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## **THE SURVIVAL OF NORTH KANOMAN “CITY VILLAGE” AS AN ART AND CULTURAL VILLAGE IN CIREBON CITY**

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### **ABSTRACT**

Cities are the result of social interactions that form a community and produce culture. cultural resilience as a term that describes the extent to which a person's cultural strength in overcoming regional developments. Cirebon City as a City of Culture is inseparable from the history and culture of the past that form the characteristics of its own people. The City Village that still survives today is the North Kanoman Village, which is in the Kanoman Palace area. Cultural and artistic traditions are still maintained from generation to generation so that the characteristics of local wisdom are well preserved, so it is necessary to study the survival of the North Kanoman village in changing the development of a modern city. This study aims to determine the adaptation of the local wisdom of North Kanoman Village as an art and culture village in Cirebon City in an effort to maintain its existence as an art village in the midst of urban development. The output of this research is the modeling of the resilience of North Kanoman Village. The research uses a qualitative approach through qualitative descriptive analysis techniques. In this study, the method used is to use open interviews to examine and understand the attitudes, views, feelings and behaviors of individuals or groups of people. Based on the results of the study, it was found that the phenomenon of survival and adaptation methods were carried out by the North Kanoman community, this adaptation was closely related to changes in attitudes that occurred in the community. The synergy between the community and cultural leaders occurs in how to maintain culture and art for the younger generation from urban modernity and the era of digitalization. By adapting, the people of North Kanoman Village try to survive and continue their lives.

***Keyword:*** *Survival, Urban Village, City Development, Local Wisdom, Arts and Culture*

## I. INTRODUCTION

A city will continuously experience all changes for the sake of changes in the planned and unplanned area which can be seen from several aspects such as physical, non-physical, social, cultural and economic aspects. The changes that occur are caused by elements in the city that are experiencing development. The term urban development can be interpreted as a comprehensive change, which involves all changes in urban society as a whole, both socio-economic changes, socio-cultural, and physical changes (Hendarto, 1997). The dynamics of city development can be seen from one aspect of urban settlements in it, namely urban villages.

Kampung is basically a feature of living in Indonesia, which can be considered as a traditional Indonesian settlement structure before the introduction of modern settlement planning. The village can be a source of civilization, creativity and city culture because of the existing conditions and limitations. The locality contained in the village structure will give character to the formation of a new urbanism spirit that is in accordance with the character of the community, rooted in the ideology of sustainable living. Moving from the urban planning paradigm, the urban village can actually be the start of a new urban planning paradigm in realizing a better city. (Nugroho, 2009). In the context of urban housing, the village represents the concept of housing autonomy where villagers have the freedom and authority to determine their own environment.

The village has represented a new concept of urban development, namely the compact city. Both in terms of population density, land efficiency, and infrastructure, the village has fulfilled several compact city principles. In terms of land use, the mixed uses land use pattern in the village has provided an alternative efficient land use pattern. The mix of residential and non-residential land uses, including for various commercial activities in the village, actually ensures the sustainability of the village and creates liveable city conditions (Roychansyah and Diwangkari, 2009). More than just a physical system, the village is a complex and dynamic social system. The village is inhabited by various urban residents with religious backgrounds, incomes, education, occupations, ethnicities, and even political sects. The village becomes a kind of mini collage of the townspeople that allows them to continue to develop the principles of diversity, tolerance, and solidarity.

City Village is a phenomenon of the existence of settlements in urban areas. According to Nursyahbani (2015) stated that Kota kampung is generally known as a settlement that grows in an urban area without infrastructure planning and the city's economic network. When viewed physically, urban villages are usually synonymous with irregularities to slum conditions. However, urban villages also usually have certain characteristics based on their respective histories. The urban village is part of the urban spatial layout that has the characteristics of a settlement, whose residents have various activities that give the identity color of the respective urban village. The urban village which is a residential area in urban areas, the identity of the urban village is largely determined by the activities carried out by its residents (Sumintarsih, 2014).

In the process of urban development that will continue to occur, the village still has the opportunity to give a form and meaning to a better and distinctive urban life in Indonesia. During this time, many people see the future of the village will depend on the future of the city. This kind of view certainly needs to be changed because the future of cities in Indonesia will depend on the villages. In fact, future urban planning must see and treat the village as an integral part of the city. Based on this phenomenon, it can be seen that the urban village is one of the elements of urban development that needs attention.

