person being studied (Spradley, 1980). In this study, every use of tourist spaces is taken to be described to obtain information about the interaction between humans and the physical elements of the Taman Burung Cemara Asri.

3 RESULT AND DISCUSSION

3.1 Haji Anif Shah and Natural Landscape

“The goodness of nature feels so close, when man is present as a friend”. The sentence is in Haji Anif Shah’s book entitled *Amazing Wings*. This book provides the data needed to find out the ideas and thoughts of Haji Anif Shah based on his idea about Taman Burung Cemara Asri. The anthropology of landscape approach considers history to reveal information toward the background of landscape formation. The role of ethnographers has been realized from experience in the field of how perceptions and values are embedded in the meaning of landscapes and improving memories to the places that become historical identity sites (Stewart and Strathern, 2003). Perceptions such as shifts, either gradually or dramatically, over time, so the landscape becomes a form of historical codification itself. It can be seen from the point of view of personal expression and experience.

Haji Anif Shah is a businessman from Medan, North Sumatra. His real name is Musannif. He was born on March 23, 1939 in Perlanaan, Limapuluh City, Kabupaten Batubara. His real name is Musannif. It derived from the Arabic word means 'author'. It was given by his father. His father is Hafiz H Gulrang Shah and his mother is Indonesian Hj Syarifah, from Perupuk, a village on the coast of Batubara, North Sumatra. Everything related to flora and fauna is his hobby. He also ever won MURI (World Record-Indonesia Museum) record for being the only person who grew *bangkai* flower (*Amorphophallus titanum*) outside its natural habitat. Haji Anif Shah also provides about 6 hectares more land to be the habitat of thousands of wild birds in the middle of the Cemara Asri Residential. It is a wise decision because he choose to give a place for wildlife bird instead of money that he could earned.

He believes that there are certain things that we cannot value with money. “Seeing thousands of birds feeling so free live in this garden, has always been an incredible inner experience for me. Moreover, if many people can also participate in enjoying it. It is amazing to make us more aware for the greatness of Allah SWT. What an earth we are in, very beautiful with many wonders and riches of life in it” he said. This is similar as Finlayson's (2009) opinion about the way of man to structure space and acts upon how he accepts it and through his experience. It is also related to Batak’s local wisdom about conservation nature. Thus is local

wisdom is the indigenous wisdom or knowledge of a society derived from the noble value of cultural traditions to govern the life order of society (Sibarani, 2014: 113).

Haji Anif Shah home yard was large enough in the area of Tanjung Duren, West Jakarta. It was also becomes so cool and humid. There was a mango tree with many fruit and bushy. But he forbade anyone to pick them, because according to him it is a ration of bats and wild birds that often perch, just looking for oasis in the middle of the arid metropolitan capital of the capital. "Those who fall to the ground, it can only be taken", said Haji Anif Shah every time anyone wants to take the Mango. In the past, Haji Anif Shah's house was planted with shady mango trees and invited species of birds and bats. Due to the longer the more birds come, their need for mangoes is not sufficient so that Haji Anif has the idea to give them additional food such as bananas and papayas. He always give time to do his hobby to keep plant and animal.

He has been very familiar with the existence of animals that currently live in the location of Taman Burung Cemara Asri. As Munarriz (2011) stated that wherever they live, humans will take a natural position based on their culture. It will form a landscape that coincides with the growing culture that he has. By realizing the landscape that he has, Haji Anif Shah hope the existence of fish ponds and birds can contribute in education besides entertainment for the community. Especially for people who have a longing like him. When people miss the beauty of nature, this place able to give their needs of nature scape. When a concept of the green earth is still shaped rhetoric, Haji Anif has made it happen.

Kroeber & Kluckhohn (1952) defines value as a conception, explicitly or implicitly, a special feature of a person or group of people, about the things desired which influence the selection of the various means, tools, purposes of deed available. The orientation of cultural values is an organized general conception, which affects behaviour related to nature, human positions in nature, people's relationships with people and about desirable and undesirable things that may be related to relationships between people and the environment and fellow human beings.

