



**RELUCTANT GREY – COLLAR FARMERS:  
The Constructivist Political Ecology of Urban Farming Development  
in Semarang**

A [Research Paper](#) by:

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## ABSTRACT

This study focuses on the Constructivist Political Ecology of Urban Farming Development in the City of Semarang. Urban Farming is considered as an opportunity to develop agriculture even further, not just in rural area but in urban area as well. It offers social and economic opportunities because it reconnects food production and cities. Urban Farming may range from Commercial Farming to Non – Commercial Farming. Commercial Farming is described to be more into production as well as food access and food stability, but has the tendency to lack environmental advantages. As for Non – Commercial Farming, it is expected to be less production oriented and thus offer a smaller contribution to food production, yet go well with environmental and climatic change. However, in the case of the City of Semarang, there is some kind of Tug of War –represented as a Contest of Discourses– between the fascination of Commercial Farming, formulated by the Semarang Municipality, and the charm of Non – Commercial Farming, implemented by the community groups. In the effort to have comprehensive understanding of the Tug of War, the Contest of Discourses, assessment of facts and figures of Urban Farming Deveelopment in the City of Semarang is needed. Such assessment is expected to provide the qualitative disposition of the present investigation with sufficient quantitative analysis basis. Additionally, a Matrix of Weberian Ideal Types is then employed so as to carry out emphatic understanding, i.e. interpretive examination, of the Contest of Discourses on Urban Farming Development. Such an employment is also meant to trace at which point the Tug of War would eventually conclude. Holding onto the paradigmatic guidance of Constructivism, under the auspices of Faucauldian Discourse Analysis, and within the context of Political Ecology, the present Research Paper unveils the potential and prospect of the City of Semarang’s facts and figures for Urban Farming Development. At the same time, however, this finding also signifies that the Urban Farming Development endorsed by the Semarang Municipality may deviate from its original direction. Furthermore, the Research Paper also reveals that Urban Farming Development in the City of Semarang is full of dynamics of knowledge as power in the form of a Game of Realms. The game is between the Semarang Municipality’s knowledge to theorize in the theoretical realm, which is then transformed into the power to organize, and the community groups’ knowledge to practice in the practical realm, which is then translated into the power to suffice. Armed with a Modified Matrix of Ideal Types, the present Research Paper finally arrives at the research findings on the The Emergence of Reluctant Grey – Collar Farmers.

### Relevance to Development Studies

The topic of the present Research Paper, in the writer’a opinion, is surely relevant to Development Studies for it investigates how Urban Farming is disseminated and developed through the Semarang Municipalty’s Urban Farming Enculturation Program. However, the relevance may not apply the other way around. Contructivism, Political Ecology, Foucauldian Discourse Analysis surpass the scope of Development Studies.

### Keywords

Urban Farming, Paradigmatic Studies, Constructivist Political Ecology, Foucauldian Discourse Analysis, Ideal Types

## SUMMARY

Urban Farming is defined as agriculture and production in the home or plots in urban or peri-urban areas. It shows that farming can be done in various places, conditions and ways. And it becomes more relevant because of climate change as well as resource scarcity in Urban area. Urban Farming offers social and economic opportunities because it reconnects food production and cities.

The implementation of Urban Farming may range from Commercial Farming to Non – Commercial Farming. Commercial Farming is described as a type of farming that is more into production as well as food access and food stability, but has the tendency to lack environmental advantages. Non – Commercial Farming, on the other hand, is expected to be less production oriented and thus offer a smaller contribution to food production, yet go well with environmental and climatic change.

Within the context of Political Ecology, Urban Farming becomes a part of environmentally-conscious way of life as well as a form of identity-formation and self-expression. Urban Farming can be an alternative to collectively – induced social change through the existing informal networking. This is so, because Urban Farming is, as a matter of fact, embracing environment sustainability. Urban Farming is becoming a trend in urban populace in Indonesia in the midst of the Covid-19 pandemic. Constructivist political ecology, in the mean time, understands that the ideas about environment are formed in regards to discursive resources that make certain assumptions about the environment more likely or likely, as well as about how political forces, social customs, and cultural norms can establish human beliefs about the way the world really is and should be.

In the case of the City of Semarang, however, there is some kind of Tug of War – represented as a Contest of Discourses– between the fascination of Commercial Farming, formulated by Semarang Municipality, and the charm of Non – Commercial Farming, implemented by the community groups. Regarding this, the main investigative question that triggers the present Research Paper is therefore, “How would the Political Ecology of Urban Farming Development in the City of Semarang be understood within the context of

Constructivism?” This query is then trailed by the subsequent follow-up questions, “How would the assessment of facts and figures of Urban Farming Development be in the City of Semarang?” as well as “How would the residents of the City of Semarang end up amidst the Semarang Municipality’s and the community groups’ conception of Urban Farming Development?”. In answering the above questions, the present Research Paper is then guided by the following proposition: “Constructivist Political Ecology Analysis of Urban Farming Development in the City of Semarang reveals that, amidst the Semarang Municipality’s and the community groups’ conception –backed up with the assessment of facts and figures– of Urban Farming Development, the residents of the City of Semarang end up pursuing their rational choice.”

In the effort to answer those questions, comprehensive understanding of the Tug of War, the Contest of Discourses, assessment of facts and figures of Urban Farming Development in the City of Semarang is needed. Such assessment is expected to provide the qualitative disposition of the present investigation with sufficient quantitative analysis basis. In addition, a set of Weberian Ideal Types, in the form of a table or matrix, is also employed. This ‘ideal’ is in fact ‘ideas’ or mental images that do not have to perfectly correspond to all of the characteristics of Urban Farming development, but rather to stress certain elements common to most cases of such development. The set is actually constructed by criss-crossing columns and rows of ‘jargons’. The Ideal Types, the jargons, are not the writer’s; they are extracted, borrowed, from various sources. But the Table, the Matrix, is. This Table, this Matrix, of Ideal Types include Designation of Farmers by the Collar Color, Form of Farming, Specificity of [Technologically – Oriented] Proficiency, Entrepreneurial Interest, Profit Orientation, and Income-Earning Capability. Those Ideal Types are called for to carry out ‘Emphatic Understanding’, i.e. interpretive examination, of the Contest of Discourses on Urban Farming. This employment is also meant to trace at which point the Tug of War would eventually conclude.

The present Research Paper is written within the Non-Positivist Qualitative Research Tradition. Qualitative Research emphasizes the socially constructed nature of reality, the close relationship between the researcher and the subject being studied, and the situational constraints that shape research. Such research is concerned with the value-laden nature of the investigation, not with the cause-and-effect relationships between variables. In consequence, it does not require hypotheses to start with and then later to be confirmed. Instead, it is driven by a proposition in the effort to achieve the research objectives.

The type of data used in this thesis is secondary data which is already published data and information gathered from other conducted studies, in particular written discourses, as presented in public records from governmental and non-governmental agencies, academic institutions and the like, research organizations, business and industry. Data is also collected from reports, books, scientific and journalistic articles, documents, etc.. Those data concern with programmes, policies, procedures, regulations, laws as well as theoretical and philosophical statements on Urban Farming and its development. Here, discourse is seen as both an overall term to refer to all statements, the rules whereby those statements are formed and the processes whereby those statements are circulated and other statements are excluded

Within this frame of reference, the problems of the present study as presented through the Research Questions are then solved by means of hermeneutically and dialectically interpreting discourses –which are in fact constructions– about Urban Farming, then clashing them with –and this can mean reconstructing– previously existing constructions. This is how it proceeds on an ongoing basis. The goal is distillation, consensus, or resultant of all existing constructions. Such understanding is basically the resultant construction which is finally outlined and presented in the discussion of the present Research Paper. In relation to this, a quite postmodernist, in particular a poststructuralist - metaphoric, writing style is adopted.

Meanwhile, geographically and demographically the City of Semarang exposes some potentials for Urban Farming to be disseminated. In fact, several reports have indicated that year by year the numbers of Urban Farming Project is already on the rise. Urban Farming Management in Semarang City is also considered effective. But then, knowing that the Designation of Farmers by Collar Color ranges from No – Collar to White Collar; and at the same time bearing in mind the Form of Urban Farming stretches from Non–Commercial to Commercial one; the question about which Farmers' Collar Color and Form of Farming actually suits the need of the residents –and hence widely adopted– still requires a substantial answer.

Holding onto the paradigmatic guidance of Constructivism, within the context of Political Ecology, and under the auspices of Foucauldian Discourse Analysis, the present Research Paper unveils the potential and prospect of the City of Semarang's facts and figures for Urban Farming Development. At the same time, however, this finding also signifies that the Urban Farming Development endorsed by the Semarang Municipality may deviate from its

original direction.. The Research Paper also reveals that the Tug of War is in fact not a match between individuals or groups of individuals or even institutions, but between the distinct knowledge they have and then, through power, such knowledge is poured out as decisions they make, programs they design, and actions they take, on Urban Farming. In other words, Urban Farming development in Semarang City is full of dynamics of knowledge as power in the form of a Game of Realms. The game is between the Semarang Municipality's knowledge to theorize in the theoretical realm, which is then transformed into the power to organize, and the community groups' knowledge to practice in the practical realm, which is then translated into the power to suffice. All of those are outlined through all sorts of written discourses on Urban Farming Enculturation and Development and the like.

The Research Paper uncovers that what is happening really is, being trapped in the Game of Realms, the Contest of Discourses, the Tug War, the partaking urban dwellers may be driven to dwell in particular recess along the range of Urban Farming Development. This recess is the capacity as Reluctant Grey – Collar Farmers being involved in Quite Commercial Urban Farming. And this elaboration is made possible through competent technologically – oriented proficiency, balanced entrepreneurial interest, moderately strong income – earning capability, as well as observable profit orientation.

Taking into consideration the current political, economic, socio – cultural and legal situation, as well as the administrative, governmental and ecological setting in the Semarang Municipality, it is unquestionably true that Reluctant Grey – Collar Farmers phenomenon is indeed an inevitable reality. This is so because the Game of Realms, within which the Tug of War presented as the Contest of Discourses on knowledge as power takes place, results in a kind of 'vectorial resultant' that takes the form as Reluctant Grey – Collar Farmers within the context of Quite Commercial Farming. Thus, Reluctant Grey – Collar Farmers are 'socially constructed' by the Municipal Government of Semarang and the community groups through the Game of Realms, through the Contest of Discourses, through the Tug of War, representing knowledge as power dynamics between the two parties. At the end of the day, this dynamics finally reaches a kind of 'equilibrium' in the form of Reluctant Grey – Collar Farmers. By the same token, it could be resolved that, not only is becoming Reluctant Grey – Collar Farmers variant considered as an achievement, it should also be settled that it is a conscious and rational choice of life.

## DEDICATION

*This Research Paper is Sincerely Dedicated  
to God and My Beloved Parents*

*For the Endless Blessing, Love, Support and Encouragement*

## WORDS OF WISDOM

*“Oh My Lord!  
Increase Me in My Knowledge”*

*“All Our Knowledge Begins with the Senses,  
Proceeds then to the Understanding,  
and Ends with Reason...”*

Immanuel Kant: Critique of Pure Reason

*“I Don’t Know How I’m Going to Live With Myself  
If I Don’t Stay True to What I Believe”*

Cpl. Desmond Doss: Hacksaw Ridge

*“Just Because You Don’t Understand Something  
Doesn’t Mean It’s Nonsense”*

Lemony Snicket: A Series of Unfortunate Events

## TABLE OF CONTENTS

|  | Pages |
|--|-------|
| TITLE PAGE   | i     |
| DISCLAIMER   | ii    |
| ABSTRACT   | iii   |
| SUMMARY  | iv    |
| DEDICATION   | viii  |
| WORDS OF WISDOM  |       |
| TABLE OF CONTENTS  | x     |
| LIST OF TABLES   | xi    |
| LIST OF PICTURES   | xii   |
| CHAPTER I. INTRODUCTION  | 1     |
| A. Background to the Proposed Study  | 1     |
| B. Focus of Study, Research Questions and Proposition  | 5     |
| C. Game of Realms: An Analytical Framework for the Contest of Discourses   | 6     |
| D. Methodology and Method: A Research Process  | 14    |
| E. Chapter Outline   | 18    |
| CHAPTER II. SEMARANG CITY AND URBAN FARMING DEVELOPMENT: FACTS AND FIGURES   | 20    |
| A. Semarang City: The Geographical Setting   | 20    |
| B. The Division of Administrative Area, Population, and Employment of Semarang City  | 23    |
| C. Urban Farming Development: The Semarang City Case   | 27    |
| CHAPTER III. GAME OF REALMS: THE DYNAMICS OF KNOWLEDGE AS POWER IN URBAN FARMING DEVELOPMENT IN SEMARANG CITY                                | 31    |
| A. Knowledge To Theorize, Power To Organize: The Municipality Of Semarang's Efforts To Generate White – Collar Farmers                       | 31    |
| B. Knowledge To Practice, Power To Suffice: The Community Groups' Exertions To Engender No – Collar Farmers                                  | 36    |
| C. The Emergence of Reluctant Grey – Collar Farmers: Balancing Act Between Embracing Non – Commercial Farming and Hugging Commercial Farming | 41    |
| CHAPTER IV. CONCLUSION   | 49    |
| REFERENCES   | 51    |

## LIST OF TABLES

|           |   | Pages |
|-----------|---|-------|
| Table 1.  | Sets of Basic Beliefs of Inquiry Paradigms  | 7     |
| Table 2.  | The Dynamics of Knowledge as Power: A Matrix of Ideal Types                         | 14    |
| Table 3.  | Total Area by the District in Semarang City   | 23    |
| Table 4.  | Population, Percentage of Total Population, and Population Density in Semarang City | 24    |
| Table 5.  | Population Percentage by Age Group and Gender in Semarang City                      | 25    |
| Table 6.  | Main Employment Status of 15 + Years of Age Population by Gender in Semarang City   | 26    |
| Table 7.  | Progress of Urban Farming Project in the Semarang City                              | 29    |
| Table 8.  | Effectiveness of Urban Farming Management in Semarang City                          | 30    |
| Table 9.  | White – Collar Farmers  | 32    |
| Table 10. | The Municipality of Semarang’s Efforts to Generate White – Collar Farmers           | 32    |
| Table 11. | No – Collar Farmers   | 36    |
| Table 12. | The Community Groups’ Exertions To Engender No – Collar Farmers                     | 37    |
| Table 13. | The Emergence of Reluctant Grey – Collar Farmers                                    | 42    |
| Table 14. | Modified Matrix of Ideal Types  | 47    |

## LIST OF PICTURES

|            |   | Pages |
|------------|---|-------|
| Picture 1. | One-On-One Relation Between Paradigmatic Questions and Scientific Exploration Realm | 7     |
| Picture 2. | The Province of Central Java and The City of Semarang                               | 21    |
| Picture 3. | The City of Semarang and Its Subdistricts   | 22    |

## **CHAPTER I**

### **INTRODUCTION**

#### **A. Background to the Proposed Study**

Urban Farming is considered as an opportunity to develop agriculture even further, not just in rural area but in urban area as well. Urban Farming is defined as agriculture and production in the home or plots in urban or peri-urban areas (Orsini et al. 2013). Urban Farming shows that farming can be done in various places, conditions and ways. Due to climate change as well as resource scarcity in Urban area, Urban Farming nowadays becomes more relevant and is therefore blooming. Urban Farming offers social and economic opportunities because it reconnects food production and cities (Thomaier et. al. 2014). Besides growing food, it produces a range of non-food and non-market goods. It involves new opportunities for resource efficiency, new farming technologies, specific implementation processes and networks, new patterns of food supply and new urban spaces (Thomaier et. al. 2014).