The city of Cirebon as a cultural city cannot be separated from the history and culture of the past that form the characteristics of its own people. The City Village that still survives to this day is the North Kanoman Village which is in the Kanoman Palace area. Cultural and artistic traditions are still maintained from generation to generation so that the characteristics of local wisdom are well preserved, so it is necessary to study the survival of the North Kanoman village in changing modern city development.

The purpose of this study is to determine the adaptation of the local wisdom of North Kanoman Village in an effort to maintain its existence as an art village in the midst of urban development. In this regard, the urgency of this research is to show the survival process that occurred in North Kanoman Village, as well as the natural response of the village community to survive in the form of economic, social, and cultural behavior, so that it is known the adaptations made by the community in the village's survival process..

## II. LITERATURE REVIEW

### 2.1. Survival

Resilience is a new approach in the regional and urban planning approach, and is closely related to sustainability. Clauss Ehlers (2004) in Caroline (2008) explains that cultural resilience is a term that describes the extent to which a person's cultural strength in overcoming regional developments. It is emphasized again that what is meant by the type of survival is how a person or group can maintain cultural activities and establish relationships with other people. Other resilience that can be seen is from the physical aspect, Caster in Caroline (2008) explains that resilience can be measured by looking at changes in the shape of the building and the length of time the building was standing, while the shape of the building is formed from toponyms or the history of the area with their respective characteristics can be seen from the architecture. and building materials.

In fact, resilience began to emerge in planning terms since the response to environmental threats in improving social and institutional frameworks, which was around the 1990s (Mileti in Godschalk, 2002). In planning, resilience is often used as a synonym for adaptation, and adaptation is part of resilience (Folke et.al, 2010).

In the concept of resilience, Folke (2006) divides resilience into 3 namely engineering resilience, ecological resilience and social-ecological resilience. Folke explained that there are three main aspects in the social-ecological system (SES), namely, resilience, adaptability and transformation. These three aspects are interrelated in several ways, namely:

1. Resilience in this context is the capacity of the SES to continuously change and adapt but remain within certain limits.
2. Adaptation is part of survival. This represents the capacity to adapt/respond to external and internal changes, thereby allowing for further development.
3. Transformation is the ability to cross boundaries in the direction of new development.

### 2.2. Village Survival

In urban planning, urban cannot be separated from the term village. The village usually becomes an embryo of the city, developing according to the city but does not change according to the dynamics of the city. The definition of urban village in the

spatial layout dictionary is a housing group that is part of the city, has a high population density, lacks facilities and infrastructure, does not have a certain area, so it can be larger than one ward, implies housing that is built informally (following the provisions of the regulation). - the provisions of the city concerned) urban villages are inhabited very densely and tend to be increasingly dense, so health is a major problem. In its development, the term village was used to describe the phenomenon of urban housing which was built independently or independently by migrants from rural areas. In the context of urban housing, the village represents the concept of housing autonomy where villagers have the freedom and authority to determine their own environment. Turner (1972) explained that the village is a slum area that has limited public facilities and infrastructure, even not at all, so the village is often referred to as a slum or squatter. To classify the village, Budiharjo (2009) said that the village consists of two types, namely:

1. A planned village is a village that has been planned from the start by the government. Often a planned village (in Indonesia) was built during the Dutch East Indies era, this village has a regular pattern.
2. The village is not planned and grows by itself, so it does not have a regular pattern. The straight road suddenly turned, then came to a dead-end, the plot of land boundaries between one building and another was not clear. The pattern of development of this type of village is natural, without the intervention of regional and city planning experts.

Villages has complex problems such as problems in urban areas, namely the problem of dense population and lack of access to facilities and infrastructure. The facilities and infrastructure in question are not facilities and infrastructure such as school buildings and shopping centers, but rather the limitations of access to clean water, sanitation, circulation, pedestrians, and even housing. Therefore, the majority of population density but slums are concentrated in urban villages.

Even though the village has various problems, it still needs to be maintained because it is a "city laboratory" for the city itself. The urban village is the forerunner of the city, so the problems and potentials in it can reflect the development of the city before, now, and in the future. If it is not maintained, it is possible that the villages will disappear one by one, due to its strategic location in urban areas, which invites investors to develop

shopping centers and residential areas, as well as because of the complex problems in urban villages that encourage residents to leave their homes.