3.2 The Landscape of Taman Burung Cemara Asri

In his book, Haji Anif told the formation process of Taman Burung Cemara Asri. The story began when

he was with his friend Mujianto. They initiated to build a pond in the housing Cemara Asri, Medan. So both of them realize the idea directly. In the same year, a plot of land in the middle of the housing was formed a step by step. It needed long time to meet the finish. Of course this is not a small pond, Haji Anif Shah and Mujianto prepare a land of approximately 6.8 hectares.

At that time, these two entrepreneurs, presumably ignoring the cost of such a vast value. If you think short, according to Haji Anif Shah land this area if sold will certainly generate a lot of money. As entrepreneurs who essentially love the green, flora and fauna, of course Haji Anif Shah has consideration of love that is not measured by numbers. Especially at that time, Haji Anif Shah hope this pond can be a balancer green environment in the housing. In addition, it can also be a stretch of scenic scenery.

Hope is not in vain. Currently the pond has become the habitat of thousands of birds and several other species of animals. The birds in the Taman Burung Cemara Asri are the birds that settle and breed in the location. The total number of birds is estimated to reach more than 12,000 birds. There are at least 12 species of birds that are commonly encountered in this location, such as Cangak Merah (*Ardea purpurea*), Cangak Abu (*Ardea cinerea*), Kuntul Kerbau (*Bulbucus ibis*), Kuntul Kecil (*Egretta garzetta*), Kuntul Besar (*Casmerodius albus*), Kowak Malam Abu (*Nycticorax nycticorax*), Raja-Udang Erasias (*Alcedo atthis*), Belibis Batu (*Dendrocygna javanica*), Kerak Ungu (*Acridotheres tristis*), Kareo Padi/Ruak-ruak (*Amaurornis phoenicurus*), Mandar Batu (*Gallinula chloropus*) and Manda Besar (*Porphyrio porphyrio*).

Some of the other animals that occupy the pool are snakes and Biawak. There was a two meter long python found in this pond. Both types of reptiles, often disturbing the presence of birds. Biawak and snakes often prey eggs and birds so pool managers thought that they needed to control the food chains in the habitat of this pond. Snakes and Biawak are hunted and some species of fish are sown for the feeding of birds. This step is an effort to maintain the balance of bird populations.

Finally, visitors not only enjoy the natural scenery and birds only, but also fish that were originally as a bird food. They also become special entertain for visitors. The different types of fish such as goldfish, tilapia, catfish and Gurame, are an additional attraction and add the natural nuances of fun and entertaining visitors for them who come to this place. From some informants, the authors also

get information that they are very happy to come to see various types of fish in the pond and enjoy while feeding the fish in the pond.

In addition to the existence of various species of birds as mentioned earlier, the presence of pigeons also add interest visitors to the beauty of nature at the Taman Burung Cemara Asri. Hundreds of pigeons and dove flies over the trees and ponds has become another attraction. They play a role in increasing the interest of visitors and become comfortable to participate in feeding or just pay attention to the behaviour of these animals in the park.

The presence of the bird park as a counterweight has brought other nuances in terms of physical and non-physical conditions. From a physical point of view can be seen from two different nuances in one location, namely urban nuances and rural feel. Thomas (1984) in Hirsch and O'Hanlon (1995) states that Ebenezer Howard had long proclaimed the meaning of the landscape in 1890 through the assertion that cities and villages must be "wedded". This is because humans need balance in their lives.

The visitors come and go of the complex with a convenient to get their goal of visiting Taman Burung Cemara Asri. In fact, at the location where the food vendors around the fish pond, there are also some ethnic Chinese sellers along with the indigenous sellers. The existence of the Taman Burung Cemara Asri tourist site not only shows a harmonious life between natural and modern life in terms of landscape, but also harmony in social life between visitors and residents of the complex. The majority of Moslem visitors can still enjoy the scenery at the bird park for long time without having to lose or be late performing the prayer, because next to the complex there is a magnificent mosque for them to take a pray. On the other hand, Budhist also visit their temple namely Maha Vihara Maitreya Cemara Asri Medan besides fish ponds. Buddhist temple located adjacent to the location of the fish pond shows that the existence of a natural landscape, although artificial, can affect the harmony between religious communities.