The implementation of Urban Farming may range from Commercial Farming to Non – Commercial Farming. For the purpose of the present Research Paper, the category of Non – Commercial Farming includes a blending of Hobby Farming, Community Gardening and Homesteading. (Arcuri, 2021; USDA, 2021; Wikipedia<sup>2</sup>, 2021; Wikipedia<sup>3</sup>, 2021). Commercial Farming is described as a type of farming that is more into production as well as food access and food stability; however, it has the tendency to lack environmental advantages (Sutherland et al. 2019); Non – Commercial Farming, as explained by Sutherland *et. al.* in 2019, meanwhile, “... can be expected to be less production oriented than Commercial Farming, thus offering a smaller contribution to food production.” Commercial Farming is possibly well suited to address larger aspects of food security such as access and stability. In contrast, Non – Commercial Farming potentially go well with the efforts to provide public goods increasingly demanded from agriculture, particularly in relation to environmental and climatic change.” (Ibid.)

Urban Farming can be associated with people's lifestyle. As explained by Pittock in 2010, the occurrence of climate change makes human adapt to the new condition. This is done by changing designs, rules as well as improving infrastructure, often at great cost. Personal and social concerns is included in the development of Urban Farming, therefore it offers an element of everyday life's politics (Dobernig and Stagl 2015). In relation to this, there are also concerns in environmental and climatic changes, such as land scarcity and water saving. Regarding people's lifestyle, Urban Farming becomes a part of environmentally-conscious way of life as well as a form of identity-formation and self-expression. Moreover, Urban Farming can be an alternative to collectively – induced social change through the existing informal networking (Ibid). It is because Urban Farming is embracing environment sustainability. "Urban agriculture uses city water and recycles organic discards. It has, therefore, a beneficial role in managing natural resources for a sustainable environment" (FAO in Orsini et al. 2013).

In relation to the implementation of Urban Farming, there is the phenomenon of workers leaving White – Collar jobs for Urban Farming. In recent times, a growing number of young workers go into farming, and leave behind desk jobs (Agritech Tomorrow, 2017). This happens before and also during COVID-19 pandemic because of health protocol's Work From Home (WFH). As reported by Indonesia National News in *Agroberichtenbuitenland.nl* (2020), in the midst of the Covid-19 pandemic, Urban Farming becomes a trend among urban populace in Indonesia. Interestingly, most of the people who grow crops in their homes are those who Work From Home. Furthermore, WFH is considered to have high flexibility. It is also intended to support a balance between work and life at home, allowing the community to have plenty of free time that can be utilized for other activities.

Urban Farming may therefore be seen as a way of people adapting to changes, such as those of environmental and climatic. Discussion about environmental and climatic changes, on the one hand, and Urban Farming, on the other hand, is inevitably related to Political Ecology. In this case, Political Ecology – by means of transdisciplinary approach – studies how nature-society relations evolve over time and across space. This long relationship in the end may lead to material and discursive struggles over environmental resource access, management and control. These struggles are politically, economically,

culturally, and socially mediated. Hence, scientific and policy-related assessments of the state of environment are not politically neutral. That is to say, there are no objective ecologies, but all ecologies are political. (Human Geography Research Group, 2022).

The development of Urban Farming, however, may not run effortlessly. Every now and then it faces some kind of drawback. Such illustration also applies to the City of Semarang, in which the Research takes place and the present Research Paper finds its sources. Regarding the Municipality of Semarang's conception of Urban Farming Development, as mentioned by Wahdah and Maryono in 2018, it is urged that the residents implement Urban Farming to provide food security in the area. For this, the City of Semarang Agriculture Office launches a campaign to attract urban dwellers, including community groups, to establish Urban Farming in their locality or neighbourhood. These groups include Karang Taruna (youth group for boys and girls), activist of PKK or *Pendidikan Kesejahteraan Keluarga* (Family Welfare Education), environmentalists, RT or *Rukun Tetangga* (Neighbourhood Unit), RW or *Rukun Warga* (Community Unit), part-time workers who are underemployed, etc.

By doing so, the Semarang Municipality makes the effort to maintain and safeguard productive agricultural land, increase agricultural productivity that has high economic value and preserve the environment (Pemerintah Kota Semarang, 2010). Nevertheless, at the other end of the spectrum, the community groups' conception do not seem to indicate that they put their priority on how much agricultural commodities are produced; they are more into sustaining food security for their families (Cendana News, May 20<sup>th</sup>, 2021). Moreover, while the Municipality of Semarang observes Urban Farming through profit-driven reasoning, the community groups still consider Urban Farming as a hobby (Hernowo Budi Luhur, 2020) - Head of Semarang City Agriculture Service). Despite the thriving publicity of Urban Farming activities, such as hydroponics, community groups apparently show slight interest in being parts of the Municipality's Urban Farming development effort (Times Indonesia 2020).

It can be said, therefore, there is a kind of Tug of War between the Semarang Municipality's and the community groups' conception of Urban Farming Development. This Tug of War occurs between the Semarang Municipality's intention to develop full-fledged Urban Farming and the community groups' aspiration to have their version of

Urban Farming. Such intention and aspiration can be noticed in their discourses – particularly written ones– on each other’s purposes of Urban Farming as presented in, among other things, the media and the Semarang Municipality’s Regulations. It can be said, the Tug of War is in fact a Contest of Discourses. One field within environmental studies that is considered to be fit for studying these themes is Political Ecology. As stated by Benjaminsen and Svarstad (2019), this field focuses on power relations as well as the coproduction of nature and society. Furthermore, it inclines towards questioning the status of powerful actors, e.g., governments, businesses, conservation organizations, and what is taken for granted in leading discourses.

However, in the writer’s opinion, a more apt field to investigate these circumstances is Constructivist Political Ecology. Robbins (2012) outlines that constructivist political ecology understands that the ideas about environment are formed in regards to discursive resources that make certain assumptions about the environment more likely or likely, as well as about how political forces, social customs, and cultural norms can establish human beliefs about the way the world really is and should be. Observed from the point of view Constructivist Political Ecology, it is understood that the Tug of War described above is basically not a contest between individuals or groups of individuals, but between conceptions mentioned above over which the Tug of War takes place; these are in fact distinct knowledge that the Semarang Municipality and the community groups possess. Then, through power, such knowledge is poured out as decisions they make, programs they design, and actions they take, on Urban Farming Development.

It is realized that so as to have comprehensive understanding of the problem outlined above, assessment of facts and figures of Urban Farming Develeopment in the City of Semarang is needed. Such assessment is expected to provide the qualitative disposition of the present investigation with sufficient quantitative analysis basis. Meanwhile, as asserted by Dudovski (2022), besides connected to Relativism, the philosophical approach of Constructivism is also associated with Pragmatism. According to constructivism, all knowledge is constructed from human experience. This viewpoint is based on inseparability between knowledge and knower. Although Constructivism has its signature methodology and method, it opposes the idea that there is a single methodology and method to generate knowledge. Therefore, being constructivist, the present Research Paper –as Pragmatism does– also collects and integrates both quantitative and qualitative

data at various stages of inquiry. Then, this Research Paper proceeds with the analysis through constructivist interpretation of the data. It is within this context of Constructivist Political Ecology that the present Research Paper –entitled ‘RELUCTANT GREY–COLLAR FARMERS: The Constructivist Political Ecology of Urban Farming Development in the City of Semarang’– is composed.

## **B. Focus of Study, Research Questions and Proposition**

The emphasis of this Research Paper is neither on deciding the finest technologically based –nor on choosing the best economically based– type of Urban Farming. Moreover, the present Research Paper is not into theoretical discussion on Urban Farming and Political Ecology either. Rather, the Research Paper is focused on arguing the compatibility of – and then applying– Political Ecology, in particular Constructivist Political Ecology, in understanding the dynamics of knowledge as power, in this case knowledge and power related to Urban Farming Development. This can be traced through the Tug of War over conceptions of –represented as the Contest of [Written] Discourses on– Urban Farming Development.

Referring to the description above, the following is the main research question of the present Research Paper:

How would the Political Ecology of Urban Farming Development in the City of Semarang be understood within the context of Constructivism?

In the effort to answer the above main research questions, it is also necessary to find answers to the following sub-questions:

1. How would the assessment of facts and figures of Urban Farming Development be in the City of Semarang?
2. How would the residents of the City of Semarang end up amidst the Semarang Municipality’s and the community groups’ conception of Urban Farming Development?

In answering the above questions, the present Research Paper is then guided by the following proposition:

Constructivist Political Ecology Analysis of Urban Farming Development in the City of Semarang reveals that, amidst the Semarang Municipality’s and the community groups’ conception –backed up with the assessment of facts and figures– of Urban Farming Development, the residents of the City of Semarang end up pursuing their rational choice.

### C. **Game of Realms: An Analytical Framework for the Contest of Discourses**

This Research Paper is constructed within the framework of Constructivism as a paradigm. In this regard, paradigm is a main, encompassing, or 'umbrella' philosophical system which includes certain ontologies, epistemologies, and methodologies that cannot be simply interchanged. Paradigm represents a certain belief system that offers a way of how the world is seen, studied, and understood. In other words, paradigm links its adherents to a certain worldview. (Denzin and Lincoln, 1994).

Paradigm is built or composed of a network of ontological, epistemological, and methodological premises [i.e. statements from which a conclusion can be drawn logically]. It is a system/collection/set of basic beliefs relating to the main and/or first principles, which guide the actions of its adherents. Paradigm represents a worldview that defines for its adherents the nature and characteristics of the world and the range of possible relationships between them and the world and its parts. These basic beliefs that define inquiry paradigms can be summarized by the responses given by proponents of any given paradigm to three fundamental questions on certain investigative issues, which are interconnected in such a way that the answer given to any question, taken in any order, constrains how the others may be answered (Guba and Lincoln, 1994):

1. The ontological question: what is the form and nature of reality and, therefore, what is there that can be known about it?
2. The epistemological question: what is the nature of the relationship between the knower or would-be knower and what can be known?
3. The methodological question: how can the inquirer (would-be knower) go about finding out whatever he or she believes can be known?

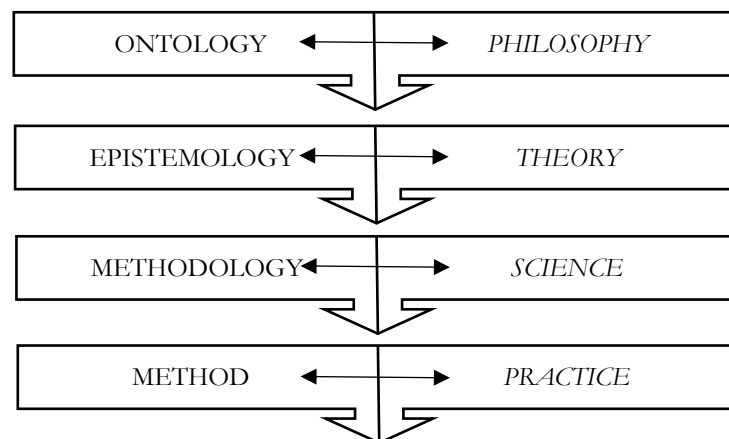
However, as Indarti (2016; 2021) deliberates those paradigmatic basic beliefs in legal context, she puts forward a forth fundamental questions, a methodical one, quizzing the researcher about 'what tools can be used in practice to acquire knowledge' or 'how, in practice, knowledge can be acquired'. In the case of Constructivism, knowledge can be acquired through [pre]construction – reconstruction – construction process. Below are basic beliefs of inquiry paradigms, including Constructivism, as presented by Lincoln, Lynham and Guba (2011) and merged with that of Indarti (2016; 2021).

Table 1. *Sets of Basic Beliefs of Inquiry Paradigms*

| <i>Issue</i> | <i>Positivism</i>  | <i>Postpositivism</i>  | <i>Critical Theory</i>   | <i>Constructivism</i>                                   | <i>Participatory</i>   |
|--------------|--|--|--|---|--|
| Ontology     | Naive realism: "real" reality but apprehensible                                      | Critical realism: "real" reality but only imperfectly and probabilistically apprehensible                              | Historical realism: virtual reality shaped by social, political, cultural, economic, ethnic, and gender values: crystallized over time | Relativism: local and specific co-constructed realities | Participative reality: subjective - objective reality, co-created by mind and given cosmos   |
| Epistemology | Dualist/ objectivist; findings true  | Modified dualist/ objectivist; critical tradition/ community; findings probably true                                   | Transactional/ subjectivist; value-mediated findings   | Transactional/ subjectivist; co-created findings        | Critical subjectivity in participatory transaction with cosmos; extended epistemology of experiential, propositional, and practical knowing; co-created findings |
| Methodology  | Experimental/ manipulative; verification of hypothesis; chiefly quantitative methods | Modified experimental/ manipulative; critical multiplism; falsification of hypothesis; may include qualitative methods | Dialogic/ dialectical  | Hermeneutical/dialectical                               | Political participation in collaborative action inquiry; primacy of the practical; use of language grounded in shared experiential context                       |
| Method       | Verification of hypothesis   | Falsification of hypothesis  | Transformation through real action   | [Pre]construction – reconstruction – construction       | Collaborative action   |

When the above paradigmatic questions placed within one-on-one relation with Scientific Exploration Realms, i.e. philosophy, theory, science and practice, accordingly ontology aligns with philosophy, epistemology with theory, methodology with science, and method with practice (Indarti, 2016; 2021).

Picture 1. *One-On-One Relation Between Paradigmatic Questions and Scientific Exploration Realm*



Drawing on this exposition, insofar as knowledge is concerned, it is understandable if ontology is then correlated with philosophical knowledge, epistemology with theoretical knowledge, methodology with scientific knowledge, and method with practical knowledge. As part of Paradigmatic Studies, the present Research Paper may then be deemed philosophical, theoretical, scientific and yet, at the same time, practical in nature. It should also be noted that the present Research Paper is written by following the Non-Positivist Qualitative Research Tradition. Denzin and Lincoln (1994), however, underlines that as it emphasizes the socially constructed nature of reality, the close relationship between the researcher and the subject being studied, as well as the situational constraints that shape research, it includes interpretation of quantitative data as support.