### 2.3. City Development Paradigm

The urban development paradigm has recently changed according to market mechanisms. The parties who become the rulers in today's development are the private sector with all their financing capabilities. The government experienced a shift in function due to a lack of funding. City development depends on three things (Zahnd, 2009) namely:

- a. A city does not develop abstractly but takes place in three dimensions, namely form, mass, and space.
- b. A city does not develop directly, but takes place over time as a process of urban development.
- c. A city does not develop automatically, but requires the role of humans in shaping actions to shape the city.

According to the results of the study, it was found that the destruction of the city was not caused by the people of the city, but rather caused by the urban capitalistic economic system (Budiharjo, 1997). In the end, the victims of this system are the city itself and the people in it. Therefore, various urban regulations began to emerge whose main concept was to accommodate people's aspirations in the form of advocacy and active involvement in planning or policy-making processes. This has developed in developed countries apart from the aspect of economic growth.

### 2.4. Community Social Change

Basically, every society in its life will experience changes along with changes in the environment in which they live. There are many factors behind this, accessibility, economy, socio-culture, politics, and so on. Someone who does not feel comfortable with the environment in which they live will do something, such as improving the environment or will make a decision to move house. The emergence of the phenomenon of gentrification in urban areas causes people who live in urban villages to have to choose whether to stay or sell their land to move to another place. Lee in Santi, 2013 explains that society is faced with changes in social conditions followed by economic changes, this is related to income levels, mindsets, consumption patterns, and changes in living standards.

### 2.5. Community Adaptation

In the concept of resilience, Folke (2006) divides resilience into 3 namely engineering resilience, ecological resilience and social-ecological resilience. This research on village resilience is related to the social-ecological resilience proposed by Folke. Furthermore, Adger (2000 in Pisano, 2012) defines social resilience in terms of social change as "the ability of human societies to withstand their external social shocks such as infrastructure, environmental or social variability, economic and political upheaval".

## III. METHODOLOGY

This research has several stages of methods that have been adjusted to the research output targets each year. The following are the stages and methods used in the research:

### 3.1. Stages of Research Preparation

The preparation stage of this research consists of:

1. Determine the background, problem formulation, goals and objectives of the study. The problem raised in this study is to find out the adaptations made by the community as an effort to maintain North Kanoman Village as an art village in the development of Cirebon City.
2. Determination of the study location, namely North Kanoman Village, which is located in Pekalipan District, Cirebon City.
3. Theoretical and literature studies related to the study are studies of the history and social, economic, and cultural conditions of the urban village and how the urban village can survive as an art village in the development of the city of Cirebon.
4. The data collection required includes primary and secondary data.
5. Data processing
6. Data Analysis Stages
7. Compile study findings based on the analysis carried out.
8. Drawing conclusions and suggestions..

### 3.2. Data Collection Technique

In this research on the survival of North Kanoman Village, primary data collection was carried out through informant interviews, field observations carried out directly by researchers, and also secondary data collection obtained through agency

surveys and also related literature studies. Data collection techniques are carried out through several things:

**A. Literature Review**

This literature review is a data collection technique obtained by collecting or obtaining information from various existing written literature, which can be in the form of journals, books, or e-books. This study of various kinds of literature will produce variables that are used to assess the extent of the social implications of the North Kanoman community due to property developments in their environment.

**B. Agency Survey**

This technique is a data collection technique that is carried out by visiting the relevant agency and looking for data from the agency.

**C. Sampling Method**

In this study, the method used in the selection of resource persons is using the soul count/census method with the limitations of the research location. The reason for using this technique is because the research area has been limited by researchers to areas that have a direct impact on apartment construction, namely most of the RW 10 area. With the soul census method, the entire population who still lives or is within the boundaries of the research area becomes the research target. With this, it is expected that the entire population of respondents/resource persons obtained is truly appropriate and representative of the research to be carried out. Resource persons were selected with several considerations and certain objectives. The following are the criteria for determining the sources in this study.