Understanding of the landscape is an important thing as one of the strongest context in covering the relationship between social and its territory which is determined in two ways: on the one hand, the landscape is a complex, dynamic, change the interaction between a social environment with its territory where social process and its economy forms the region (O'Hanlon: 1995). Racial, religious differences often lead to conflict. However, through the space of Taman Burung Cemara Asri, the sense

of appreciation and trust between residents and visitors can be maintained. This is marked by the mutual respect and trust between fellow residents who also consists of Muslim and non-Muslim community and visitors. Harmony reflects a reciprocal relationship characterized by mutual acceptance, mutual trust, mutual respect and respect, and mutual understanding of togetherness (Lubis, 2004: 24-26).

3.3 Taman Burung Cemara Asri as Tourism Space

The classification of the use of tourist spaces of Taman Burung Cemara Asri consists of 3 parts; they are (1) for the visitors, (2) the resident and the sellers around the bird park, and (3) as a subject interacting with the space/land at Taman Burung Cemara Asri. Utilization of space that is so optimally used by visitors in enjoying the beautiful and natural atmosphere as the habitat of animals and fish in the pond in their spare time there.

When entering the landscape of Taman Burung Cemara Asri, there is a significant difference in the number of visitors present associated with time and day. If the early morning of the afternoon, the number of visitors look less crowded in the afternoon, except on Sundays and holidays. On Sundays and public holidays, visitors can enjoy the natural attractions by packing the available spaces to enjoy the landscapes of Taman Burung Cemara Asri. The most visited number of visitors in the afternoon and on Sundays and holidays with the purpose of filling leisure time for a tour to enjoy the beauty and uniqueness of this park.

The queue did not discourage the intention of visitors to keep seeing and enjoying this place. Though sometimes time they use to enjoy the landscapes of Taman Burung Cemara Asri only 30 minutes to 2 hours with activity around. There are also visitors who park the vehicle for a while before leaving this park. For the visitors who spent only two hours, usually do activities of feeding the fish in the artificial pond. In addition to these activities, there are also visitors who buy snacks/food to be consumed while enjoying the scenery.

Visitors who come from outside the complex like to sit under the large trees around artificial pond for shelter while looking at thousands of birds. This activity is so dominant that the space used by visitors is passive. Taman Burung Cemara Asri landscape has taken a role to influence visitors and focus by observing the movement of the crane while looking at the fish in the pond. This is in accordance

with the opinion of Heidegger (1972) that space can set the scene of place.

The physical body of human provides a role to the shape of schemes in space that may be experienced and understood. The shady vegetation creates a safe and comfortable space for visitors during their activities in the landscape of Taman Burung Cemara Asri. Some visitors feel like home and enjoy the beautiful and natural atmosphere. It takes the longest time under shade trees. The selection of space that most used by visitors is at the fish feeding place by the pool. The selection of this place allows visitors to throw pellets (fish food). In addition, this location is safer due to the fence between the pool and the visitors considering the number of visitors who bring their children to see and feed the fish in the pond. While for the visitors who come just to fill the spare time, explained that they came because Taman Burung Cemara Asri is free from charged.

4 CONCLUSIONS

Haji Anif Shah as the initiator in building Taman Burung Cemara Asri reflect his memory and live experience about birds living in wildlife together with the landscape. In addition, the values consist of education, social, and natural balance. The process of formation Taman Burung Cemara Asri landscape started from the availability of open land which then used to be the natural tourist sites of heron with its ecosystem.

Taman Burung Cemara Asri builds a tourism culture as a means to train the longing for memory and history of the heron's ecosystem. In addition, it also as a vehicle for tourists to do their activities in giving pleasure and as a means to refresh their mind mental position.

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