Being a constructivist, how the author sees and understands the world follows the constructivist way as previously outlined. In this Research Paper, Urban Farming –as well as its development– has the nature and characteristics of reality as described by the ontology of Constructivism. The relativism of Urban Farming can be seen in how its understanding or ‘construction’ becomes relatively dependent on the views of each individual or group of people in line with their experiences (Indarti, 2010, p. 19). Meanwhile, the transactional/subjective epistemology of constructivism positions the author and the object of observation/investigation, namely Urban Farming, in an interactive way. In this case, the research findings are ‘co-created’ by the values held by all relevant parties (*Ibid*). In this Research Paper, the epistemology is seen in the author’s position relative to the reality of Urban Farming. The methodology of constructivism is hermeneutical/dialectical. This methodology focuses its attention on the interaction between the researcher/observer and the object of investigation/observation. Such interaction results in the understanding or ‘construction’ of the object of investigation/observation, in this case Urban Farming Development. By means of hermeneutical course and dialectical exchange, this construction is interpreted, then brought together with pre-existing construction. Through reconstruction process, this fusion then generates new construction. It is this sequential chain of [pre]construction-reconstruction-construction that is applied as the method of Constructivism (Indarti, 2021).

Denzin and Lincoln suggest that when a researcher steps away from the paradigm he or she enters the empirical world. Here he or she applies a research strategy or strategy of inquiry which can simply be interpreted as a set of skills, assumptions, and research

practices. The research strategy thus operates or 'anchors' the paradigm within an empirical site, i.e. within certain methodological practices (Denzin and Lincoln, 1997). In the present Research Paper, the research strategy applied is Constructivist Political Ecology.

Described briefly, Ecology is a branch of science, including human science, population, community, ecosystem and biosphere. It is the study of organisms, the environment and how the organisms interact with each other and their environment. Ecology is studied at various levels, such as organism, population, community, biosphere and ecosystem. (Byju's, n.d.). Political Ecology, meanwhile, is a field that focuses on power relations as well as the coproduction of nature and society. Its theoretical inspirations are taken from different sources such as political economy, poststructuralism, and peasant studies. Contributions to this field tend to question the status of powerful actors (e.g., governments, businesses, conservation organizations) and what is taken for granted in leading discourses. (Benjaminsen, Svarstad, 2019).

While Political Ecology is seen as the convergence between ecologically rooted social science and the principles of political economy (Forsyth, 2008); Constructivist Political Ecology understands that the ideas about environment are formed in regards to discursive resources that make certain assumptions about the environment more likely or likely, as well as about how political forces, social customs, and cultural norms can establish human beliefs about the way the world really is and should be (Robbins, 2012). Furthermore, political ecology is recognised as a field within environmental studies focusing on power relations as well as the coproduction of nature and society (Benjaminsen, T.A., Svarstad, H., 2019). As for constructivist approach, it usually emphasizes the non-conscious way in which state managers, local people, and international agencies hold different normative ideas of the environment” (Robbins, 2012).

Constructivist Political Ecology perceives nature as multiple but not arbitrary. There cannot be one true account of nature's nature (Oyama, 2000). For constructivists, nature is indeed a distinct ontological domain, yet it has become inextricably hybridized with culture and technology and increasingly produced by our knowledge (Leff, 1993). In fact constructivists believe that nature exists only as a construction by an observer (Ingold, 1992). Constructivists ascertain the representations or meanings given to nature by various peoples, and the consequences or impacts of those meanings in terms of what is actually

done to nature (Slater, 2003). Constructivists think of social and biological life in terms of assemblages from a continuum of experience and matter that is both self-organized and other-organized; in this way, there would not be separate biological and social worlds, nature and culture. It is around this very thought, i.e. the Constructivist Political Ecology, that the strategy of the present thesis is constructed.

In the mean time, Urban Farming is considered to be an industry that produces, processes, and markets agricultural products to meet the daily demands of consumers in the city. Urban Farming includes agricultural activities such as horticulture, aquaculture, and animal husbandry. These activities are carried out on privately owned land. Urban Farming arises by and large due to limited land and water. These limitations eventually propel the creation of new technologies that can be developed in areas with limited supply of land and water. Although it only utilizes a small area of land, Urban Farming is believed to be able to contribute to the economy of the residents of the urban area concerned. (Smit, Nasr, and Ratta, 2001).

In the Indonesian case, Urban Farming is understood as an agricultural technique that is suitable to be applied in urban areas. Utilizing the existing area and not requiring a large area is one of the uniqueness of this agricultural concept. Urban farming is usually applied to grow various types of vegetables such as mustard greens, broccoli, lettuce, onions, carrots, and potatoes. The adoption of urban farming is quite common in developed countries around the world. In Indonesia, however, farming techniques like this are still foreign to the majority of city dwellers. (Kompasiana, 2018)

Initially, the concept of gardening on limited land was brought about by a handful of communities of environmentalist working independently. Subsequently, Urban Farming developed massively to become an urban lifestyle trend. Urban Farming, which can also be understood as growing crops in limited land of an urban home environment, is considered to be in tandem with the desire of the urban communities to live a healthy lifestyle. The decline in the quality of life experienced by urban communities can also be reversed, and then increased again, through gardening activities at home. Moreover, when viewed in a wider scope, urban farming even has a greater impact on the survival of urban communities. (Dekoruma, 2019)

Covering the scale of small industry to large industry, Urban Farming in the City of Semarang is usually carried out on smaller lands than rural or conventional agriculture as well as in areas that are not suitable for urban development. Quoted from fao.org, several types of Urban Farming include: hydroponics, aquaponics, verticulture, wall gardening, planting fruit in pots or '*tanaman buah dalam pot*' ('*tabulampot*'), cultivation of fish and other fishery products in tanks, ponds, rivers, waste lagoons, and estuaries; and rabbits, guinea pigs and chickens raised in wall-hung rack cages. This more commercially-oriented farming adopted by the Semarang Municipality can be identified, in the present Research Paper's view, as Commercial Farming.

Urban Farming also comprises Hobby Farming, Community Gardening, and Homesteading. While overseas these three forms of Urban Farming may be differentiated, in Indonesia, particularly in urban Java, due to several comparable traits, they tend to merge into one quite loosely – defined type of farming, i.e. Non – Commercial Farming. As outlined by Arcuri (2021), the basic idea is that a Hobby Farm is a small-scale farm that is primarily for pleasure instead of being a business venture. The farm does not have to make money—it can be engaged in on a hobby level. According to Zareba (2021), the idea of Hobby Farming is not only to follow a passion, but also to reap some of the benefits that it might produce. It involves a small-scale farm that is more for pleasure than business. Community Gardening, meanwhile, refers to the use of plots of land, typically in urban areas for private gardens or are for the benefit of the people caring for the garden, that are rented by individuals or community groups. In many cases, Community Gardening acts as a hobby (USDA 2021). As for Homesteading, it is a vernacular term for a lifestyle of self-sufficiency, subsistence agriculture, home preservation of food, and may also involve the small scale production of textiles, clothing, and craft work for household use or sale. Homesteading is not defined by where someone lives, such as the city or the country, but by the lifestyle choices they make. (Wikipedia<sup>3</sup>, 2021).

Referring to the Paradigmatic Questions and their one-on-one relations with the Scientific Exploration Realms discussed above, it is the author's belief that within each paradigm there are actually tensions among the realms which are manifested as the Contest of Discourses and experienced as the Tug of War. In the writer's opinion, paradigmatically, the essence of the Tug of War, the Contest of Discourses, is basically none other than a 'Game of [Scientific Exploration] Realms', i.e. between the Semarang

Municipality's knowledge to theorize [Urban Farming] in the theoretical realm and the community groups' knowledge to practice [Urban Farming] in the practical realm. This is so because, for the government, the essence of governing is organizing and, for the people, the core of obeying is practicing.

On the part of the Semarang Municipality, their theorizing knowledge is transformed into the power to organize. Provided with the theorizing knowledge, which is transformed into organizing power, the Semarang Municipality then realizes their conception of Urban Farming Development through the formulation of Commercial Farming. As for the community groups, their practicing knowledge is translated into the power to suffice. Equipped with practicing knowledge, which is translated into sufficing power, they then fulfil their conception of Urban Farming through the implementation of Non – Commercial Farming. All of these are articulated, and thus can be followed, through discourses that may take the form as ideas, thoughts, concepts, regulations, procedures, policies, programs, or mere statements, on Urban Farming development in the City of Semarang.

Considering the fact that there is the Tug of War, the Contest of Discourses, , the Game of Realms, between the Semarang Municipality's encouragement of Commercial Farming and the community groups' appeal of Non – Commercial Farming, it is no easy task to determine where the residents of the City of Semarang would end up. In doing so, the writer then employs a set of Ideal Types as outlined by Max Weber (Shils and Finch, 1997). This 'ideal' is in fact 'ideas' or mental images that do not have to perfectly correspond to all of the characteristics of Urban Farming development, but rather to stress certain elements common to most cases of such development.

Borrowing the concept applied in the categories of collar workers (Wikipedia<sup>4</sup>, 2021), the Ideal Types in question include Designation of Farmers by the Collar Color, consisting of categories such as No – Collar Farmers, Blue – Collar Farmers, Grey – Collar Farmers, and White – Collar Farmers. Here, No – Collar Farmers refers to farmers who work but not merely for payment. (Wikipedia<sup>4</sup>, 2021). In other words they are engaged in Non-Commercial Farming. As for Blue – Collar Farmers, they can be defined as farmers that engaged in hard manual agriculture labours that do not require specialized skills and knowledge (Lubrano, 2004). In this case they are involved in Fairly Commercial Farming.

Grey – Collar farmers, meanwhile are those who are classified neither as No – Collar nor White – Collar Farmers, but incorporate some of the elements of both. Generally they are in between the two categories in terms of income-earning capability. Grey-collar workers often have licenses, associate degrees, certificates or diplomas from a trade or technical school in a particular field. Unlike Blue – Collar workers, who can often be trained on the job within several weeks, Grey – Collar workers already have a specific skill set and require more specialized knowledge than their Blue-Collar counterparts.” (Wikipedia 2021). Hence, instead of being attached to Non – Commercial Farming or Commercial Farming, Grey – Collar Farmers are ascribed to Rather Commercial Farming.

Lastly, there are the White – Collar Farmers; they can be defined as farmers with the qualification of managerial and professional aspects of agriculture, in this regard farming. For this reason, White – Collar Farmers are identified with Commercial Farming. All in all, the Ideal Types takes the form as a table starting with a range of Designation of Farmers by the Collar Color which is then directly followed underneath with a continuum of Form of Farming.

However, so as to have deeper understanding of Urban Farming progress on the part of the residents of the City of Semarang, the breakdown of the Ideal Type does not stop here; it goes yonder. Following the range of Designation of Farmers by the Collar Color and the continuum of Form of Farming,, there are four more features, i.e. Specificity of [Technologically – Oriented] Proficiency; Entrepreneurial Interest; Profit Orientation; and Income-Earning Capability. Every single feature has its own attributes in terms of Designation of Farmers by the Collar Color and/or Form of Farming. For a clearer description of the present Research Paper’s Ideal Type, please refer to the table below.

The set of Ideal Types below play significant role, indeed, in Weber's 'Verstehen' or 'Emphatic Understanding' (Schwandt, 1994). Such understanding is actually an interpretive examination process through which an outside observer of a culture attempts to relate to, and hence understand, the meaning of actions taken within the existing cultural context. In this case, multiple interpretative, i.e. a blend of both tender- and tough-minded, categories are employed. (Denzin, 1994)

Tabel 2. *The Dynamics of Knowledge as Power: A Matrix of Ideal Types*

| Feature   | Knowledge as Power       |                           |                           |                       |
|---|--------------------------|---------------------------|---------------------------|-----------------------|
|   | Knowledge to Practice    | ↔                         |                           | Knowledge to Theorize |
|   | Power to Suffice         | ↔                         |                           | Power to Organize     |
| (1)   | (2)                      | (3)                       | (4)                       | (5)                   |
| Dsignation of Farmers by Collar Color                   | No – Collar              | Blue – Collar             | Grey – Collar             | White – Collar        |
| Form of Farming   | Non – Commercial Farming | Fairly Commercial Farming | Rather Commercial Farming | Commercial Farming    |
| Specificity of [Technologically – Oriented] Proficiency | Unspecified              | Advanced Beginner         | Proficient                | Expert                |
| Entrepreneurial Interest                                | Trivial                  | Low                       | High                      | Significant           |
| Profit Orientation                                      | Obscure                  | Subtle                    | Apparent                  | Obvious               |
| Income-Earning Capability                               | Alien                    | Weak                      | Highly Strong             | Perfectly Strong      |

Note: Non – Commercial Farming represents an amalgamation of Hobby Farming, Community Gardening, and Homesteading

The Table of The Dynamics of Knowledge as Power, or the Matrix of Weberian 'Ideal Types', above is actually constructed by criss-crossing columns and rows of 'jargons'. The Ideal Types, the jargons, are not the writer's; they are extracted, borrowed, from various sources. But the table, the matrix, is. The conception of 'The Designation of Farmers by Collar Color', for instance, can be referred to various sources on the designation of workers by collar color, but without having to engage in prolonged discussions on labor studies. As for the ideas of Tug of War between 'knowledge to practice' and 'knowledge to theorize', as well as between 'power to suffice' and 'power to organize', they are the writer's.

#### D. *Methodology and Method: A Research Process*

Denzin and Lincoln in 'Introduction: Entering the Field of Qualitative Research' (1997) suggest that research is basically a series of processes which certainly includes methodology and method. Overall, the research process can thus be seen as a series of

interrelated and inseparable phases. Understanding research as a process aims to lead the author to achieve a deep understanding of the research questionss, in accordance with the objectives of the investigation.

The present Research Paper adopts quantitatively–backed-up qualitative tradition. According to Kirk and Miller as quoted by Moleong (2007), the term qualitative research was originally derived from qualitative observations as opposed to quantitative ones. Qualitative research emphasizes the socially constructed nature of reality, the close relationship between the researcher and the subject being studied, and the situational constraints that shape research. It is concerned with the value-laden nature of investigation. In contrast, quantitative research focuses on measuring and analyzing cause-and-effect relationships between variables, not the process. (Denzin and Lincoln, (Eds.), 2011)

Since the basis of constructivist work is understanding, not explaining cause and effect relation, researches within the framework of Constructivism are therefore not theory laden. In consequence, constructivist inquiries do not require hypotheses to start with and then later to be confirmed. Instead, they hold on to proposition that guide them along the way in the effort to achieve the research objectives.