**Table 3.1.** Research Object Consideration Criteria

No	Criteria	Basic Consideration
1	25-50 years old	This age is included in adulthood where a person is said to be mature in understanding a phenomenon.
2	Local residents who live in the location of Kampung Kanoman Utara (research area)	Is a party who understands the ins and outs of the development of problems at the research site.
3	Own land ownership or live in this area	Land ownership is one of the assets in the property world and concerns the legality of living.
4	Is a citizen who has lived long enough	Local residents who have lived for about 5 years have known the area and adapted to their environment, so they are knowledgeable about interactions, as well as conditions before and after the presence of the property.

Source: Researcher Analysis, 2021

The criteria for selecting research objects or informants are adjusted to Table 1 above so that informants who do not meet these criteria are considered unfit to be research sources. The number of sample members in this study is expressed by a sample size that is 100% representative of the population, which is the same as the total population itself. In this study, the researchers determined the total number of respondents or resource persons to be taken was a total of 22 residents who were within the scope of the research boundaries. This number is estimated to have been fulfilled and was representative to find out information about people's living preferences in North Kanoman. The determination of the number of respondents is based on several related justifications, including Each respondent has represented the criteria of respondents who have answers from their respective points of view.

**3.3. Analysis Method**

This study uses descriptive qualitative analysis which aims to obtain information about field conditions that are responsive and views how distinctive and cultural characteristics are still applied and carried out for the people of North Kanoman. The method used is an open interview to examine and understand the attitudes, views, feelings, and behaviors of individuals or groups of people. The technique used in this study focuses more on the results of data interpretation in more depth. The technique used is a thematic analysis technique. The thematic analysis method is an analytical method by provides reporting by emphasizing the answers to research questions, so as to produce reporting themes that are in accordance with the research questions (Hancock and Algozzine, 2006).

**IV. RESULT AND DISCUSSION**

**4.1. Analysis of the Survival and Adaptation Process of the North Kanoman Village Community**

The rapid development of the city of Cirebon in terms of the economy also contributed to changes in the provision of residential facilities and the service trade sector that followed. Kampung Kanoman Utara physically still looks the same in form and structure of settlements located in the middle of the city and is a Hinterland village from the Kanoman Palace.

North Kanoman Village is full of local culture and the existence of the palace initiated the village to

continue to strive to have culture and art that must be preserved. The Klapa Jajar art studio is the key to the survival of the culture and arts that the village has. The regeneration process of the owner or manager of the Klapa Jajar art studio is going very well so that the existence of the studio encourages the community to contribute and implicitly creates a regeneration system from parents to their children. The research method used by the researcher is through the interview process, either by going through the key person first or by digging further information to the respondent.

#### 4.2. Community Behavior Pattern

Basically, every person or individual will have a different perspective and interpretation of a phenomenon they face. Each respondent also has his own interpretation of the presence of the Klapa Jajar Art Studio. Perceptions of these respondents will affect behavior and attitude formation. The formation of this perception is influenced by various factors such as needs, desires, situations, and emotions.

The pattern of community behavior will be formed by itself, followed by adaptations made by the community itself. The adaptation process carried out by North Kanoman residents is also a way for residents to survive in these conditions. Each community has a perception that is formed from the interpretation of environmental conditions that experience changes in the development of the city or its environment. In general, the environmental conditions in North Kanoman have undergone drastic changes that have affected the perception of the people who live. Based on the results of in-depth interviews with the community, it was found that each individual has his own perception that influences his decision to stay and the spirit of his own culture. Some residents also gave an emotional picture of the increasingly changing situation, especially for their own children, where the association of children today is more directed at digitizing games, namely often using gadgets as playmates and as a school for their children. This situation makes individuals or communities nervous and worried about regeneration to participate and maintain their culture where the parents in the surrounding environment are players from the Klapa Jajar art studio.

People in the RT 03 area, which is in a narrow alley around the Klapa Jajar art studio, experience feelings and emotions that are much greater than other residents. This is because the position of the house in this area is very close to the art studio and

close to the palace. The following is a quote from a resident of RT 03:

*“I’m a Klapa Jajar art studio player from when I was little I played gamelan, but I can’t be a player all the time, friends here (parents) are actually afraid that children don’t follow in their footsteps because they play more gadgets, but we usually bring my children when we practice or what stage we have, so that the children know first what their parents are doing, hopefully, they will participate in maintaining the traditions of their parents, although it’s not necessarily the same, for example, if I hold a gamelan, then my child will hold a gamelan, it depends on what the child wants to do. according to interest”.* (P1/W/02/01)

From the phenomenon above, the researcher found that the respondent wanted the regeneration of the era as a player as well as a form of maintaining the art culture in their environment. Inviting children to participate in seeing art games is an effort from the community or individuals to introduce art and culture that is done by parents. This process is already underway and is supported by the chairman or manager of the Klapa Jajar art studio, who every time practice gives children the freedom to hold or play artistic and cultural instruments without any prohibition even though the tools have the potential to be damaged. As a form of support from the head or manager of the art studio so that the children can play or hold the tool, every week exercises are held every day except Thursday. However, the COVID-19 pandemic has made art training for children temporarily suspended because during practice it will invite many enthusiastic residents to see the exercise.

When the Klapa Jajar art studio is in a vacuum or temporarily stops making local people (not players) always ask questions because every week and even every day people are used to hearing voices or exercises from the studio, this shows that the community is used to and supports the existence of the art studio, this can be seen in the footage of the following interview.

*“I’m sometimes surprised or unusual when I don’t hear the sound of gamelan or people singing in Cak Mamat’s studio, even though I’m not a player from the studio’s practice, what’s the sound like? Yes, it’s like a staple food that is eaten every day, so something is missing. That’s why I was surprised and asked what was wrong, Mr. Mamat had*

*already answered that for the time being there shouldn't be a crowd, right because of covid." (MB/W/08/07).*

*"I hang out here every day (the pedicab driver) is used to hearing the sound of the art studio, right, he said, he wants to run a cultural village with the government, but now it's rarely heard because of covid, because I heard it from neighbors who work there" (MB/W/04/05)*

*"Yes, you have to keep it up, even I am not used to it if I don't hear the sound of the Cak Mamat studio training." (MB/W/06/01)*

In the results of the interview, it was found that there were respondents who were not used to hearing the sound of exercises or performances from the Klapa Jajar art studio. This is a natural form because the respondent has lived in the neighborhood for a long time even though he is not a player. The surrounding community (non-players) strongly agree with the existence of the Klapa Jajar art studio because Cirebon is rich in culture and even sintren dance as an example is very well known in the wider community. In addition, the art studio often appears at international events, such as the latest one appearing in South Korea, even though it is done virtually or online.

#### **4.3. Adaptation of the North Kanoman Society**

Adaptation by society as stated by Walker, 2014 is adaptation as the capacity of actors in the system to influence resilience, while Adger defines social resilience in relation to social change as "the ability of human societies to withstand their external social shocks such as infrastructure, environmental or social variability, economic, and political upheaval".

There are several factors that influence the community in acting collectively. The first is the internal factors of society that affect the level of social trust to take collective action. Among other things, the length of stay, the thickness of social relations, the similarity of ethnic/language identity, and the similarity of fate and society. The second is external factors related to the history of regional development and the local environment and the existing political context in the community. So in the adaptation of society to broader social developments that can bring about structural change, Talcott Parsons gave birth to a functional theory of change. Parsons analogizes social change

in society as in the growth of living things. The main component of Parsons' thinking is the process of differentiation. Parsons assumes that every society is composed of a set of different subsystems based on their structure and based on their functional meaning for the wider society. When society changes, it generally grows with a better ability to cope with life's problems. It can be said that Parsons belongs to the group that views optimistically as a process of change. Parsons' structural-functional discussion will begin with four functions that are essential to all action systems. A function is a collection of activities aimed at meeting certain needs or system requirements. Parsons stated four functions that a system must have in order to survive, namely:

1. Adaptation, a system must be able to cope with a critical external situation. The system must be able to adapt to the environment.
2. Achievement, a system must define and achieve its main goals.
3. Integration, a system must regulate the relationship between the parts that are its components. The system must also be able to manage the relationships between the other three important functions.
4. Pattern maintenance, a system must complement, maintain and improve individual motivation as well as the cultural patterns that create and sustain motivation.

The people of the North Kanoman village are inhabited by people who have heterogeneity in livelihoods, social status, education and culture, so in responding to the dynamics of urban development experienced in the Pekalipan Area (including the Kanoman palace) in general as well as changes in the function of space in the village itself will be different. A village community that has existed for so long must be able to adapt, especially the regeneration of the North Kanoman community, following existing patterns or maintaining their old lifestyle and culture. Some of the obstacles faced during the digital era (industrial revolution 4.0) the community tried to overcome in collaboration with the chairman or manager of the Klapa Jajar Art Studio and the Studio with the Government or related stakeholders, such as the following confession of one of the respondents as well as the Chair of the Klapa Jajar Art Studio.