The type of research preceding the present Research Paper is secondary research. It involves the identification, consultation, collation and/or synthesis of existing researches along with their secondary sources relating to the topic of enquiry. Professionally collected data and discourses can be obtained from secondary research, therefore primary research is not needed in this research. Other reasons of implemeting secondary research are, it is relevant to the current pandemic situation of COVID-19, it is less costly, and it is not time consuming. Along with that, the type of data used in this thesis is secondary data which is already published data and information gathered from other conducted studies, in particular **written discourses** on Urban Farming Development, as presented in:

- a. Public records from governmental and non-governmental agencies, academic institutions and the like, research organizations, business and industry;
- b. Reports, books, scientific and journalistic articles, documents, etc.; concerning with programmes, policies, procedures, regulations, laws as well as theoretical and philosophical statements on Urban Farming.

Discourse, as understood in the present Research Paper, is the articulation of knowledge and power, of statements and visibilities, of the visible and the sayable. Discourse is the process through which social reality comes into being. In this regard, knowledge is not merely applied but generated in the course of lived experience, including of course encounters with the environment (Escobar, 2010). Knowledge is therefore summarized as, among other things, the condition of knowing something with familiarity gained through experience; the circumstance or condition of apprehending truth or fact through reasoning; and the range of one's information or understanding. (Merriam-Webster, n.d.).<sup>1</sup> Power, in the interim, is outlined as, i.a., the ability to act or produce an effect and/or the possession of [political] control, authority, or influence over others (Merriam-Webster, n.d.).<sup>2</sup>

Foucault in Mills (2003) asserts that not only does discourse transmit, produce and reinforce power; it also undermines, exposes, and renders power fragile. Furthermore, learning from the understanding of discourses within the context of education, Foucault argues that any system of education is a political way of maintaining or modifying the appropriation of discourses, along with the knowledges and powers which they carry. Mills (2003) states further that discourse should therefore be seen as both an overall term to refer to all statements, the rules whereby those statements are formed and the processes whereby those statements are circulated and other statements are excluded. As for the term 'discursive formation', it is used by Foucault to refer to the regular associations and groupings of particular types of statements which are often associated with particular institutions or sites of power and which have effects on individuals and their thinking. Rattu and Véron (2016) then adds that Foucauldian approach highlights the peaceful and (more or less) fair resource management of the socio-economics and political structures that has been constructed. According to them, the approach apparently goes beyond a conflict-oriented view.

Foucauldian Discourse Analysis is employed in this research as the embodiment of the constructivist hermeneutical and dialectical methodology which in turn further applied as the method [pre]construction – reconstruction – construction (Indarti, 2021). Foucauldian Discourse Analysis is put to use, because not only is it constructivist in nature, it is also competent to recognize the knowledge – power relation in this research. It is able to perceive such dynamics of knowledge as power played in the Contest of Discourses, the Game of Realms, in other words the Tug of War over the Municipality's and community groups' conceptions of Urban Farming Development in the City of Semarang.

However, as previously outlined, with the ‘twist’ brought about by Constructivism distinguishing four different sorts of knowledge —i.e. philosophical, theoretical, scientific, and practical knowledge—, the dynamics of knowledge as power is then not between the powerful and the powerless, hence not between the knowledgeable and the unknowledgeable. The Tug of War, the Contest of Discourses or the Game of Realms, is between two parties of parallel knowledge and comparable power, yet of different realms: in this case, theory and practice. In other words, this dynamics of knowledge as power is between the Semarang Municipality, with its ‘theoretical knowledge’ in the form of urban farming development, and community groups, with their ‘practical knowledge’ in the form of Non – Commercial Farming, encompassing Hobby Farming, Community Gardening, and Homesteading, growth.

In line with the above is the power of each party into which the respective knowledges are embodied. For the interest of the present Research Paper, the Semarang Municipality is vested with ‘the power to organize’. This is so because government is understood as, i.a., the body of persons that constitutes the governing authority of a political unit or organization. Government is also understood as the organization, machinery, or agency through which a political unit exercises authority and performs functions and which is usually classified according to the distribution of power within it. (Merriam-Webster,.n.d.<sup>3</sup>). As for the community groups, they are bestowed with ‘the power to suffice’. This is the case because the community groups practice the mixture of Hobby Farming, Community Gardening and Homesteading only to –among other things– suffice their pastime subsistence needs. Besides, the word suffice itself signifies any activity that is meant to meet or satisfy a need. (Merriam-Webster,.n.d.<sup>4</sup>)

In the mean time, one effective way to interpretively discuss those texts on Urban Farming Development, along with their related themes and interpretative notes, is by presenting them –together with their sources– in tables. It is these very constructivist interpretative notes that can be compared to what is commonly referred to as critical analyses or examinations. In the author’s opinion, these tables of written discourses, themes and interpretative notes are as much relevant to Constructivist Political Ecology’s discourse analysis as to Development Studies.

In connection with the above description, the art of presentation, interpretation, together with writing style employed in the present Research Paper, are in accordance with the tradition in Constructivism. Based on transactional/subjectivist epistemology, the position of the researcher towards the others in the context of presentation and interpretation is as a passionate participant as well as facilitator of multi-voice reconstruction (Denzin and Lincoln, 1997). In this regard, the understanding of Urban Farming Development is built by means of hermeneutically and dialectically interpreting discourses –which are in fact constructions– about Urban Farming, then clashing them with –and this can mean reconstructing– previously existing constructions. The goal is distillation, consensus, or resultant of all existing constructions (Indarti, 2010) The understanding of Urban Farming developed in the research process is basically the resultant construction. In relation to this, a quite postmodernist, in particular a poststructuralist - methaporic, writing style is adopted. (Richardson, 1994).

Since the present Research Paper is composed within the framework of Constructivism as a paradigm, it should be understood and interpreted by means of constructivist thoughts. Explaining or reading it using other frameworks of thought would certainly be incomprehensible. As for the use of the supposedly ‘jargonistic’ terms, they are actually expressions which are parts of writing style acceptable in a constructivist investigation. This Research Paper certainly does not equip itself with positivistic interpretations; rather it makes the best use of ‘constructivist qualitative interpretation’ of mainly qualitative data which are supported by quantitative data. Regarding writing style, the present Research Paper, tends to be included into Humanist or tender-Minded, not Scientist-Empiricist or Tough-Minded, interpretive community as drawn by Denzin (1944).

## **E. Chapter Outline**

Having read the Introduction, including the Methodology and Method, the outline of this Research Paper is as follows:

1. Introduction
  - a. Background to the Proposed Study.
  - b. Focus of Study, Research Questions and Proposition.
  - c. Game of Realms: An Analytical Framework for the Contest of Discourses.
  - d. Methodology and Method: A Research Process.
  - e. Chapter Outline.

2. Semarang City and Urban Farming Development
  - a. Semarang City: The Geographical Setting.
  - b. The Division of Administrative Area, Population, and Employment of Semarang City.
  - c. Urban Farming Development: The Semarang City Case.
3. Game of Realms: The Dynamics of Knowledge as Power in Urban Farming Development:
  - a. Knowledge to Theorize, Power to Organize:  
The Municipality Of Semarang's Efforts To Generate White – Collar Farmers.
  - b. Knowledge To Practice, Power To Suffice:  
The Community Groups' Exertions To Engender No – Collar Farmers.
  - c. The Emergence of Reluctant Grey – Collar Farmers:  
Balancing Act Between Embracing Non – Commercial Farming and Commercial Farming.
4. Conclusion

## **CHAPTER II**

### **SEMARANG CITY AND URBAN FARMING DEVELOPMENT: FACTS AND FIGURES**

As it has been indicated before, so as to have comprehensive understanding of the research problems outlined above, assessment of facts and figures of Urban Farming Development in the City of Semarang –as presented in the present chapter– is needed. Such assessment is expected to provide the qualitative disposition of the present investigation with sufficient quantitative analysis basis. It can be said, therefore, the present Research Paper adopts quantitatively–backed-up qualitative tradition. In this case, this Research Paper makes the best use of ‘constructivist qualitative interpretation’ of mainly qualitative –upheld by quantitative– data. Hence, it neither carries out a critical appraisal of the existing statistical data nor equips itself with positivistic interpretations.

#### **A. Semarang City: The Geographical Setting**

Founded on May 2, 1547, the City of Semarang is the Capital of The Province of Central Java. Geographically, Semarang is located between 6° 50' – 7° 10' South Latitude and 109° 35' – 110° 50' East Longitude. The City's boundaries include, to the North –with a coastline length of 13.6 km– with the Java Sea, to the East with Demak Regency or ‘*Kabupaten*’ Demak, to the West with Kendal Regency, and to the South with Semarang Regency. Air temperature ranges between 20 – 30 degrees Celsius and the average temperature is 27 degrees Celsius.

The City of Semarang has an area of 373.70 km<sup>2</sup> or 37,366,836 hectares. According to the geographical location, it is influenced by the tropical climate which is influenced by monsoon winds with 2 seasons, namely the dry season in April – September and the rainy season between October – March. The average annual rainfall is 5.64 mm, the air temperature ranges from 230 C to 340 C, with an average annual humidity of 77%. Semarang Municipality lies between 0.75 – 348.00 meter above the sea level. Map of the Province of Central Jawa and that of the City of Semarang, as well as its surrounding, can be found below.

Picture 2. The Province of Central Java and The City of Semarang

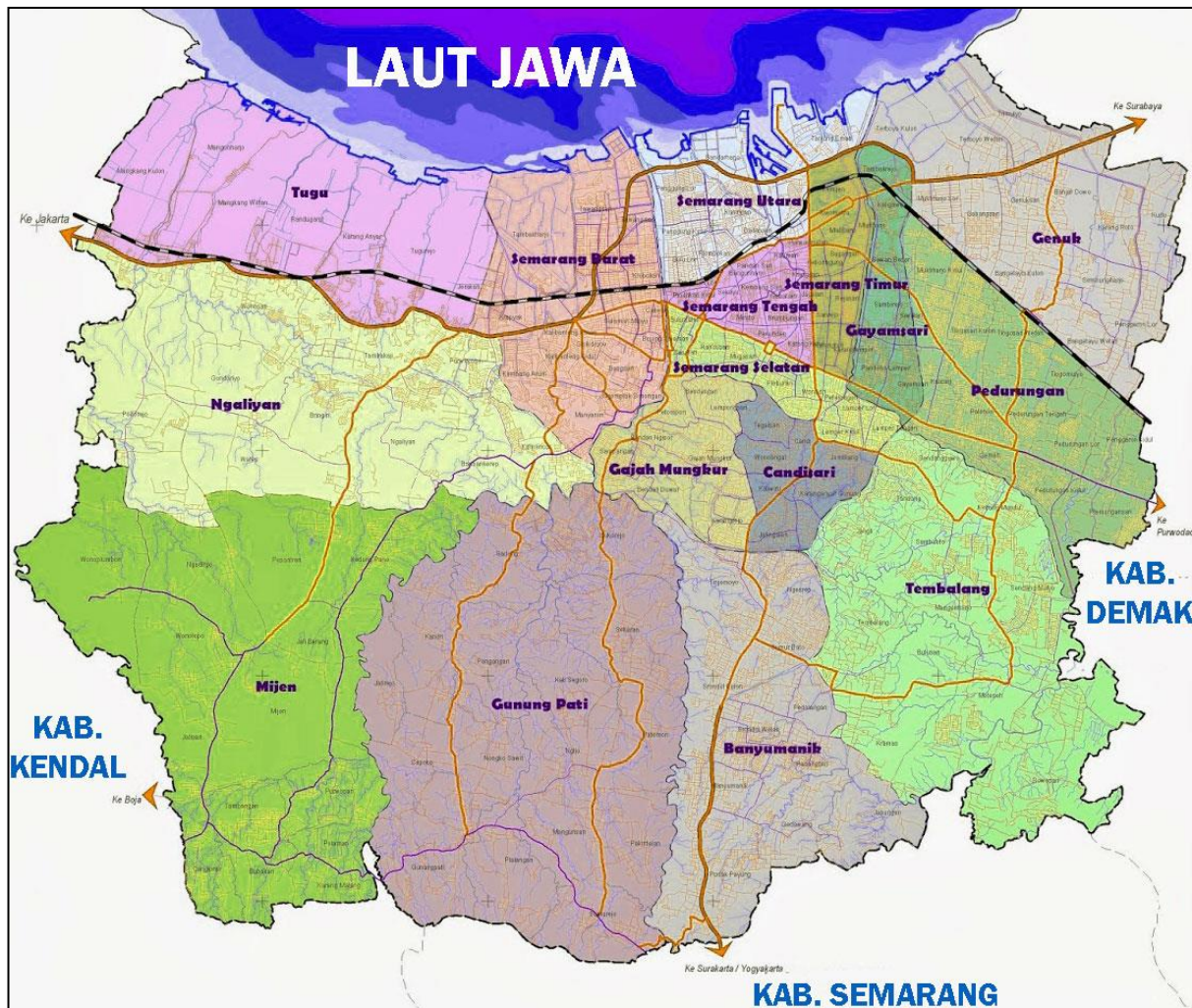


Source: <https://peta-hd.com/peta-jawa-tengah/>

Topographically, Semarang City consists of coastal areas, lowlands and hills. The coastal area is an area in the north that is directly adjacent to the Java Sea with a slope between 0% to 2%, the lowland area is an area in the middle, with a slope between 2-15%, the hilly area is an area in the south with a slope between 15 and 15. – 40% and some areas with a slope above 40% (>40%).

The land use pattern consists of housing, moor, mixed gardens, rice fields, ponds, forests, offices, services, industry, and other uses. The distribution of land use includes housing by 33.70%, moor by 15.77%, mixed gardens by 13.47%, rice fields by 12.96%, ponds by 6.96%, forests by 3.69%, offices 2.42 %, services by 1.52 %, industry by 1.26%, and other uses -which include roads, rivers and vacant land - by 8.25%.

Picture 3. The City of Semarang and Its Subdistricts



Source: <https://www.sejarah-negara.com/1074/peta-kota-semarang/>

The geographical setting depicted above exhibits the possibility for Urban Farming to be disseminated in the City of Semarang. Considering the fact that the Designation of Farmers by Collar Color ranges from No – Collar to White Collar; and that the Form of Farming covers from Non–Commercial to Commercial Farming; then the initial question would be whether White – Collar Farmers with its Commercial Farming endorsed by the Semarang Municipality truly suit this existing geographical features. If it is not, the next question would then be which Collar Color, together with Form of Farming, do so.

## B. The Division of Administrative Area, Population, and Employment of Semarang City

The City of Semarang, with a total area of 373.70 km<sup>2</sup>, is administratively divided into 16 districts or '*kecamatan*' and 177 subdistricts or '*kelurahan*'. The districts with the largest area are located in the southern part of Semarang, which is typically hilly, where most of the area still has conventional agricultural and plantation potential, namely the District of Mijen, with an area of 57.55 km<sup>2</sup>, the District of Gunungpati, with an area of 54.11 km<sup>2</sup>, and the District of Tembalang, with an area of 44.20 km<sup>2</sup>.

Meanwhile, the districts with the smallest area are the District of South Semarang (*Semarang Selatan*), which has an area of 5.93 km<sup>2</sup>, the District of Central Semarang (*Semarang Tengah*), which has an area of 6.14 km<sup>2</sup>, and the District of Gayamsari, which has an area of 6.18 km<sup>2</sup>. These smallest subdistricts are in the city centre area which happens to be the hub of the economic or business activities of the City of Semarang. Below is the table about the total area by the district in Semarang Municipality (BPS Kota Semarang, 2020).

Tabel 3. Total Area by the District in Semarang City

| No.                          | District<br>( <i>Kecamatan</i> ) | Number of<br>Subdistricts<br>( <i>Kelurahan</i> ) | Total Area (km <sup>2</sup> ) | Percentage    |
|------------------------------|----------------------------------|---|-------------------------------|---------------|
|                              | (1)                              | (2)   | (3)                           | (4)           |
| 1                            | Mijen                            | 14  | 57,55                         | 15,40         |
| 2                            | Gunungpati                       | 16  | 54,11                         | 14,48         |
| 3                            | Banyumanik                       | 11  | 25,69                         | 6,87          |
| 4                            | Gajah Mungkur                    | 8   | 9,07                          | 2,43          |
| 5                            | Semarang Selatan                 | 10  | 5,93                          | 1,59          |
| 6                            | Candisari                        | 7   | 6,54                          | 1,75          |
| 7                            | Tembalang                        | 12  | 44,20                         | 11,83         |
| 8                            | Pedurungan                       | 12  | 20,72                         | 5,54          |
| 9                            | Genuk                            | 13  | 27,39                         | 7,33          |
| 10                           | Gayamsari                        | 7   | 6,18                          | 1,65          |
| 11                           | Semarang Timur                   | 10  | 7,70                          | 2,06          |
| 12                           | Semarang Utara                   | 9   | 10,97                         | 2,94          |
| 13                           | Semarang Tengah                  | 15  | 6,14                          | 1,64          |
| 14                           | Semarang Barat                   | 16  | 21,74                         | 5,82          |
| 15                           | Tugu                             | 7   | 31,78                         | 8,50          |
| 16                           | Ngaliyan                         | 10  | 37,99                         | 10,17         |
| <b>Semarang Municipality</b> |                                  | <b>177</b>  | <b>373,70</b>                 | <b>100,00</b> |

Badan Pusat Statistik (BPS) or Central Bureau of Stastitic of Semarang City (2020)<sup>1</sup>

Applying qualitative interpretation in reading these data, one would come into conclusion that it is around these parts of Semarang that flourishing unconventional agriculture, namely Urban Farming, may be found. Therefore, it is understandable if the Municipality-led Urban Farming Programme would be initiated in this area.

As for the population of Semarang City, it is very heterogeneous and consists of a mixture of several ethnicities, such as Javanese, Chinese, Arabs and their descendants. There are also other ethnic groups from several regions in Indonesia who came to Semarang to try their fortune, study and live in Semarang. The majority of the population embrace Islam, then followed by Christianity, Catholicism, Hinduism and Buddhism. The people's livelihoods are diverse, consisting of traders, government employees, factory workers and farmers. (BPS, 2020). The table depicting number of population, percentage of total population, and population density in Semarang is presented below.

Tabel 4. **Population, Percentage of Total Population, and Population Density in Semarang City**

| No.                          | District<br>( <i>Kecamatan</i> ) | Population       | Percentage of<br>Total Population | Density      |
|------------------------------|----------------------------------|------------------|-----------------------------------|--------------|
|                              | (1)                              | (2)              | (3)                               | (4)          |
| 1                            | Mijen                            | 76 037           | 4,19                              | 1 321        |
| 2                            | Gunungpati                       | 118 760          | 6,55                              | 2 195        |
| 3                            | Banyumanik                       | 164 953          | 9,09                              | 6 421        |
| 4                            | Gajah Mungkur                    | 60 679           | 3,34                              | 6 690        |
| 5                            | Semarang Selatan                 | 70 522           | 3,89                              | 11 892       |
| 6                            | Candisari                        | 76 857           | 4,24                              | 11 752       |
| 7                            | Tembalang                        | 209 504          | 11,55                             | 4 740        |
| 8                            | Pedurungan                       | 214 689          | 11,83                             | 10 361       |
| 9                            | Genuk                            | 119 010          | 6,56                              | 4 345        |
| 10                           | Gayamsari                        | 83 036           | 4,57                              | 13 436       |
| 11                           | Semarang Timur                   | 75 762           | 4,18                              | 9 839        |
| 12                           | Semarang Utara                   | 119 647          | 6,60                              | 10 907       |
| 13                           | Semarang Tengah                  | 61 102           | 3,37                              | 9 951        |
| 14                           | Semarang Barat                   | 165 048          | 9,10                              | 7 592        |
| 15                           | Tugu                             | 33 333           | 1,84                              | 1 049        |
| 16                           | Ngaliyan                         | 165 171          | 9,10                              | 4 348        |
| <b>Semarang Municipality</b> |                                  | <b>1 814 110</b> | <b>100,00</b>                     | <b>4 854</b> |

Badan Pusat Statistik (BPS) or Central Bureau of Statistics of Semarang City (2020)<sup>1</sup>

According to the *Biro Pusat Statistik* (BPS) or the Central Bureau of Statistics, the population of the City of Semarang is recorded at 1,814,110 people with a population growth in the year of 2020 of 1.57 percent. (BPS Kota Semarang, 2019) It needs to be highlighted here that the subdistricts with the smallest area, namely Gayamsari Subdistrict and South Semarang (*Semarang Selatan*) Subdistrict, also happen to be the most dense ones, that is 13,436 and 11, 892 persons per square km, respectively. During the present Covid-19 pandemic, such density may raise the people's awareness of the pandemic and thus be interpreted as a trigger for the people to embrace Urban Farming. It is therefore understandable if Urban Farming is expected to thrive across these dense subdistricts.

In the mean time, interpreting the table on population percentage by age group and gender, below, Semarang is dominated by the 30 – 39 age group, both for male and female, i.e. 19,70 % and 18,98 % respectively. Trailing behind is the 20 – 29 age group, both for male and female, i.e. 15,55 % and 15,06 % respectively. Assuming that these age groups represent active workforce, those who are likely to be laid off during this Covid-19 pandemic may even become a potential source as the participants of the Urban Farming Development endorsed by the Semarang Municipality. This is so because the laid off workforce has to creatively find alternative income earning activities so as to enable them to provide food on the table. Projecting the opportunity for further development of Urban Farming in Semarang City, in twenty years to come, this workforce will hopefully fill up the upper level, i.e. the 50 – 59 age group, a point in which they begin to enter the retirement phase; this is the period whereby Urban Farming may come in handy too.

Tabel 5. Population Percentage by Age Group and Gender in Semarang City

| Age Group             | Gender |        |               |
|-----------------------|--------|--------|---------------|
|                       | Male   | Female | Male + Female |
| (1)                   | (2)    | (3)    | (4)           |
| 0 – 9                 | 15,92  | 14,08  | 14,98         |
| 10 – 19               | 15,01  | 15,45  | 15,23         |
| 20 – 29               | 15,55  | 15,06  | 15,30         |
| 30 – 39               | 19,70  | 18,98  | 19,33         |
| 40 – 49               | 13,49  | 12,25  | 12,86         |
| 50 – 59               | 11,55  | 14,28  | 12,94         |
| 60 +                  | 8,78   | 9,90   | 9,35          |
| Semarang Municipality | 100,00 | 100,00 | 100,00        |

Badan Pusat Statistik (BPS) or Central Agency of Stastitic of Semarang City (2020)<sup>2</sup>

The above table also portrays a total of 60,43 percent of the population of Semarang are productive age (20 – 59 years). This indicates the number of dependents, namely the ratio between the productive age population and the unproductive age population (0-19 and 60 years and over) in 2020, is 39.57 percent. This means around 100 people of productive age bear the welfare of 40 people of unproductive age. The situation may stimulate those economically active population to look for additional income. This can again be considered as a momentum when adopting Urban Farming becomes an option that is hard to refuse.

Tabel 6. **Main Employment Status of 15 + Years of Age Population by Gender in Semarang City**

| <b>Main Employment Status</b>                       | <b>Male</b>    | <b>Female</b>  | <b>Total</b>   |
|---|----------------|----------------|----------------|
| (1)   | (2)            | (3)            | (4)            |
| Self Employed                                       | 79 752         | 65 064         | 144 816        |
| Employer assisted by temporary worker/unpaid worker | 36 764         | 29 787         | 66 551         |
| Employer assisted by permanent worker/paid worker   | 18 791         | 9 883          | 28 674         |
| Employee  | 334 075        | 265 530        | 599 605        |
| Casual worker                                       | 24 307         | 8 313          | 32 620         |
| Family worker/unpaid worker                         | 13 319         | 22 352         | 35 671         |
| <b>Total</b>  | <b>507 008</b> | <b>400 929</b> | <b>907 937</b> |

Badan Pusat Statistik (BPS) or Central Bureau of Stastitic of Semarang City (2020)<sup>2</sup>

The above table presents the fact that, though the number is not staggering as compared to that of ‘employee’, the people with the status ‘self employed’ still rank second in numbers among the other status. This cluster consists of 79 752 and 65 064 people for male and female, respectively. When confronted with today’s bleak economic circumstances, particularly in the context of the seemingly neverending Covid-19 pandemic, these people would predictably grab the opportunity to boost their incomes by joining the Urban Farming Programme endorsed by the Semarang Municipality. Another employment status that can be considered to have the potential share in the advancement of Urban Farming is ‘family worker or unpaid worker’. Accounting for up to 35 671 persons, male and female, when given the offer to be part of the Municipality’s Urban Farming agenda, this group may have no hesitation to accept it.

### C. Urban Farming Development: The Semarang City Case

Semarang City is one of the metropolitan cities on the Island of Java. It has limited agricultural land compared to other districts/cities, especially in Central Java. The total area of paddy fields in Semarang City is 2,732 hectares. The growing number of urban population in Semarang causes an increase in the need for housing and other supporting facilities. As a result, because the amount of urban land is relatively fixed, the implementation of development tends to be accompanied by the conversion of agricultural land into built-up land to accommodate these various urban activities. Based on the 2016 – 2021 *Rencana Pembangunan Jangka Menengah Daerah* (RPJMD) or Regional Medium Term Development Plan of Semarang Municipality, the addition of built-up land in the city of Semarang has reached 742.5 ha/year. In some districts, the percentage of built-up land use even reaches more than 90%. Hence, it is understandable if urban agriculture, hereinafter referred to as urban farming, is considered to be a very strategic program to deal with the high population growth of the City of Semarang. (Handayani, Nugroho, and Hapsari, 2018)

Limited land is indeed a challenge for the City of Semarang to promote Urban Farming as the flagship program of development in the field of agriculture. In addition, Urban Farming is also believed to contribute to the improvement of the community's economy. In the context of Urban Farming, house yards can be utilized as, e.g. livestock land, aquaculture, agroforestry and horticulture. This utilization is not only intended as an effort to meet household-scale needs, such as vegetables, fruit, and ornamental plants as is currently the case, but it is also expected to contribute to the Municipality's endeavour to meet larger-scale needs. As a driving force in the local area concerned, the Urban Farming Development Program in Semarang is also synergized with the PKK (*Pendidikan Kesejahteraan Keluarga* or Family Welfare Education) Program entitled 'HATINYA' (*Halaman [yang] Asri Teratur Indah dan Nyaman* or Harmonious, Neatly-Arranged, Beautiful and Comfortable Grounds). (Bappeda Kota Semarang, 2019)

Food security is in fact listed as one of the strategies of development, i.e. Improvement Food Security, in the RPJMD 2016-2021. Improved food security is carried out through increasing food availability, increased food access and community diverse food behavior, nutritiously safe and balanced. Through Urban Farming, any area of land

under any conditions can be transformed into productive land. Once, this land is cultivated, there is no need to buy, among others, cayenne pepper, tomatoes, and vegetables. (Bappeda Kota Semarang, 2016). Urban Farming can also be said as an agricultural activity in or around the city that involves skills, expertise, and innovation in the cultivation of food processing for the community through the use of yards, vacant lands, in order to increase nutrition, improve the economy and family welfare (Wiyanti, 2013).

Urban Farming is understood as a series of activities of growing, processing and distributing food and other products through intensive cultivation of plants and livestock in urban and surrounding areas, and reusing natural resources and urban waste to obtain a variety of crops and livestock. This array of activities is then embodied in what is known as ‘Urban Farming Enculturation Movement’. In turn, the movement is directed at realizing food security in all components of society as part of government programs related to food sovereignty. Therefore, in order for the Urban Farming Enculturation Movement to develop even further, existing supporting activities –such as socialization, coaching, training and supervision– need additional strengthening. These supporting activities requires extended involvement of, among other things, farmer groups, community groups, government agencies, non-government organizations, and educational institutions in general. (Pemerintah Kota Semarang, 2021).

In Semarang City, Urban Farming program is expected to perform:

1. Optimization of house yards;
2. Provision of urban farming production means and infrastructure.

It is carried out through commodity – based selection, which includes commodities that exhibit, among other things:

- high productivity,
- high economic value,
- high market opportunity,
- high development potentiality even on narrow land; hence the narrowness of land is no longer a constraint for further farm business expansion. (Dinas Pertanian Kota Semarang, 2017)

Present evaluation of Urban Farming program indicates that the achievement of the Semarang City Regional Government Work Plan (RKPD) in agriculture in 2019 basically shows good results. However, in the future it is necessary to develop organic

crop cultivation, post-harvest handling, optimization of irrigation networks, and further promotion effort of urban farming programme. (Bappeda, 2019) Below is the table portraying the progress of Urban Farming program implemented in the City of Semarang, indicated by a combination of two categories —the growing number of subdistricts or *kelurahan* in Semarang adopting Urban Farming and the increasing overall yield in kilograms— across a span of 6 years, from 2015 to 2020.

Examining the table below, it would be noticed that Urban Farming movement or program seems to gain its momentum between 2016 and 2017. This is evidently indicated by the sharp increase in both number of subdistricts adopting urban farming and yield. Some 16 new subdistricts joined up the 5 (five) subdistricts already implemented Urban Farming. This is then followed by a bulky increase, amounting some 960 kilos, in yield. The addition may not be much, yet as the ‘new kid on the block’ at that point, Urban Farming showed that ‘it means bussiness’ in Semarang. Several qualitative interpretation may be attributed to this phenomena. As it has been mentioned by Dinas Pertanian Kota Semarang (2017) above, this increase may well be due to the provision, as well as development, of means and production infrastructure of Urban Farming, the improvement of human resources for urban farmers and information officers on Urban Farming, coupled with the guidance and assistance on urban farming, by the Municipality.