*"For those who want to learn, we facilitate it without being asked for a fee, indeed if it is calculated mathematically it costs a lot of money, but it is the one who provides Allah's*

*sustenance, and thank God it can run smoothly. And we're just a talent channel. They are talented in the field of dance or in the field of music, we direct them because they are all assets of this studio. With the existence of this art studio, it is my obligation to preserve it, so it doesn't die. I want to make the studio an art village, which is filled with a variety of Cirebon special arts, such as dance, music, painting, sculpture, as well as handicrafts in collaboration with the people in the village, as well as evening culinary delights and greenery. To realize all of this, the government needs help and attention, because these assets will make Cirebon known by all Indonesian citizens and even other countries. Later, we will cooperate with hotels in Cirebon, to direct tourists to the studio, so that they know the various Cirebon arts, so tourists who come to Cirebon not only taste Cirebon culinary and batik, but they also enjoy the art. In addition, we have collaborated with academics in the city of Cirebon to help develop our village to be better, in fact, there are often many students or students who do internships or KKN at our place. Since there was a pandemic, I have really had an influence on us, especially since there was a delay in North Kanoman being made an arts and culture village by the West Java provincial government. ” (P/W/01/04).*

Since it was designated as an art village by the Cirebon City Government, the North Kanoman environment has begun to improve and support it to become an art village on a city scale, physical changes have occurred in the alleys of North Kanoman by doing murals (wall paint) that have a typical Kecirebonan nuance, namely batik Megamendung and others. . The community works together by utilizing the surrounding walls and is carried out by the community itself.



**Figure 4.1.** Wall mural in North Kanoman Village

The Cirebon City Government has synergized and agreed with the DPRD and the Kanoman palace to try to support preserving the existence of North

Kanoman Village as a Tourism and Cultural Village. The government has set regulations or policies for the future development plan of North Kanoman and will provide financial assistance for the needs of tourist facilities so that it will have an impact and attract tourists while visiting the area. However, these efforts were stopped due to the Covid-19 pandemic where funds/budgets were prioritized for the more urgent handling of Covid-19.



**Figure 4.2.** Cirebon City Government Visit

In the adjustment of human behavior and the environment, Fisher (1984) revealed that there are two types of environment in the relationship between humans and environmental and social physical conditions, namely:

1. An environment that is close to the person concerned, for example, the house and the Klapa Jajar Art Studio. For an environment that is used to this, it provides a greater chance of achieving a homeostatic state (balance), so the tendency is maintained or sought for such an environment.
2. In an unfamiliar environment, there may be greater stress, humans are forced to make adjustments, while self-adjustment can cause greater stress, for example, changes in the surrounding environment.

#### **4.4. Recognizing the Way to Survive the North Kanoman Society in the Dynamics of City Development**

The displacement of urban villages that has occurred recently has increasingly cornered the village as an unfit settlement to coexist with urban modernity. As settlements that occur by themselves (organic) and without planning (informal), urban villages are very synonymous with the image of being disorganized, slum, dense, with poor environmental quality. The bad perspective of the urban village can actually be changed, with its potential, characteristics, and contributions to the city making it sustainable. Urban development in the city of Cirebon has caused several urban villages to disappear, due to the wider existence of these urban villages, which are increasingly blurry, especially with the condition of the people who live



in them. With these conditions, people began to have a different perspective on survival.

North Kanoman Village is one of the urban villages that still exist in the context of culture and art. The analysis found that in the period before the existence of the Klapa Jajar art studio, the majority of the people's needs in North Kanoman were only for housing. Owning a house with a location near the city center is basically a satisfaction for this community. Changes in the characteristics of the living environment due to the existence of the Klapa Jajar Art Studio led to a change in attitudes in the people who were still surviving.