Tabel 7. [Progress of Urban Farming Projects in the Semarang City](#)

| Category  | Year of Implementation of Urban Farming Programme |      |       |       |       |       |
|---|---|------|-------|-------|-------|-------|
|   | 2015  | 2016 | 2017  | 2018  | 2019  | 2020  |
| (1)   | (2)   | (3)  | (4)   | (5)   | (6)   | (7)   |
| Number of Subdistricts (Kelurahan) Adopting Urban Farming | 4   | 5    | 21    | 37    | 53    | 69    |
| Yield (kg)  | Not Available                                     | 300  | 1 260 | 2 220 | 3 180 | 4 140 |

Badan Perencanaan Pembangunan Daerah (Bappeda), or Regional Development Planning Agency, Kota Semarang (2019 and 2020)

Evaluating the progress of Urban Farming in Semarang City, Wahdah and Maryono (2018) found that there were 98 residents considered to be actively involved in Urban Farming of some sort. Some 80 of them are engaged in aquaponics, the rest –18 of them– are working in hydroponics.

They then came to a preliminary conclusion that most Urban Farming activities – at least up to 2017– is carried out individually; whereas a significant bulk of Urban Farming products is still utilized for personal consumption. This is because urban farming that is being developed is the one that is still confined to the yards around the settlement areas as well as the public land plots and the land strips along the neighbourhood road side. Despite this limitation, they managed to summerize the Effectiveness of Urban Farming Management as shown below.

Tabel 8. [Effectiveness of Urban Farming Management in Semarang City](#)

| <b>Rank</b> | <b>Indicators</b>            | <b>Total Score</b> | <b>Percentage</b> | <b>Categories</b> |
|-------------|------------------------------|--------------------|-------------------|-------------------|
| (1)         | (2)                          | (3)                | (4)               | (5)               |
| 1           | Success of project           | 154                | 87.01 %           | Effective         |
| 2           | Level of satisfaction        | 143                | 80.79 %           | Effective         |
| 3           | Sales of products            | 137                | 77.40 %           | Effective         |
| 4           | Provision of food needs      | 121                | 68.36 %           | Effective         |
| 5           | Fulfillment of food security | 116                | 65.54 %           | Quite effective   |

Wahdah and Maryono (2018)

Browsing the above table, one would notice how the management in Semarang Municipality proves effective when it comes to the success of the program, the level of satisfaction, the sales of products and the provision of food needs. In other words, for the population –particularly the participating residents– and other parties involved, the management of Urban Farming program is deemed effective in guaranteeing the success of the program. However, the fulfillment of food security is quite a different story. This is basically a mutual cooperation that requires a wide scope approach and comprehensive involvement of all stakeholders. It is understandable therefore if it does not get a satisfactory score, ranked fifth with a quite effective category. All in all, it can be underlined that effectiveness is reckoned to be an encouraging influence to the future development of Urban Farming in the City of Semarang.

**CHAPTER III**  
**GAME OF REALMS:**  
**THE DYNAMICS OF KNOWLEDGE AS POWER**  
**IN URBAN FARMING DEVELOPMENT**  
**IN SEMARANG CITY**

As it has been argued before, in the course of Urban Farming Development, while the Semarang Municipality is in the direction of formulating the utmost development of Urban Farming, i.e. Commercial Farming, the Community Groups in the City of Semarang are more into implementing their vision of Urban Farming, that is Non-commercial Farming. The formulation of Commercial Farming is made possible by the Semarang Municipality's theoretical knowledge as organizing power. As for the implementation of Non-Commercial Farming, it is facilitated by the Community Groups' practical knowledge as sufficing power.

Being implicated in the above Game of Realms, the residents of Semarang City inevitably make their rational choice of Urban Farming. Through the lens of Constructivist Political Ecology, the present Research Paper then traces how the choice is being made by the residents and how they end up. This is done by exploring and examining the available discourses –particularly written ones– on Urban Farming Development in the City of Semarang.

This chapter discusses, firstly, how theoretical knowledge as organizing power drive the Semarang Municipality's efforts to generate White – Collar Farmers, hence to formulate Commercial Farming. Then it studies how practical knowledge as sufficing power propel the Community Groups' endeavours to engender No – Collar Farmers, hence to implement Non – Commercial Farming. Finally it investigates how the Semarang City's populace rationally make their choice of Urban Farming.

**A. Knowledge To Theorize, Power To Organize:**  
**The Municipality Of Semarang's Efforts To Generate White – Collar Farmers**

Applying Foucauldian Discourse Analysis within the context of Constructivist Political Ecology, and at the same time following the footsteps of Paradigmatic Study, the present Research Paper comes across the following research findings on the Municipality of

Semarang's Efforts to Generate White – Collar Farmers. These findings are then confronted with the Ideal Type of the present Research Paper as depicted in Table 2, particularly in the section on White – Collar column as shown in Table 9 below.

Table 9. [White – Collar Farmers](#)

| Feature   | Knowledge as Power    |
|---|-----------------------|
|   | Knowledge to Theorize |
|   | Power to Organize     |
| (1)   | (6)                   |
| Dsignation of Farmers by Collar Color                   | White – Collar        |
| Form of Farming   | Commercial Farming    |
| Specificity of [Technologically – Oriented] Proficiency | Expert                |
| Entrepreneurial Interest                                | Significant           |
| Profit Orientation                                      | Obvious               |
| Income-Earning Capability                               | Perfectly Strong      |

Then, the result of the confrontation is outlined in Table 10 which presents the written discourses on the Semarang Municipality's attempts to formulate Commercial Farming, i.e. generating White – Collar Farmers, the main themes of the discourses, and their interpretive notes.

Table 10. [The Municipality of Semarang's Efforts to Generate White – Collar Farmers](#)

| Discourses   | Themes  | Interpretative Notes  |
|--|---|---|
| (1)  | (2)   | (3)   |
| Increased urban activity has an impact on the conversion of agricultural land into non-agricultural land. The challenges ahead are maintaining and preserving productive agricultural land, increasing agricultural productivity that has high economic value and preserving the environment. [Source: Pemerintah Kota Semarang, 2010] | Increased urban activity has an impact on the conversion of agricultural land into non-agricultural land. | Urban activities apparently put some pressure on Semarang Municipality's efforts to preserve productive agricultural land, increase agricultural productivity that has high economic value and conserve the environment. Here, one could easily notice Semarang Municipality's vision, and perhaps mission as well, of Commercial Farming.<br><br>In doing so, one should first identify the Semarang Municipality's vision of the future, here not only do they apply their knowledge to theorize, |

Moreover, it aims at developing and increasing agricultural productivity oriented to the agribusiness system. It is then directed toward the stabilization of agricultural development, which is prioritized to produce products that rely on the agribusiness system to ensure food security and increase the added value of export products. [Source: Pemerintah Kota Semarang, 2010]

Agribusiness-oriented as well as export-oriented agricultural development.

Decreasing food production capacity, shrinking agricultural land, rising population, and reliance on food supply from the surrounding areas, are problems that threaten the food security of Semarang Municipality. Therefore, the vision of the Semarang Agriculture Service is the realization of a Sustainable Bioindustry Agriculture System that produces a variety of healthy food and high value-added agricultural products based on local resources to maintain food security in order to realize food sovereignty and farmers' welfare.

There are problems threatening food security of Semarang Municipality. The vision of the Semarang Agriculture Service is therefore the realization of a Sustainable Bioindustry Agriculture System.

they then exercise their power to organize, in this case to establish Commercial Farming. [Note: in this context, 'power' is understood as, i.a., 1. ability to act or produce an effect and/or 2. possession of [political] control, authority, or influence over others (Merriam-Webster, n.d.)<sup>1</sup>].

Consequently, the Semarang Municipality expects the participating residents to show significant entrepreneurial interest and obvious profit orientation. With this, the dawn of White – Collar Farmers is on the horizon.

This is yet another passage portraying the Semarang Municipality's determination to develop agribusiness-oriented as well as export-oriented agriculture by way of, first, obtaining food security. Such orientations would inevitably require the Semarang Municipality to foresightedly aspire to developing Commercial Farming. Developing agribusiness-oriented as well as export-oriented agriculture does show how the Semarang Municipality's knowledge to theorize is put into effect and their power to organize is executed. This also calls for significant entrepreneurial interest and perfectly strong income – earning capability. Hence, the emergence of White – Collar Farmers in the eye of the Semarang Municipality appears to be inevitable.

Sustainable Bioindustry Agriculture System, in the direction of food security and sovereignty, is basically not a far-fetched struggle; yet it is indeed a bold undertaking. In the writer's opinion, so as to produce a variety of healthy food and high value-added agricultural products based on local resources, the Semarang Municipality has to push their ideal of Urban Farming up to the limit, i.e. reaching Commercial Farming as well as giving way to the delivery of White – Collar Farmers. This is a good opportunity for Semarang

(Source: Dinas Ketahanan Pangan Kota Semarang, 2017)

That in order to realize government programs related to food sovereignty, food security activities are needed for all components of society through the **Urban Farming Enculturation Movement** (Source: Pemerintah Kota Semarang, 2021)

Urban Farming Enculturation Movement.

[Note: 'enculturation' is the process by which an individual learns the traditional content of a culture and assimilates its practices and values (Enculturation – Merriam-Webster.com Dictionary)]

The objectives of the **Urban Farming Enculturation Movement** in the Municipality of Semarang are:

- a. **empowering the community** in order to strengthen food and nutrition security;
  - b. **utilizing land and/or space**;
  - c. creating a healthy environment; and/or
  - d. increasing reforestation and utilization of household waste.
- (Source: Pemerintah Kota Semarang, 2021)

The objectives of the Urban Farming Enculturation Movement, i.e., community empowerment and land utilization

Municipality to perform. And this is when their knowledge to theorize and their power to organize come in handy. Additionally, this indicates the presence of expert level of of [Technology – Oriented] Proficiency as well as significant Entrepreneurial Interest.

In order to advance urban agriculture in the context of realizing food security and sovereignty, the Semarang City Government has launched the Urban Farming Enculturation Movement. It should be realized that a movement of this caliber is not only about traditional agriculture, but should include technology – based urban agriculture and a market – oriented economy. [Note: A social movement is a loosely organized effort by a large group of people – which may involve individuals, organizations or both– to achieve a particular social or political goal (Social movement – Wikipedia)]. Thus, it can be understood that what is to be achieved is the realization of Highly Commercial Urban Farming as well as the birth of White-Collar Farmers. This achievement is of course made possible by the support of knowledge to theorize and power to organize. In addition, expert level of technology – oriented proficiency is expected to be achieved too.

Going through the objectives of the Urban Farming Enculturation Movement, one would have no difficulties in sensing the ambitious nature of the movement. Such ambition certainly calls for impressive power to put it into operation. And the kind of power that the Semarang Municipality needs to have is the power to organize. Meanwhile, objectives are things of the future. In order to materialize them, surely one category of knowledge that the Semarang Municipality should have in hand is theorizing knowledge. Another qualification expected by the Municipality is

"Currently we are trying to build a market by creating a network, so that the products produced can be marketed between them. We are still providing the residents with Urban Farming training so that product continuity is maintained. With this hopefully the market can be formed and sell products well," (Hernowo Budi Luhur - Head of Semarang City Agriculture Service, 2021)

The Semarang City Government is trying to build a market network of Urban Farming products. This effort is expected to be supported by the continuity of agricultural products which are continuously strived to be maintained.

expert level of technology – oriented proficiency. Moreover, acknowledging the span of the objectives, it is understandable if the Municipality of Semarang is aiming at forming White-Collar Farmers within the framework of Commercial Farming.

By trying to build the market networking of Urban Farming products, the Semarang City Government seems to be still making their best effort to push Urban Farming development towards a Commercial one, hence generating the White-Collar Farmers. This could be comprehended through observations –as they try to build the market networking of Urban Farming products – about how they employ their knowledge to theorize followed by how they apply their power to organize.

The Semarang Municipality perceives Urban Farming development as a way to build economic empowerment and entrepreneurial spirit that can support the society. Such development is hopefully accompanied with independence and competitiveness in agriculture so as to give way to increase or improvement in agricultural productivity, food availability, environmental sustainability, and people's welfare. It is understandable therefore if Urban Farming development in Semarang Municipality is supported by institutionalized education, information, and consultation. This only solidifies the fact that, regarding Urban Farming development, the Semarang Municipality really is focusing on human resources and aiming at ensuring changes in the people's mindset.

In order to advance urban agriculture in the context of realizing food security and sovereignty, the Semarang City Government has launched the wide-ranging Urban Farming Enculturation Movement which is promulgated through Mayoral Regulation on this matter. It should be realized that a movement of this caliber should not be limited to traditional agriculture, but should include technology – based urban agriculture and a market – oriented economy. This movement requires the City Government to give emphasis to both competence and performance on Urban Farming development in the form of socialization, coaching, training and supervision.

The interpretation of the table above discloses the Semarang Municipality's vision, and perhaps mission as well, of Commercial Farming. It could then be identified not only how Semarang Municipality applies its knowledge to theorize, but also how it exercises its power to organize, in this case to establish Commercial Farming. In doing so, when it comes to Specificity of [Technologically – Oriented] Proficiency, it is noticeable that the Municipality is looking forward to the Urban Farming participants' acquiring expertise level of proficiency. The findings above also prove that the City Government expects the residents joining the program to show significant entrepreneurial interest. As the Urban Farming Enculturation Movement proceeds, the partakers of the program are projected to develop perfectly strong income – earning capability. Finally, it is noticeable that once Commercial Farming is established, the Semarang Municipality believes the participating residents, being White – Collar Farmers, would exhibit obvious profit orientation.

**B. Knowledge To Practice, Power To Suffice:  
The Community Groups' Exertions To Engender No – Collar Farmers**

In line with the discussion in Sub Chapter A, here, Foucauldian Discourse Analysis, Constructivist Political Ecology, and Paradigmatic Study are also simultaneously applied to take the writer to the research findings on The Community Groups' Exertions To Engender No – Collar Farmers. These findings are then challenged with a section of the Ideal Type of the present Research Paper as depicted in Table 2, i.e. the one on No – Collar Farmers. Table 11 describes such section.

Table 11. No – Collar Farmers

| Feature   | Konwledge as Power       |
|---|--------------------------|
|   | Knowledge to Practice    |
|   | Power to Suffice         |
| (1)   | (2)                      |
| Dsignation of Farmers by Collar Color                   | No – Collar              |
| Form of Farming   | Non – Commercial Farming |
| Specificity of [Technologically – Oriented] Proficiency | Unspecified              |
| Entrepreneurial Interest                                | Trivial                  |
| Profit Orientation                                      | Obscure                  |
| Income-Earning Capability                               | Alien                    |

The result of this challenge is then presented in Table 12. It presents the written discourses on the Community Groups' endeavour to implement Non – Commercial Farming, i.e. engendering No – Collar Farmers, the main themes of the discourses, and their interpretive notes.

Table 12. *The Community Groups' Exertions To Engender No – Collar Farmers*

| Discourses  | Themes   | Interpretative Notes   |
|---|--|--|
| (1)   | (2)  | (3)  |
| <p>Urban Farming is also referred to as limited land farming in urban areas, has been carried out by the Municipality of Semarang. Several activities have been performed by related agencies such as the Semarang Municipality Agriculture Service and the Semarang Municipality Food Security Service. The Semarang Municipality Agriculture Service has a program, namely House Yards/Grounds Optimization; while the Semarang Municipality Food Security Service has a program, namely the <i>Kawasan Rumah Pangan Lestari</i> (KRPL) or Sustainable Food House Area. (Source: Handayani, Nugroho, and Hapsari, 2018)</p> | <p>Urban Farming as limited land farming in urban areas.</p> | <p>In the attempt to tackle the problem of —while at the same time making the effort to utilize— short supply of cultivable land, the Municipality of Semarang commissions 2 (two) of its agencies, each with different responsibilities, to organize urban farming. For the time being, it is still not known for certain whether this choice is correct. Judging from this, the power of the Municipality of Semarang is actually an organizing power that produces effects in the future. At this point, it can be said that the knowledge that shapes this power is a theorizing one.</p> <p>One thing that is most noticable in this passage is that Urban Farming in Semarang Municipality is evidently associated with limited land farming. This is interesting, for it could only mean the kind of Urban Farming in question are those of Hobby Farming, Community Gardening, and Homesteading, combined together as Non – Commercial Farming, not Commercial one. This sort of Urban Farming are implemented by No – Collar Farmers. Regarding this, it is understandable if it shows unspecified level of technology – oriented proficiency, trivial entrepreneurial interest, obscure profit orientation, and alien income – earning capability.</p> |

Efforts to increase agricultural activity are indeed being intensified by the Semarang Municipality Agriculture Service. They launch a program referred to as "Ayo Nandur!" or "Come On, Let's Go Planting!" (Firhannusa 2021-AyoSemarang.com)

Urban Farming intensification by The Semarang Municipality Agriculture Service

Yes, intensification within the agricultural world means business. In the context of the Semarang Municipality, this would go in the direction of fully – grown Urban Farming; in other words towards Commercial Farming, along with its White-Collar Farmers. But... Is this truly the case? The fact that the City Government launches the slogan "Ayo Nandur!" suggests that there are doubts on the part of the government about the sincerity of the residents to welcome this call to planting. Another point is that, the term used in this call is "Ayo Nandur!" or "Come On, Let's Go Planting!", not "Ayo Tani!" or "Come On, Let's Go Farming!". These two different, yet closely related, phrases carry diverse understanding. The former implicitly persuades the populations to join a small scale Urban Farming, i.e. Non – Commercial Farming, as No – Collar Farmers; whereas the latter encourages the residents to be involved in big scale Urban Farming, i.e., Commercial Farming, as White – Collar Farmers.

The Semarang City Government encourages its citizens to use narrow land plots for agriculture through urban farming. The harvest is expected to help meet the family's food security (Yuli 2021-iNews)

Utilization of narrow land plots for Urban Farming to help meet the families' food security is encouraged by the Government

This is quite interesting. After going through a series of bombardment on the ambition of Semarang Municipality to establish a Commercial Urban Farming, reading through encouragement about the utilization of small plots of land and the fulfillment of family level food security is really like having a time out. This encouragement should be understood as a kind of inspiration for the residents to apply their knowledge to practice, through their power to suffice, in order to indulge themselves in lesser scale of Urban Farming, that is Community Gardening, as Community Gardeners. Besides, Such encouragement seems to only suggest the partakers to provide themselves with unspecified level of technology – oriented proficiency, trivial entrepreneurial interest, obscure

Also :

"The idea of urban farming aims to motivate residents to use narrow land so that it can be used optimally, especially for agriculture," (Hernowo Budi Luhur 2021- Head of Semarang Municipality Agriculture Service)

"Urban Farming means that household spending can be reduced, because there is no need to buy cayenne pepper, tomatoes, and vegetables because they are readily available in the yard and can be easily obtained," said Hendi, the Mayor of Semarang (Semarang City Government 2018)

Urban Farming helps to reduce household spending, for vegetables are readily available in the yard.

profit orientation, and alien income – earning capability.

By easily obtaining the readily available vegetables in the yard, the participating residents realize how Urban Farming helps reducing household spending. Cultivating the yards around the house would mean nothing but it is small scale Urban Farming that is being discussed here, i.e. Non – Commercial Farming along with its No – Collar Farmers. Fulfilling the household need is a clear indication that the kind of power that is at work here is none other than the power to suffice. And the sort of knowledge that this power is generated from is knowledge to practice. Such knowledge is power just needs the kind of support that includes unspecified level of technology – oriented proficiency, trivial entrepreneurial interest, obscure profit orientation, and alien income – earning capability.

"Urban Farming still seems to be a hobby. So those who run it have not been able to feel the profits. Most of the results from what they are trying to do are still not commensurate with the cost of production," (Hernowo Budi Luhur 2020- Head of Semarang City Agriculture Service)

Urban Farming is apparently seen as a hobby, making those involved detached from enjoying its [financial] profit.

Being perceived as a hobby, solidifies the already existing view– at least of some of the residents, community groups, and even the City Government Officials – that Urban Farming is geared toward encouraging the participants to utilize their practicing knowledge, exert their sufficing power, and aim at becoming No – Collar Farmers.

A youth group from Semarang, namely the *Ceria Gardening School*, invites Semarang residents to enter the world of agriculture, their efforts are also appreciated by the Semarang City Government and are partnered with providing urban farming education, training and practice to the community. (Source: Berita Jateng.Net, 2021)

*Ceria* ['Cheerful'] Gardening School, a Youth Group, provides urban farming training and practice to the community.

Here, the name says it all. Firstly, Urban Farming is positioned within the framework of Gardening. Secondly, this Urban Farming is a happy, cheery, and joyful enterprise. Thirdly, Urban Farming is for the sake of community. To sum up, for the youth group, Urban Farming is portrayed and expressed as Non – Commercial Farming –a mixture of Hobby Farming, Community Gardening and Homesteading– which is furnished with its knowledge to practice and power to suffice. This type of Urban Farming is to develop No – Collar Farmers.

The Subdistrict of Trimulyo, The District of Genuk, The City of Semarang, turned their neighbourhood into an Urban Farming zone. This area that used to be flooded by the tidal wave is now filled with vegetable plants. By means of mutual cooperation, the residents arrange wooden boards on the swamp to put poly-bags as planting media. (Source: Kuasakatacom, Semarang, 2020)

By means of mutual cooperation, the formerly tidal wave flooded area is turned into urban farming zone

Fueled with the knowledge to practice, this mutual cooperation, this collective effort, is then transformed into the power to suffice so as to fulfill the subsistent need for food independently. All these only need unspecified level of technology – oriented proficiency, trivial entrepreneurial interest, obscure profit orientation, and alien income – earning capability. This may not be a firm representation of Hobby Farming, but it is for Community Gardening or Homesteading. Yet, this could serve as a meaningful token of initiative toward the existence of No – Collar Farmers.

One thing that is most noticable in Semarang City is that Urban Farming is evidently associated with limited land farming, such as optimization of house yards and land strips along the neighbourhood roadside. It is also perceived as a hobby or lifestyle. Hence, though Semarang Municipality seems to aim high, that is establishing Commercial Urban Farming together with its White – Collar Farmers, those indicators as well as the presence of Corporate Social Responsibility (CSR) may, for the time being, indicate otherwise. CSR is usually intended for constructing the basis for –and nurturing the initial steps of– start-ups. And these by no means full fledged farming business enterprises. Hence, the sort of Urban Farming that the Semarang Municipality has in mind is No – Collar Farmers within the framework of Non – Commercial Farming, which is understood for the purpose of the present Thesis as a mixture of Hobby Farming, Community Gardening and Homesteading.

Meanwhile, in terms of Urban Farming activities, some parts in Semarang City can be classified as business areas, for they are supposed to generate White – Collar Farmers. Unfortunately, these localities are still unable to contribute to the fulfillment of Semarang Municipality's basic needs. This may well be because some community groups and urban dwellers are a little bit hesitate to be involved in Commercial Farming. Furthermore, since Urban Farming is directed to be the best alternative solution for food security threat at family level, accordingly the kind of Urban Farming in question is the small scale one that utilizes narrow land around the house. And this is none other than Non – Commercial Farming operated by No – Collar Farmers.

Intensification within the agricultural world usually means business. In the context of the Semarang Municipality, this would go in the direction of fully – grown Urban Farming; in other words towards Commercial Farming, along with its White – Collar Farmers. In addition, the slogan *Ayo Nandur!*" or "Come On, Let's Go Planting!", not "*Ayo Tani!*" or "Come On, Let's Go Farming!", implicitly persuades the populations to join small scale Urban Farming, i.e. Non – Commercial Farming, as No – Collar Farmers, not encourages the residents to be involved in big scale Urban Farming, i.e., Commercial Farming, as White – Collar Farmers.

There is an interesting example of a certain youth group that invites Semarang City's residents to enter the world of agriculture. For this group, firstly, Urban Farming is positioned within the framework of Gardening. Secondly, this Urban Farming is a happy, cheery, and joyful enterprise. Thirdly, Urban Farming is for the sake of community. To sum up, Urban Farming is portrayed and expressed as Non – Commercial Farming which is operated by No – Collar Farmers.

On the whole, it could be wound up, despite the Semarang Municipality's efforts to establish Commercial Farming and at the same time to form White – Collar Farmers, community groups and urban dwellers manage to find their ways to remain within the framework of Non – Commercial Farming –an amalgamation of Hobby Farming, Community Gardening, and Homesteading– as No – Collar Farmers. This is certainly made possible by the backing of their knowledge to practice and their power to suffice. Moreover, they are able to do so with the provision of unspecified level of technologically – oriented proficiency, trivial entrepreneurial interest, obscure profit orientation, and alien income – earning capability.

### **C. The Emergence of Reluctant Grey – Collar Farmers: Balancing Act Between Embracing Non – Commercial Farming and Hugging Commercial Farming**

Going through those discourses on Urban Farming, an indefinable kind of fish (a.k.a. farmers) apparently escapes the fishnet, the table of Ideal Types, the matrix of jargons. There seems to be a certain class of farmers that has not been defined within the existing Designation of Farmers by Collar Color. The kind of farming implemented by this

classification does not fit the current description of forms of farming either. Moreover, the present criteria of specificity of [technologically – oriented] proficiency, entrepreneurial interest, profit orientation, and income-earning capability, could not define this indescribable farmers.

In order to confront the above situation, the fishnet has to be tightened, the table or the matrix has to be modified. A new column of category, referred to as Reluctant Grey – Collar as displayed in Table 13 below, hence has to be inserted into the table. It is with this Modified Matrix of Weberian Ideal Types that the present Research Paper is then facilitated to arrive at the research findings on the Emergence of Reluctant Grey – Collar Farmers.

Table 13. The Emergence of Reluctant Grey – Collar Farmers

| Discourses   | Themes   | Interpretative Notes  |
|--|--|---|
| (1)  | (2)  | (3)   |
| Apart from the lack of awareness in the community, another important thing that turns out to be a problem is the absence of a role model that can be imitated by the community. This is mainly, according to him, because until now there have been no successful examples of Urban Farming that can be profitable (Santoso 2020-TIMES Indonesia-TIMES Semarang) | Another problem in Urban Farming is the absence of a role model that can be imitated by the community due to lack of examples of successful or profitable Urban Farming. | The absence of role model of –due to lack of examples of successful and profitable– Urban Farming scheme, might also be the cause of the divergence of the participating residents, either from heading for No – Collar Farmers or from proceeding toward White – Collar Farmers. This deviation brings forth a form of resultant of the combined effect of two forces acting at the same point and pulling in different directions. In this respect, those two forces are infact two contending realms, i.e. that of theory in the form of knowledge to theorize and that of practice in the form of knowledge to practice. These two knowledges are then respectively embodied into the power to organize and the power to suffice. As for the above resultant, in the opinion of the writer/researcher, it may well be the formation of Reluctant Grey – Collar Farmers within the perspective of Quite – Commercial Farming. Such resultant is also a function of the following features characterizing |

A number of neighbourhood groups in Semarang City, such as in Purwosari, Mijen Pedalangan District, Banyumanik District, and in Trimulyo, Genuk District, somehow manage to market their crops. Despite this success story, Urban Farming is still not able to meet basic needs of the city of Semarang (Source: Firhannusa 2021-AyoSemarang.com)

A number of neighbourhood groups manage to market their crops.

Urban Farming still seems to be a hobby. Being the case, it is understandable if those who are involved in it have not been able to enjoy the profits. Even if there are profits, most likely they are still not commensurate with the cost of production. (Hernowo Budi Luhur 2020- Head of Semarang City Agriculture Service)

Urban farming still seems to be a hobby. It is understandable if those who are involved in it have not been able to enjoy the profits.

Reluctant Grey – Collar Farmers, i.e. competent technology – oriented proficiency, balanced entrepreneurial interest, moderately strong income – earning capability, observable profit orientation.

The success of several neighbourhood groups in marketing their crops does serve as a temptation for joining in the Urban Farming program. Still, the failure to satisfy the Semarang City's need for food in general may hinder this seemingly promising joint. For some, staying as No – Collar Farmers, as the manifestation of their power to suffice which is based on the knowledge to practice, may be a realistic pick. But for some others, exploring alternative opportunities, perhaps Reluctantly becoming Grey – Collar Farmers?, may be a better choice; for some characters of Reluctant Grey – Collar Farmers are subtly present already, such as competent technology – oriented proficiency, balanced entrepreneurial interest, moderately strong income – earning capability, observable profit orientation.