In this study, it was found that social and economic transformation into a process carried out by the community as an effort to survive, the needs of individuals in their survival varied, the motivation to live and the adaptation carried out by these communities also varied. The people of the North Kanoman Village who choose to survive appear as a society that is able to create a cultural system by not mixing traditional and capitalist values into it. This is supported by the condition of the village which is increasingly developing its cultural and artistic existence, the development of this area means that culture and art will increasingly develop in this area both now and in the future. Such conditions will also affect the way people view the development of culture and art in the area around their residence. The people of North Kanoman are aware that they live in the downtown area and are close to the Kanoman Palace which incidentally has a fairly high economic value and cultural values. Moreover, with the need or desire of the parents and cultural figures of North Kanoman in order to maintain the traditions of culture that they have had for a long time. The digital era factor is very influential in the development of the younger generation to be able to survive their own culture. However, the tendency of the community, especially parents and art studio managers in North Kanoman who still survives, try to take advantage of the role of the family, namely by introducing culture and the role of parents as part of local culture from an early age. Meanwhile, some elderly residents who still survive as studio players due to emotional and psychological factors, these residents will try to maintain their culture and will not easily eliminate it..

When humans are faced with a solid situation, which can be perceived as a situation that threatens their existence, humans will adapt. This means that, there is an interactionist relationship between the environment and humans. Because they are

mutually influencing, there is an adaptation process from the North Kanoman community in responding to pressures that come from their own environment. Each individual, in this case the North Kanoman community who still survives, has flexibility to a certain extent, this flexibility allows the community to adapt to its environment, plus the Kanoman Community's adaptability has value for its survival.

North Kanoman Village in this context is not only seen as a physical settlement space but as a local settlement space that forms urban social strength on the basis of the value of mutual cooperation and kinship between neighbors so as to produce culture. The concept of neighborly relations in the urban village is able to maintain various potentials to develop the social capital needed to maintain the dynamics of urban development. Thus, in the complexity of the problem, how is the potential of this village space as a form of resistance to the current urban development process so that it will contribute to efforts to solve the problem of urban inequality, especially the social system of society.

This condition brings opportunities for changes in social values and urban physical structures that have both positive and negative impacts. The positive impact that can be seen is an increase in awareness of the rights of citizens, democracy as a result of an increase in positive changes in community behavior such as openness and community innovation to maintain identity is another form of community development. However, developments also provide economic benefits such as participation as players and as assistants such as laundry, transporting goods, etc. When this potential is integrated with the social capital owned by the community, it will greatly help the realization of civil society and a cultured society.

Based on the results of the study found two ways of adaptation were carried out by the North Kanoman Community, this adaptation is closely related to changes in attitudes that occur in the community. With the phenomenon of family regeneration, the younger generation is introduced to their own culture which has been instilled since childhood and introduced to the tools and cultural arts that parents used to play and gives children the freedom to watch and choose the tools and arts according to their talents and interests. If it is associated with the process of urban development, the phenomenon that occurs in the Kanoman area is indeed one real example of the adaptation or

survival of the North Kanoman City village as art and culture village.

The village is a real space and the people will continue to try to make the village a real space for their lives. Only they, the people who live in settlements can feel and will continuously change the "ideal" spatial model of settlements. This continuous change in society is the way in their process to maintain their existence. By adapting, the people of North Kanoman Village try to survive and continue their lives. The following is a research cycle diagram regarding the survival process of North Kanoman Village.

## V. CONCLUSION AND RECOMENDATION

Based on the research objective, namely, to determine the adaptation of local wisdom of the northern Kanoman village as an art and cultural village in the city of Cirebon in an effort to maintain its existence as an art village in the midst of urban development, after the analysis, it was found that the phenomenon of survival and adaptation methods was carried out by the North Kanoman Community, This adaptation is closely related to changes in attitudes that occur in society. The synergy between Communities and Cultural Figures occurs in how to maintain culture and art for the younger generation from urban modernity and the era of digitalization. By adapting, the people of North Kanoman Village try to survive and continue their lives.

Two ways of adaptation are carried out by the North Kanoman Society, this adaptation is closely related to changes in attitudes that occur in the community. By adapting, the people of North Kanoman Village try to survive and continue their lives. Difficulties or obstacles during research, namely the Covid-19 pandemic, the continuity of cultural and artistic activities in the field was temporarily suspended, thereby reducing observations from researchers. The next research plan will be adjusted to the research roadmap, wherein 2022 research will still focus on the City of Cirebon as a City of Culture with studies that are more directed at the formation of the City of Cirebon from a cultural perspective.

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