The Semarang City Government's recognition of the fact that Urban Farming is a hobby seems to give a breath of fresh air to Hobby Farming/Community Gardening/Homesteading ideas advocated by the community groups. This is as if the Semarang Municipality acknowledges the practicing knowledge and sufficing power of the neighbourhood groups to fashion Urban Farming as Non – Commercial Farming, including Hobby Farming/Community Gardening/ Homesteading. Yet, mentioning the word 'profit' adjacent to the term 'hobby' is really an understatement. Hobby is for No – Collar Farmers, but profit –be it subtle or apparent– is at least for Reluctant Grey-Collar Farmers. This excerpt also implicitly present some traits that may well belong to Reluctant Grey-Collar Farmers, such as competent technology – oriented

The 'Ceria Gardening School', a community led by Kemal Abdul Aziz, Luqman Hakim Satria, and Wahyu Aditya Yunanto, is active in developing urban farming on narrow land as a way to achieve food security. In order to maximize this agricultural movement, with the help of up-to-date technology, they finally succeeded in establishing a system from upstream to downstream, starting from educating, seeding, cultivating, harvesting, post-harvesting, consuming, and marketing. With the jargon, one student - one plant - millions of hopes, the participants of this Gardening School is not only limited to school students, but is also open to the wider community. (Source: Berita Jateng.Net, 2021)

Around 25 people from various social-economic, and residential backgrounds, who represent themselves as *Serikat Tani Kota Semarang* (STKS) or Semarang City Farmers Union, are establishing their idea of Urban Farming on a number of relatively small plots of land. The previously abandoned and critical land has been cultivated and planted with various plants. Various types of vegetables, such as mustard greens, kale, eggplant, chili, cucumber, gambas, to other types of crops, cassava, banana, cassava, sorghum, and corn, have so far been cultivated. (Source: Times Indonesia, 2020<sup>2</sup>)

The 'Ceria Gardening School' develops their own style of up-to-date, complete, and inclusive system of Urban Farming on narrow land.

It does not have to go fully fledged as Commercial Farming does.

Armed with the knowledge to practice and the power to suffice, Community Gardening continues to thrive for bringing about community gardeners.

Another interest group, i.e. *Serikat Tani Kota Semarang* (STKS) or Semarang City Farmers Union, whose members come from various walk of life, successfully work on their concept of Urban Farming by cultivating several relatively small plots of previously abandoned land.

proficiency, balanced entrepreneurial interest, moderately strong income – earning capability, observable profit orientation.

The present discourse describes how Urban Farming is related to narrow stretch of land, not a vast one. This only solidifies the existing view that technologically backed-up, community-oriented, and small scale Urban Farming, thought to be Hobby Farming/ Community Gardening/ Homesteading, works well on limited area of land. Nevertheless, there is a bit of a contradiction here. Looking back at Table 1, Hobby Farming, that is attached to the term 'Gardening', does not seem to walk side-by-side with market leaning and technologically backed-up type of farming. Though the school in question bears the word 'Gardening', at this point, suspicion can not seem to be avoided. There is a strong conjecture that this type of farming is actually in the direction of Reluctant Grey – Collar Farmers.

This idea of Urban Farming offered by *Serikat Tani Kota Semarang* (STKS) or Semarang City Farmers Union is also implemented on several small plots of previously abandoned and critical land. This time there is no mentioning of Hobby Farming/ Community Gardening/ Homesteading whatsoever. There is no special emphasis either on the practicality tendency of their knowledge, or on the sufficiency propensity of their power. Hence the image of No – Collar Farmers, as outline in Table 1, can not seem be vividly present in the reading of this fact. At this moment, again, is thinking about Reluctant Grey – Collar Farmers relevant? The answer is relevant, provided that the participants possesses competent technology – oriented proficiency, balanced entrepreneurial interest, moderately strong income –

A total of 118 families in RW (Rukun Warga or Neighbourhood Area) 02 Bambankerep Sub-district, Semarang City, received urban farming training provided by PT Penjaminan Infrastruktur Indonesia (Persero) as a form of corporate social responsibility program. (Nugroho 2021-Antara News)

Also:

More than half of the total number of the respondents, i.e. 59%, have a total of 4 family members. (Wahdah and Maryono, 2018)

Also:

As it is acknowledged, the implementation of Urban Farming is believed to increase the economy and the environmental quality of urban areas. (Wahdah and Maryono, 2018)

None of the respondents participating in Urban Farming are full-timers. Of all respondents, 61% of them are private employees. Most of the respondents are of the opinion that, beside being a hobby, Urban Farming is also meant to meet the need for urban land conservation for future generations. Moreover, it is believed that agricultural activities in urban area can

118 families in the neighborhood (RW) received Urban Farming Training

None of the respondents engage in Urban Farming are full-timers. In their opinion, Urban Farming is a hobby, meets the need for urban land conservation, generates additional income, supports household food security, increases green open space, and improves environmental quality.

earning capability, observable profit orientation.

Incorporating the 2<sup>nd</sup> discourse into the 1<sup>st</sup> one, there would be 472 strong prospective participants of Urban Farming program in the area. This no trivial matter. It could be imagined, in the not-too-far future, just in the area concerned, Urban Farming would be flooded by –hopefully– eager participants.

This government – facilitated as well as Corporate Social Responsibility (CSR) training, at first impression, is like a double edged sword. One edge evokes the Semarang Municipality's theorizing knowledge and organizing power to establish White – Collar Farmers doing Commercial Farming. The other one summons the trainees' practicing knowledge and sufficing power to form No – Collar Farmers performing a blend of Hobby Farming, Community Gardening and Homesteading.

However, on closer reflection, it would reveal that what actually comes into mind is Reluctant Grey – Collar Farmers carrying out commerce – oriented amalgamation of Hobby Farming, Community Gardening and Homesteading. Or, the other way around, it is Reluctant Grey – Collar Farmers running a decommercialized Commercial Farming. And this is made possible by competent technology – oriented proficiency, balanced entrepreneurial interest, moderately strong income – earning capability, observable profit orientation.

Since all the Urban Farming participants are part-timers, it is hard to imagine how the Semarang City's knowledge to theorize, together with their power to organize, would work as expected in transforming them into White – Collar Farmers within the context of Commercial Urban Farming.

generate additional income, support household food security, increase green open space, and improve environmental quality. (Wahdah and Maryono, 2018)

Likewise, given that those partakers also look forward to having additional income through Urban Farming, perceiving it as a hobby does not guarantee that the charm of community groups' knowledge to practice, which is then manifested as their power to suffice, would be able to influence the urban farmers to stay put as No – Collar Farmers within the domain of Non – Commercial Farming.

In the end, those participants end up somewhere around the halfway of the Urban Farming continuum: doing a blend of Hobby Farming, Community Gardening and Homesteading –with a twist of commercialism– within the sphere of Quite Commercial Farming. In other words, here, Urban Farming development would witness the emergence of Reluctant Grey – Collar Farmers, with the support of competent technology – oriented proficiency, balanced entrepreneurial interest, moderately strong income – earning capability, observable profit orientation.

It should be noted that there are some sort of discrepancies, or forms of Tug of War, on the part of the participating residents, either heading for No – Collar Farmers or from proceeding toward White – Collar Farmers. This deviation brings forth a form of resultant of the combined effect of two forces acting at the same point and pulling in different directions. In this respect, those two forces are infact two contending realms, i.e. that of practice in the form of knowledge to practice –which is attached to community groups– and that of theory in the form of knowledge to theorize –which is ascribed to the Semarang Municipality–. These two knowledge are then respectively embodied into the power to suffice and the power organize.

One discrepancy is between the interest in the beautification of house yards and in the provition of additional income. This situation suggests that the former, with practicing knowledge and sufficing power as its fuel, is more into No – Collar Farmers within the context of Non – Commercial Farming. As for the latter, with theorizing knowledge and organizing power as its energy source, is heading for White – Collar Farmers within the setting of Commercial Farming.

Another disagreement is between considering Urban Farming as Hobby Farming, Community Gardening, or Homesteading, thus a part of Non – Commercial Farming, and engaging in agricultural products market, hence a segment of Commercial Farming. Again, this can be seen as a contest between the lure of the call for becoming No – Collar Farmers and the passion to grow into White – Collar Farmers. Still other inconsistency is between the limitation of narrow cultivable land and the freedom of pursuing high productivity, high economic value, and open market opportunities of agricultural commodities. While the former has No – Collar Farmers within the background of Non – Commercial Farming as its trophy; the latter has White – Collar Farmers within the perspective of Commercial Farming as its prize.

Table 14. [Modified Matrix of Ideal Types](#)

| Feature   | Knowledge as Power       |                           |                          |                           |                    |
|---|--------------------------|---------------------------|--------------------------|---------------------------|--------------------|
|   | Knowledge to Practice    |                           | Knowledge to Theorize    |                           |                    |
|   | Power to Suffice         |                           |                          |                           | Power to Organize  |
| (1)   | (2)                      | (3)                       | (4)                      | (5)                       | (6)                |
| Dsignation of Farmers by Collar Color                   | No – Collar              | Blue – Collar             | Reluctant Grey – Collar  | Grey – Collar             | White – Collar     |
| Form of Farming   | Non – Commercial Farming | Fairly Commercial Farming | Quite Commercial Farming | Rather Commercial Farming | Commercial Farming |
| Specificity of [Technologically – Oriented] Proficiency | Unspecified              | Advanced Beginner         | Competent                | Proficient                | Expert             |
| Entrepreneurial Interest                                | Trivial                  | Low                       | Balanced                 | High                      | Significant        |
| Profit Orientation                                      | Obscure                  | Subtle                    | Observable               | Apparent                  | Obvious            |
| Income-Earning Capability                               | Alien                    | Weak                      | Moderately Strong        | Highly Strong             | Perfectly Strong   |

Note: Non – Commercial Farming represents an amalgamation of Hobby Farming, Community Gardening, and Homesteading

Whichever discrepancy to look into, what is happening really is a Game of Realms between the knowledge to practice together with the power to suffice, on the side of No – Collar Farmers in Non – Commercial Farming, and the knowledge to theorize together with the power to organize, on the other side of White – Collar Farmers in Commercial Farming. At this point, being trapped in the Game of Realms, the Contest of

Discourses, the Tug War, the partaking urban residents may be driven to dwell in particular recess along the range of Urban Farming Development. This recess is the capacity as Reluctant Grey – Collar Farmers being involved in Quite Commercial Urban Farming. And this elaboration is made possible through competent technologically – oriented proficiency, balanced entrepreneurial interest, moderately strong income – earning capability, as well as observable profit orientation. Utilizing Foucauldian Discourse Analysis, the Constructivist Political Ecology, and Paradigmatic Study, Tabel 14 above elaborates on the emergence of Reluctant Grey – Collar Farmers through column no. (4), between Blue – Collar and Grey – Collar Farmers

Taking into consideration the current political, economic, socio – cultural and legal situation, as well as the administrative, governmental and ecological setting in the Semarang Municipality, it is unquestionably true that Reluctant Grey – Collar Farmers phenomenon is indeed an inevitable reality. This is so because the Game of Realms, within which the Tug of War, presented as the Contest of discourses, knowledge as power takes place, results in a kind of ‘vectorial resultant’ that takes the form as Reluctant Grey – Collar Farmers within the context of Quite Commercial Farming. By the same token, it could be resolved that, not only is becoming Reluctant Grey – Collar Farmers variant considered as an achievement, it should also be settled that it is a conscious and rational choice of life.

## **CHAPTER IV**

### **CONCLUSION**

In the course of the development of Urban Farming in Semarang City, there is this phenomenon of Tug of War. This is, as a matter of fact, none other than a ‘Game of Realms’, i.e. between the Semarang Municipality’s knowledge to theorize in the theoretical realm and the community groups’ knowledge to practice in the practical realm. On the part of the Semarang Municipality, this theorizing knowledge is then transformed into the power to organize. As for the community groups, their practicing knowledge is then translated into the power to suffice. All these are then played in a Contest of Discourses through which the Semarang Municipality and the community groups put forward their ideas of Urban Farming at stake.

The geographical setting of the City of Semarang exhibits the possibility for Urban Farming to be disseminated. Considering the fact that Urban Farming is characterized with, i.a. utilization of small plots of land, the present research shows that the smallest subdistricts of the city, which also happens to be the hub of the economic or business activities, has the potential for Urban Farming Development. Moreover, taking account the economic situation in the City of Semarang during the Covid-19 pandemic, the population age group as well as the employment status indicate prospective sources for Urban Farming Development led by the Semarang Municipality. However, the research also reveals that most Urban Farming activities is carried out individually; whereas a significant bulk of Urban Farming products is still utilized for personal consumption. This signifies that the Urban Farming Development endorsed by the Semarang Municipality may deviate from its original direction.

The present Research Paper explores how Semarang Municipality applies its knowledge to theorize and also how it exercises its power to organize, in this case to formulate Commercial Farming. In doing so, when it comes to Specificity of Technologically – Oriented Proficiency, it is noticable that the Municipality is looking forward to the Urban Farming participants’ acquiring expertise level of proficiency. The findings above also reveal that the Semarang Municipality expects the residents joining the program to show significant entrepreneurial interest. As the Urban Farming Enculturation Movement proceeds, the partakers of the program are projected to develop perfectly strong income – earning capability.

Finally, it is noticeable that once Commercial Farming is established, the Municipality believes the participating residents would exhibit obvious profit orientation. With all these, the dawn of White – Collar Farmers is just around the corner.

Despite the Semarang Municipality's efforts to establish Commercial Farming and at the same time to form White – Collar Farmers, community groups manage to promote Non – Commercial Farming –an amalgamation of Hobby Farming, Community Gardening, and Homesteading– in the effort to engender No – Collar Farmers. This is certainly made possible by the backing of their knowledge to practice and their power to suffice. Moreover, they are able to do so with the provision of unspecified level of technology – oriented proficiency, trivial entrepreneurial interest, obscure profit orientation, and alien income – earning capability.

Amidst this Game of Realms between the Semarang Municipality's theoretical knowledge as organizing power, with its White – Collar Farmers in Commercial Farming versus the community groups' practical knowledge as sufficing power, with its No – Collar Farmers in Non – Commercial Farming, the participating residents of Semarang City end up becoming Reluctant Grey – Collar farmers that implement Quite Commercial Urban Farming. This idea of Reluctant Grey – Collar Farmers is basically a 'resultant' of the Tug of War as described above. Thus, Reluctant Grey – Collar Farmers are 'socially constructed' by the Semarang Municipality and the community groups through the Game of Realms, through the Contest of Discourses, through the Tug of War, representing knowledge as power dynamics between the two parties. At the end of the day, this dynamics finally reaches a kind of 'equilibrium' in the form of Reluctant Grey – Collar Farmers. And this development is made possible through competent technologically – oriented proficiency, balanced entrepreneurial interest, moderately strong income – earning capability, observable profit orientation.

Considering the prevailing political, economic, socio – cultural and legal situation, not to mention the administrative, governmental and ecological setting in the Semarang Municipality, it is undeniably true that Reluctant Grey – Collar Farmers phenomenon is indeed an inevitable reality. This is so because the Game of Realms, within which the Tug of War of knowledge as power occurs, results in a kind of 'vectorial resultant' that takes the form as Reluctant Grey – Collar Farmers within the context of Quite Commercial Farming. By the same token, it could be resolved that, not only is becoming Reluctant Grey – Collar Farmers variant considered as an achievement, it should also be settled that it is a conscious and rational choice of life.

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